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# AMERICAN JEWISH YEAR BOOK

1948-1949

Compiled and Edited by


THE AMERICAN JEWISH COMMITTEE



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*American Jewish*  
**YEAR BOOK**

*Volume 50*





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# YEAR BOOK

Volume 50 (5709) 1948-1949

*Prepared by*  
THE AMERICAN JEWISH COMMITTEE

HARRY SCHNEIDERMAN AND MORRIS FINE

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THE JEWISH PUBLICATION SOCIETY OF AMERICA  
*Philadelphia, Pennsylvania*

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## PREFACE

With this volume the *American Jewish Year Book* completes fifty years of regular publication. Inaugurated by Cyrus Adler for The Jewish Publication Society in 1898-99, the *Year Book* has maintained a continuous record of events of Jewish interest and furnished basic data on contemporary Jewish life and institutions, both in this country and abroad. The history recorded in the *Year Books* covers the momentous events of the past few decades which have so radically shaped the destinies of the Jews of the world. The volumes mirror especially the tremendous growth in size and complexity of the American Jewish community during the past half century. It is worth recalling in this connection that when the first volume appeared at the close of the century, American Jewry numbered less than 1,000,000 out of a world Jewish population of 10,500,000, while it now numbers between  $4\frac{1}{2}$  and 5,000,000 out of a world Jewish population of approximately 11,000,000. More significant than this physical growth, of course, is the predominant position in world Jewry achieved by the American Jewish community in the intervening period.

On the occasion of the *Year Book's* fiftieth anniversary it was deemed appropriate and not immodest to publish a special article reviewing the contents of the entire series, with particular stress on the manner in which the series has reflected the great events suggested above. The article is written by Harry Schneiderman, editor of the *Year Book* these many years. It is hoped that this survey, the latest in the series of articles on American Jewish institutions, will give some indication of the importance of the *American Jewish Year Book* in contemporary Jewish life, at the same time serving as a contribution to Jewish historiography.

The *Year Book* anniversary suggested the appropriateness of a feature article on some phase of American Jewish history, one more comprehensive than an institutional survey. The

subject chosen was Jewish immigration, a fresh study of which has long been indicated. Publication of such an article is particularly appropriate in this volume, since the year 1948 marks the hundredth anniversary of a landmark in American Jewish history—the beginning of the German Jewish immigration. This immigration was succeeded by the later mass immigration from Eastern Europe which brought approximately two million Jews to these shores in the past fifty years. The emphasis of this article, “A Century of Jewish Immigration to the United States,” by Oscar and Mary F. Handlin, is not on the contributions of individuals to America, which has been often treated, but rather on the adjustment and acculturation processes of the Jewish ethno-cultural group, and the influence of the American environment on the immigrants’ institutions. The Editors join the authors in the hope that this broad survey will inspire others to carry on intensive research into the vast and highly important subject of Jewish immigrant history.

Owing to the large amount of new and original material it contains, the statistical section this year has acquired the importance of a special feature. The section consists, in the first place, of a new survey of Jewish population in the 700 Jewish communities in the United States reporting more than 100 Jews. It was prepared for the *Year Book* by the Council of Jewish Federations and Welfare Funds. This was not intended as a scientific population study, but rather as a survey of the situation with regard to Jewish demography in the various communities. The figures are based either on actual local surveys or informed opinion; information is also given on the plans which the communities have for making surveys in the future. The master table is arranged alphabetically by communities; it is prefaced by an explanatory article prepared by Ben B. Seligman and Harvey Swados of the Council’s staff, and by a selected geographical table prepared by Sophia M. Robison on the basis of the master table.

The Jewish population of the world is treated in a special study by Boris Sapir and Leon Shapiro of the research

department of the Joint Distribution Committee. This study contains the greatest amount of post-war population data assembled by the *Year Book* since the end of the war. The study on Jewish migration during the past year, by Sidney Liskofsky, is an attempt to assemble comprehensive data on the exceedingly complex topic of world Jewish migrations, where definitive data is often impossible to find. Here, as in all of the Jewish population figures, the Editors, no less than the compilers, are aware of the limitations of the material. The Editors feel, however, that the absence of comprehensive and official figures should not serve as a deterrent to the publication of even limited data based on informed private or semi-official sources and believed to be reasonable estimates. On other levels, efforts are being made both on the domestic and international scenes to organize the resources of the Jewish communities for scientific demographic research. It is hoped that these efforts will yield results in the not-too-distant future.

In addition to the above-mentioned statistical data, the *Year Book* also contains a special section on Jewish immigration to Palestine, 1917-1947, translated from *Facts and Figures on the Yishuv and its Economy in Palestine*, a publication of the Statistical Division of the Jewish Agency for Palestine; a table giving financial data on expenditures of American Jewish national and overseas agencies, prepared by the Council of Jewish Federations and Welfare Funds; and tables on Jewish enrollment in American colleges and universities, reprinted from *One Hundred Thousand Jewish Collegians*, recently published by the B'nai B'rith Jewish Vocational Service Bureau. The accompanying text was prepared for the *Year Book* by Robert Shosteck, Director of Research of the Bureau.

The Review of the Year follows the same general pattern as last year, and is made up of more than a score of articles on the national, overseas and international scenes, with an introduction entitled "The Year in Retrospect" by Nathan Reich. In addition to the regular *Year Book* authors, a number of new contributors have been added, as follows: H. Lowenberg, who summarizes the military and political events in Palestine leading up to the establishment of the State of



Israel in May, 1948; Major Abraham Hyman, Deputy Jewish Adviser to the American Military Government in Germany, who surveys the DP situation; Marvin Goldfine, author of the article on France as well as the introduction to the Western European section; Sholom J. Kahn, who summarizes the Jewish cultural achievements in the United States; William Frankel, British correspondent; and Moses Senderey and Adolfo Fastlicht, authors of the sections on South America and Mexico respectively.

The supplements to the Review of the Year, consisting of "Special Events" and "American Jewish Bibliography," were again prepared in the office of the American Jewish Committee by Rose G. Stein and Iva Cohen, respectively; the former section is devoted solely to the United States. The Directory of Jewish National Organizations was also revised in the Committee's office, with the assistance of Dora Cohen.

The Editors wish to express their appreciation: to the Council of Jewish Federations and Welfare Funds, particularly to Harry L. Lurie and Ben B. Seligman of the Council, for their assistance and co-operation in preparing the United States population survey, the directory of Jewish Community Councils, Federations and Welfare Funds and the tables on expenditures of national and overseas Jewish agencies; the B'nai B'rith Vocational Service Bureau and the Statistical Division of the Jewish Agency for permission to reprint from their publications the materials noted above; and the following staff members of the American Jewish Committee for editorial assistance and translation: Claire Marck, Audrey Meltzer, Geraldine Rosenfield, Marvin Goldfine, Milton Himmelfarb, George Kellman and Sidney Liskofsky.

The Editors wish to thank all the authors and compilers for their contributions to the present volume. They must, however, record their special thanks to the authors of the feature article—Oscar and Mary F. Handlin—for their willingness to undertake a particularly difficult assignment in a short space of time, the high quality of their contribution and their promptness in meeting their deadline.

The Editors also acknowledge the assistance of Joseph Lasky

who did the proofreading. Finally, the Editors express their appreciation to Maurice Jacobs, Executive Vice-President of The Jewish Publication Society, for his patient and understanding handling of the production of the volume.

Two announcements on *Year Book* editorial personnel are in order at this point. First is the addition of Jacob Sloan as Assistant Editor. Mr. Sloan, formerly of Schocken Books, Inc., came to the staff in May, 1948, and has since then carried through painstakingly and ably the arduous task of editing all the copy and seeing the book through the press. It is hoped that Mr. Sloan's association with future volumes in the series will be long and mutually fruitful. Second is the announcement that this volume is the last to be edited by Mr. Schneiderman, who is being retired at his own request after forty years of association with the *Year Book*, thirty years as Editor. Through the medium of the *Year Book* Mr. Schneiderman has made an invaluable and lasting contribution to American Jewish history and Jewish communal life. His colleagues trust that they will continue to have the benefit of his wisdom and experience for years to come.

MORRIS FINE

November 20, 1948





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PART ONE

*Special Articles*





## A CENTURY OF JEWISH IMMIGRATION TO THE UNITED STATES

*By Oscar and Mary F. Handlin*

THE EVENTS of the Second World War left the United States the center of world Judaism. The answers to the most critical questions as to the future of the Jews everywhere will be determined by the attitudes and the position of the five million Jews who are citizens of the American Republic. This responsibility is alone a weighty burden. But it is not the only one borne by the Jews of the New World.

For while American Jews remain concerned with the fate of their distressed co-religionists elsewhere, they expect at the same time to continue to live where they are and to participate in the future, as they have in the past, in the development of the American way of life. They have the additional responsibility of playing a role, of taking an important place, among the many ethnic groups which together have shaped the culture of the United States.

Yet this group on which so much depends is relatively recent in origin. Its history on this side of the Atlantic reaches back scarcely a century. It is true that from time to time an occasional covert Jew appeared on the Spanish colonial scene in Mexico and to the South; and in the English possessions there were a few professing congregations. But the five million now here are not the offspring of the fifteen thousand or so who lived in the United States in the first decades of the nineteenth century. They are, rather, the descendants of the hundreds of thousands who have immigrated since then. How these newcomers, gathered from all the ends of Europe, of North Africa and of the Near East, settled in

the New World, and how they adjusted to its conditions determined the character of American Judaism. A proper comprehension of the nature of that process of settlement and adjustment is essential to the understanding of the character of the whole group, and of the society of which it is a part.

Unfortunately, the time has not yet come to write a complete history of the Jews, or of Jewish immigration to the United States. It has been characteristic of all immigrant peoples that they have turned their attention to chronicling their own past at a relatively late date, and the Jews have not been exceptional in that respect. Consequently, some of the most elementary data necessary for unraveling very important problems still are not accessible. Yet it may be useful in anticipation to gather, in as usable a form as is now possible, whatever materials are available and, without hope of being all-inclusive, to mark out what seem to be the dominant trends in a very complicated process.

### THE SOURCES OF JEWISH IMMIGRATION

With few exceptions, the Jews who left their old homes to make new ones for themselves in the United States came from Europe. But even at departure they were by no means homogeneous as a group. Long centuries of development had cut apart the various remnants of Israel that survived in all parts of the continent, had perpetuated differences in customs and in position, and had left their mark in diversities that would be carried across the ocean to influence the growth of the community in America.

#### *Divisions within European Jewry*

Such divisions are not at all simple of definition. In a sense, every hamlet had its local peculiarities, every region its singularity. Often in the New World these immediate local differences were as important in the practical life of the immigrants as the more striking lines of division. But tra-

ditionally the Jews of Europe themselves accepted a number of major demarcations.

The old separation of Sephardic and Ashkenazic communities was still recognized and in some places was buttressed by the law. Small numbers of Sephardic Jews survived in Western Europe—in France, in Holland, in England, in Germany—as well as in southeastern Europe. Tracing their ancestry to Spanish and Portuguese exiles, these people in the West were few in numbers, high in social and economic status, and seemed in the nineteenth century not to have entered the stream of migration to the New World significantly.

More important was the situation that existed within the world of Ashkenazic Jewry, divided in the closing years of the eighteenth century into two main areas of settlement. A small minority lived in the West—in France and the Low Countries, in England and in southern Germany. A great majority, perhaps 80 per cent, lived in lands that were at one time or another parts of the Kingdom of Poland—Poland proper, Lithuania, White Russia and the Ukraine—and in the neighboring fringes of Hungary and Rumania.

The differences in the eighteenth century between the Jews of the West and those of the East were not geographic alone. The whole context of life in the two areas was dissimilar to a degree that markedly affected the social and cultural structure of each group.

At root was a fundamental divergence in economic experience. In the West long generations of enforced residence in a ghetto had defined the status of the Jews. There they were confined to a limited number of occupations, to usury and its accompanying forms of retailing—pawnbrokerage and the sale of second-hand goods. Generally, restrictions by the guilds kept these people out of the handicraft industries, and the hostility of the established merchants shut them off from the more remunerative forms of trade.

In the East, on the other hand, the position of the Jews was more favorable, although the golden age of Polish Jewry had barely survived the fury of Chmielnicki's Cossacks. There was no compulsory ghetto there. Unlike the West,

society in those regions was still dominated by a manorial economy. Emphasis on agriculture and the low level of exchange perpetuated a population that was overwhelmingly rural, a mass of peasants and a sprinkling of noble landlords. Without a substantial competing indigenous middle class, the Jews were free to enter a wide range of occupations, and managed to get along in the various branches of industry and commerce.

The divergence in economic position was complemented by a significant divergence in religious experience. The narrow life of the western Ghetto, walled off from the rest of society, set the conditions for a rigid religious formalism dominated by corporate communities, highly organized and controlled by the state. The Jews of the East were no less orthodox, but their orthodoxy was not divorced from the whole life of the world in which they lived. Favorable, relatively free conditions nurtured a rich communal life, at least until 1648. If conditions were less free and less favorable thereafter, there was a measure of compensation in the spirit of *Hasidism* (Jewish Pietism). The environment, physical and human, was often harsh and disorderly, oppression was no stranger, nor bitterness; but in this realm of small villages, of nobles and of peasants, Jewishness was not merely a yoke thrust on from without—it was a meaningful way of communal life. Even the *Mitnagdim*, the protestants who objected to the excess of mysticism in *Hasidism*, were touched by its influence in the very process of protesting.

### *Nineteenth Century Revolutions*

Both in the East and in the West, the nineteenth century was a time of changes, changes which steadily imposed a common lot upon all Jews. In the West, a new era seemed already to have dawned in the glow of the enlightenment. The first signs came in fields that were broadly cultural and intellectual. The fresh currents of eighteenth century ideas of natural human goodness and natural human rights tended

to minimize religious differences and to stress instead common ethical principles. In a reciprocal influence that was to last more than a century, Christian thinkers stressed the rights of Jews to equality, while Jews of all ranks found the whole world of non-Jewish thought and activity increasingly attractive and increasingly accessible.

The cultural walls between Jew and gentile had hardly been breached when the ghetto itself was razed. Out of the French Revolution came a series of radical impulses that everywhere in western Europe transformed the place of the Jews in society. To begin with, the whole conception of natural rights made it hard to justify the invidious discriminations under which Jews labored. Furthermore, a new view of nationality emerged from the Revolution and in that theory there was no place for the separate, autonomous communities in which the Jew had once lived. Citizenship was tied to nationality and whatever differences were considered to exist between Jews and other citizens were deemed to be religious only. Jews ceased to occupy a special position as members of a national community within the territory of France and Germany; they became Frenchmen and Germans of Jewish religion. At the same time, Church and State were progressively being separated, and a new tolerance gave these citizens all the rights of their neighbors. The transformation did not come all at once. But the trend was unmistakable and steadily worked itself out in France and England, in Germany and in the Austrian empire.

Emancipation in this political sense was accompanied by relaxation of many economic restrictions. A wide range of new opportunities opened up to the Jews. The Revolution in France and the aftermath of revolution in the rest of western Europe destroyed the power of the old guilds and enabled the Jews to penetrate many forms of enterprise hitherto closed to them. Meanwhile, unparalleled economic growth in trade and in industry created a state of flux in which there was the opportunity for improvement of the material condition of the Jews.

These changes were not confined to the political limits

of the western European states; their influence permeated eastward through the whole of the continent. The times were certainly propitious. For by now the Jews of the East were entering upon a long period of instability and uncertainty. Their position was decidedly weakened by the decline of the old economic order and by the rise of trade which brought along with it a competing Christian middle class.

The security of the Jews in the East was further threatened by the partition of the Kingdom of Poland in the last quarter of the eighteenth century. The largest portion of eastern Jewry then fell under the sway of the Czar; and the Romanoff autocrat was not disposed to make the concessions that had once been granted by the laxer regimes of Poland, Lithuania and the Ukraine.

While this partition of Poland subjected so many to Russia, it also brought a portion of eastern Jewry under the sovereignty of German rulers who at that very time were ameliorating the condition of their subjects. In Prussian Posen, in Austrian Galicia, large bodies of eastern Jews became conscious of the advantages of what was happening in the West. Through them the western influences were transmitted eastward, even across the border into Russia.

The attractiveness of the new conditions in the West, coinciding with the deterioration of the situation in the East, created a magnetic pull that drew large numbers of eastern Jews through Germany to France and England, through Bohemia and Hungary to the heart of Austria. Emigration was, of course, easiest from the Polish provinces of Prussia and Austria, but it was by no means confined to these regions, for until almost the end of the nineteenth century, political boundaries were not serious barriers to the enterprising.

Furthermore, the same changes generated an intellectual force that spread eastward to affect even those Jews who remained in their old homes. The new economic and cultural conditions were weakening the old communal institutions and were provoking thought as to what should be the situation

of the Jews in the modern world. Now it seemed as if at last the Jews would no longer be destined to remain isolated, would come to grips with all the social and intellectual problems of modern life. The ideas of the enlightenment, of the *haskalah*, spread eastward and penetrated into all the districts of Jewry. The revival of Hebrew, the growth of Jewish nationalism, the participation of Jews in radical movements and in Zionism and their interest in the culture of the outside world—all these were in some measure responses to the challenge of the enlightenment. In the West, the ghetto walls had crumbled and it was not long before the integrity of the Jewish community was similarly disrupted in the furthest reaches of Poland, White Russia and the Ukraine.

These events did not occur in a vacuum. The Jews were no longer isolated and did not escape now, if they ever had, the effects of very general economic pressures that were coming to play upon the whole society in which they lived. Beginning in England late in the eighteenth century, and then spreading through France and Germany to central and eastern Europe, a profound revolution reorganized the industrial life of the continent. Everywhere, great capitalist factories, manned by a wage-earning proletariat and run by power, replaced the old independent workshop of the artisan who toiled by hand. Everywhere, large farms operated by hired labor and machines took the place of the small peasant holdings. And everywhere, a vast network of railroads and steamship lines, a complicated commercial and credit system, knit together the structure of a new world economy.

The shock of these cataclysmic transformations jolted millions of people out of their accustomed positions. First to be displaced were the artisans whose skills lost their value as more efficient mechanical competitors turned out enormous quantities of cheap goods. They were followed, usually after a decade or so, by peasants ejected from ancestral acres to make way for more effective techniques of production. All these uprooted persons had to find new



homes, some in the rising cities, others across the seas in foreign lands.

The Jews, too, were affected by the change. Their old economic position, precarious at best, and in any case changing, quickly became altogether untenable. For under the conditions of the transformed system of production the Jews could not maintain their accustomed role. In the West, many farmers, artisans and petty retailers in the small towns—the Jews among them—were compelled to change their way of making a living. In the East, as the peasants were displaced, the Jews, who lived by dealing with them, became superfluous. By 1900, in Galicia where the situation was extreme, for every ten peasants there was one Jewish trader trying to scratch out a living; the average value of the stocks of these merchants came to some twenty dollars. Clearly, most of them would have to seek a livelihood in some other fashion.

But this general economic change was far from the only difficulty. Not only was there less opportunity where they were, but at the very same time, the number of Jews grew phenomenally, at a rate even higher than the incredible increase in the total population. The two million Jews estimated to be living in Europe in 1800 more than tripled in the course of the century that followed, and continued to grow in the three decades after 1900, despite losses by emigration and disasters, war and pogroms, conversion and intermarriage.

With more hands and less need of them in the old towns and villages, some movement was inevitable if whole communities were not to sink further into abject poverty. But before large masses of people were willing to migrate, the bonds that tied them to the places where they were born had to be loosened. In a psychological sense, that was achieved by the influence of the enlightenment that freed many Jews from the forces of local communal authority. Emancipation, or even the consciousness that emancipation was possible, generated a desire for improvement that sometimes amounted to a virulent fever and infected whole districts. In a phys-



ical sense it was achieved by the growth of trade and the spread of railroads and shipping lines that made movement easier.

### *Jewish Migrations*

Since the impact of both the enlightenment and of the growth of trade, as well as of the underlying economic changes, was felt first in the West and then in the East, the movement of people followed the same order.

The transfer of Jewish population was, however, no simple matter. Actually, three distinct currents were involved. First was a migration from small towns to the large cities where the new commercial and industrial opportunities were to be found. In these years, large Jewish agglomerations were built up in London and Paris, Berlin and Vienna, Budapest and Bucharest, Lodz and Warsaw, Odessa and Kharkov. The seven largest German cities in 1816 held 7 per cent of the Jews in the country, 50 per cent a hundred years later. At the same time there was a shift of population from East to West, from the less to the more developed industrial regions. The century saw a substantial rise in the number of foreign Jews in England, France and Germany.

But in the midst of all this shuffling about there were some Jews who desired a break that was even more complete, people who had had enough of the Old World and were eager to find a New. Perhaps a taste of emancipation and enlightenment had shown them there was not emancipation or enlightenment enough in Europe. Certainly, opportunities were more readily to be found across the Atlantic. Increasingly, those who sought a change found it by leaving the continent altogether. The movement away grew steadily more pronounced until, in the nine years before the first World War, one and a quarter million Jews, one-seventh of all those in Europe, left that continent.

Great numbers took the same road as other displaced Europeans and came to America. For those who made the total break, there were, from time to time, alternatives—

South America, South Africa and Palestine—which attracted Zionists and, earlier, the participants in the (proto-Zionist-Russian) *Bilu* movement. But through the nineteenth and the twentieth centuries the United States consistently attracted the largest number. For most Jews on the move, the land of opportunity was across the Atlantic. In that respect, they were like all other peoples in the stream of emigration away from Europe.

These were the elemental forces that carried the flow of Jewish immigrants to America. Occasionally, specific local conditions accelerated or retarded the movement. Political and civic discrimination, such as the limitation upon the number of marriages in Bavaria, stimulated the exodus from southwestern Germany in the 1840's. Pogroms, products of peasant unrest and government encouragement, in 1881, 1899 and 1905, hurried Jews away from Rumania and Russia. Cholera and famine, as in 1869, had the same effect. And in the Czar's domains persecution, compulsory military service and the confinement of Jews to the Pale of Settlement produced a similar outcome; the Jew in Russia could not move to Moscow as easily as the Jew in Prussia to Berlin, and therefore was more likely to leave the country altogether.

But such incidental factors did not significantly alter the general contours of the movement. Persecution alone drove no one away; the bitter policy of the Hapsburgs in Galicia in the first half of the nineteenth century created no exiles. On the other hand, when the volume of emigration increased after 1870, it was as high in Austria, where there were no pogroms and where government policy was by then relatively liberal, as in Russia where the reverse was true. The curve of Jewish immigration to the United States runs remarkably parallel to that of general immigration to America, and that indicates that the decisive forces were the general ones common to the whole movement. The same economic revolutions that had destroyed the economic position of millions of other European artisans and peasants forced the Jews, too, to move.

### *Streams of Immigration*

While the movement had an overall continuity, it may meaningfully be divided into two periods which differed in terms of rate and emphasis. Before 1870, emigration was western, not in the sense that the emigrants were all natives of western states, but in the sense that they were dominated by western, and particularly by German, influences. Whatever the nationality of these Jews, they either lived under German monarchs, or unavoidably spent a greater or lesser period in some German state in the process of transit, or had been swayed by German conceptions of emancipation in the course of breaking with the Old World. In this period the total number of Jewish immigrants was low, somewhere between two and four hundred thousand in all. (The statistics of immigration in these years are hopelessly inaccurate; any more specific figure is no more than a guess.)

### *After 1870*

After 1870, emigration was overwhelmingly eastern. Germans continued to come, of course, but as the nineteenth century drew to a close, economic changes released much larger numbers from central and Russian Europe. Furthermore, the development of railway and steamship lines, which sold through tickets good from the point of origin to the final destination, eliminated the occasion for a German experience for transients; travelers less frequently found themselves stranded by exhausted funds. Finally, the disruptive influences of emancipation were so completely diffused that now it was not the exceptional man alone who was influenced by Germany, but all were affected by it. Now it was not only the unusual intellectuals, the *maskilim*, who thought of a new departure in Jewish life; even the most orthodox were aware that conditions could not continue as they were.

These latter years were different in orientation in another sense. The Jews had been a minority among the emigrants

from Germany, far outnumbered by non-Jewish artisans and traders. But in Eastern Europe the Jews were almost alone in those pursuits and were first to move; in Galicia, for instance, where Jews were only 12 per cent of the population, they supplied 60 per cent of the immigrants between 1881 and 1890. Peasants from that part of the continent later came in large numbers, but not until after 1890. The fact that these Jews arrived first would significantly influence the course of their Americanization.

The numbers involved in the second period of Jewish immigration were also much larger. In a single year, 1906, more than 150,000 arrived in the United States, more than had come in any decade before the Civil War. Between 1870 and 1914, the entries mounted up to more than two million, of whom more than 60 per cent originated in Russia, and more than 20 per cent in Austria-Hungary.

Outside the main stream of Jewish immigration from Europe were a number of supplementary currents that added almost fifty thousand "Oriental" Jews. Natives of Greece and Turkey, Syria and Morocco, their languages Greek, Arabic and Ladino, they joined co-religionists in the New World with whom they had had little contact for half a millennium.

The World War caused an interruption; less than a hundred thousand reached America during the conflict. But Jewish immigration seemed about to flow again when a quarter-million crossed the Atlantic in the four years after 1920. Then suddenly the whole movement was choked off by a reversal of the traditional American attitude toward immigration in general.

A growing fear of foreigners, stimulated by the nationalistic passions of the war years, led between 1920 and 1924 to the enactment of legislation which curtailed the number of entrants drastically. What was more, the limitation was imposed in terms of a quota system based on nativity that excluded almost all Southern and Eastern-European newcomers, among whom were the great bulk of prospective Jewish immigrants.

In 1927, a new law further reduced the number for whom the gates remained open, and in 1930, an executive order effectively stopped up the remaining chinks in the wall around the promised land. Although there were occasional relaxations in individual cases, the barriers in general were insurmountable. A whole epoch in American history had come to a close.

The new policy had far-reaching effects upon the economic and social structure of the country. It also had the unfortunate incidental effect of shutting off the United States as a refuge for those who might otherwise have fled, after 1933, from the persecutions of the Nazis in Germany and the reactionary governments of Poland, Hungary and Rumania. In practice, while hundreds of thousands who waited were ruined and before long killed, only thousands were admitted. In the twelve years between Hitler's rise to power and fall, only 170,000 found sanctuary in America.

By then the American Jewish population was formed. The total had grown from twenty thousand in 1848, to several hundred thousand (perhaps two, perhaps as much as six) in 1870, to approximately five million in 1948—immigrants and the children of immigrants, brought by war, persecution, and most of all—what was true of all immigrants—by the fundamental economic dislocation of modern times.

#### THE ECONOMIC ADJUSTMENT

A few, very few, Jews were among the representatives of European banking houses that extended their operations to America in the period that included the Civil War. But most Jews, like most other immigrants, were not so fortunate; they rarely came with substantial stores of capital, and seldom had direct personal or business connections in America. How well off they were at the start may be gauged by the fact that in the 1850's between 10 and 20 per cent of those in New York were assisted by the Jewish charities. For all these people the first concern had to be that of finding

a way to earn a livelihood. All had quickly to cope with the problem of how to adapt the skills and training of the Old World to the need of making a living under the strange conditions of the New.

### *Commerce*

Among the migrants of the first half-century were many who had been accustomed to carrying on trade at home either as petty retailers in the West or as intermediaries between the life of the peasants and the life of the towns in the East. Many of these people found opportunities for similar kinds of business in the United States.

The simplest kind of commerce was that transacted from out of the peddler's pack. The conduct of such an enterprise required little capital, only the ability to work hard for a slight margin of return. The peddler found his market, in the first instance, among other immigrants, who were accustomed to dealing in this manner with itinerant traders in Europe, and who were reluctant to enter into complicated relationships with the more formal one-price native shops and stores. But the peddler could also extend his clientele, take in other residents of the city. Shouldering his *pak tsores*, his bag of woes, he wandered into strange districts, edging into trolley cars, braving the taunts and stones of boys and their elders, avoiding the signs, "No Beggars or Peddlers Allowed," making goods available.

Even more important, he could carry his trade to the people who lived on farms, people who had some money to spend, but little opportunity for traveling to a distant city in the poor state of communications. Landing in the various seaports along the Atlantic coast, the Jewish peddler soon got his start and made his way into the interior where he became a familiar figure, matching his wares and his wits with Yankee, Irish and German competitors.

We will never know how many scraped by at these businesses without ever advancing in wealth, and grew old without security; and how many more were failures, forced



back upon charity, men who joined the ranks of the *schnorrers*, the beggars, the tramps, the hoboes, who wandered from town to town, living off the gifts of the local synagogues anxious to be rid of them. Generally, we hear only of the more fortunate.

The successful found peddling a temporary expedient and soon accumulated surplus enough to transform the pack into a settled retail establishment. There was certainly room for such undertakings under the conditions of the American economy. The westward movement yearly brought into being scores of new towns that were eager to be served in this manner, places where newcomers were welcome. In his journeyings the wandering peddler often hit upon just such a likely place, decided to stay and sent for his family. It was not long before the length and breadth of the land was dotted with these enterprises, general stores and groceries, drygoods stores, shoe, clothing, hardware and every other kind of store.

They also found similar opportunities in the expanding cities. Here, too, there was growth and a demand for new services. As the heart of the city became more densely populated and as the city itself spread outward, engulfing suburb after suburb, the whole pattern of retail trading changed, and immigrant shopkeepers played an important role in that change. Some commodities—dry goods, for instance—had always been distributed through retail establishments; there was now more demand for dealers in such products. But many other articles had not been exchanged in this manner. Food and fuel were thus brought by farmers directly to markets where consumers could come and buy. Most articles of clothing and furniture were made to order. For such commodities only the poor, who were willing to wear and use second-hand goods and who could not afford either the money or the storage space to buy in quantity, went to a shop where the cast-off, the misfit and the second-hand were stored. Since the poor were mostly immigrants who preferred to trade with other immigrants and since, in any case, natives shunned such peripheral

trades, the shops were kept by immigrants, the Jews among them.

Expansion of the cities, however, made many other people dependent upon the same shops. Sooner or later, local farmers could no longer bring their produce to market, for many foodstuffs came from far-off places; houses were smaller and had less storage space; and ready-made replaced custom-made articles. The business of the shopkeeper increased enormously and, in this case, the immigrant was there first and thrived correspondingly.

The forty years or so after 1840 marked the high point of this development, a development which created attractive new opportunities for the arriving Jews. After 1880, the virgin opportunities were gone and ever greater sums of capital were necessary to make a start. Nevertheless, the same process often brought success to those who began with humble resources. The way from pushcart in the Ghetto market to chromium and plate glass on Main Street remained open so long as the economy was expanding. Not a few, both then and later, built their businesses into substantial enterprises, adding department after department to the original store. Others remained at a more modest level. Still others came to the dead-ends of bankruptcy and failure. Still, this was perhaps the most satisfactory means of economic adjustment; it involved hard work and insecurity, but it enabled the Jewish immigrant gradually to adjust his old habits to his new situation in life. In the store he had the boss's sense of independence; he had the dignity of a man who could take time off to observe the Sabbath; and he had the comfort of preserving the family structure, for in these enterprises the whole family worked together.

Retail trade had many ramifications. Some who started in such businesses occasionally extended their activities to other phases of distribution. There were many new opportunities in wholesaling, jobbing and brokerage. Dealers in second-hand goods were likely to become auctioneers and to undertake to handle waste products, and many invested on the side in real estate. The same process could even be the means for

entering manufacturing, notably in the clothing, cigar and furniture industries, where fabrication first developed as an adjunct of distribution. But these were only the points of largest concentration. In the rapid expansion of new industry after 1870 there was room for enterprising and hard-working Jews in many other spheres as well.

### *Clothing Industries*

Every manufacturer found his new factories unceasingly dependent upon the immigrant labor that manned his new machines, and that by its very availability made possible the phenomenal growth of industry. The last two decades of the nineteenth century saw for the first time the emergence of an extensive Jewish proletariat in the United States to take its place beside the Irish, German, English and native laborers. Earlier there had been a number of artisans who had transplanted their skills from the Old World to the New. But the wage-earning unskilled worker was a stranger to American Jewry until well after the Civil War.

This development was a product of the increased rate of immigration. The enormous numbers, rising steadily after 1870, could be absorbed in no other way. Moreover, the nature of the arrival encouraged the tendency to take employment in factories. In these years, a noticeable concentration in shipping routes and shipping lines brought an ever-larger proportion of Jewish newcomers to the single port of New York who were less able to break away from the place in which they landed. At the turn of the century, they brought with them an average of only eight dollars a head and faced the stark necessity of finding work to keep themselves alive.

Like the Irish and other earlier immigrants in a similar position, the Jews turned to a rapidly expanding industry, the garment trades. (The value of products in the ready-made women's clothing industry rose 133 per cent in the decade 1890-1900.) They did so not by virtue of any inherent proclivity for the needle or because of previous training, but because here was a constant demand for cheap labor. Most

of these were "Columbus tailors" wedded to the "Katrinka" (sewing machine) after they reached the land of Columbus.

Some Jews were already active in the clothing industries as manufacturers and were able to take on large numbers of immigrants as workers. In New York, in Philadelphia, in Boston and, to a lesser degree, in Chicago, thousands of Jews found at the end of their long journey, the shears, the iron and the treadle of the sewing machine. Bound thereafter to those tools, they toiled to clothe a nation. By 1890, well over 13,000 were so employed on the East Side of New York alone, and for two decades more, their numbers grew steadily, as one *landsmann* taught another, as relatives introduced their "greeners" to the same occupations.

Low wages were characteristic of the industry; for that matter, they were characteristic of all branches of manufacturing that employed unskilled labor. Still, the harsh fact was that before 1910 a man's work in the garment trades was not likely to bring him more than twelve dollars a week—when he worked. And then there were the long periods when he did not work, the slack seasons and the weeks of unemployment. It was an inescapable condition of the new life that the earnings of a single breadwinner could not be depended upon to keep a household going; the women had to work, and the children, too.

This circumstance made it somewhat easier for the immigrant to accept the ignominies of the sweating system and homework. Since in any case all the family's hands had to serve, it was better that the family should work together as a unit with their own kind under circumstances that made it possible to observe the Sabbath. In the crowded tenement quarters, dimly lighted whether by sun or lamp, the yards of cloth mounted up in heaps, waiting for tired fingers to fashion them into the New World's clothing.

By the abstract measurements of health and sanitation this was worse than the factory. But the laborers had no choice. Increasingly, factory owners relied upon outside contractors and kept in the workshop only the very skilled tasks, beyond the skill of most immigrants, like cutting. The manufacturer

could thus divorce himself from responsibility for the conditions under which garments were made in the tenements. He could also squeeze the competing contractors who, in turn, squeezed the too-eager workers a little more. The employees knew well enough that the boss steadily manipulated piecework rates to lower the returns. They liked the filth in which they lived and slaved no better than the inspectors. They felt the hunger, the shame of it all more keenly than any social investigator. But they were trapped.

Or almost trapped. Toiling as they did in the tenement, at home or near the home, they clung to the illusion of independence. Their working day was long, it was true. But perhaps if they worked a little harder, they could finally break through the darkness into the golden land of dreams. And indeed, for some there was a shred of reality behind the illusion. Often enough to keep hope alive, the more fortunate were able to throw off their wage-earning status and become "business men." Not the pressers, indeed; these, by common reputation, were uniformly a dull lot; but the ambitious cloak-maker could aspire to edge in as a contractor in the highly morselized organization of the industry.

Although some labored days without end at the same trade, others succeeded in becoming employers or in leaving the industry altogether. After 1900, a larger proportion of the unskilled tasks fell to the lot of still-newer immigrants, Poles and Bohemians in Chicago, Italians in New York, Armenians in Boston. The trend became even more pronounced after World War I. By 1948, in many branches of the garment industries into which so many Jewish tears and hopes were sewn, Jewish workers were distinctly in the minority.

That so many immigrants were lumped in this single field of manufacturing must not obscure the fact that many others found work elsewhere, sometimes because of the special skills they had brought with them—more often, through the accident of acquaintanceship that revealed an opening or gave access to a shop or trade. Some rolled cigars, at home or in shops. Some labored in the building industry, for wages if they had to, or preferably for hire, as independent painters, glaziers,

and carpenters. Still others found their living in the printing trades, in the fabrication of jewelry, in the amusement business, and in a wide variety of jobs as clerks and salespeople—almost everywhere, indeed, except in heavy manufacturing, in mining and in agriculture.

### *Agriculture*

There were, in fact, determined but largely unsuccessful efforts to induce Jews to take up farming as a vocation. Long before the Civil War, Jewish projects for settlement on the land had been started and failed. Major Noah had dreamed of Ararat, and Moses Cohen's Shalom had actually come into being for a brief period. In 1843, Julius Stern had contrived a great scheme, and eight years later, B'nai B'rith had sponsored the Hebrew Agricultural Society to aid would-be husbandmen. So that, when Jacob Schiff and Michael Heilprin suggested in the 1880's that agriculture was the solution to the immigrants' problems, they were only following long precedent, in accord with the American conception of a good life and in accord with the Jews' own aspirations.

Not a few idealistic young people, particularly in Russian cities like Kiev and Odessa, dissatisfied with the kind of life their folk had led in the Old World, came to the United States with the firm intention of becoming more productive, of getting closer to the soil. Thus, in 1882, several groups of the organization, Am Olam, came to America and founded agricultural settlements at Sicily Island, Louisiana, Cremieux, South Dakota and New Odessa, Oregon. In a major effort the Hebrew Immigrants' Aid Society also settled several hundred families in the towns of Alliance, Carmel and Rosenhayn, New Jersey, and in Catopaxi, Colorado, that year. The Baron de Hirsch Fund founded the nearby colony of Woodbine, New Jersey, in 1891, and the same agency stood ready to make loans and to give advice to any would-be farmers. Meanwhile, the Jewish Colonization Association actively planned settlements that would enable organized groups of immigrants to make agricultural careers for them-



selves. The Yiddish press regularly added its encouragement. Lest traditional prejudices stand in the way, the *Morning Journal* in 1914 pointed out that the American farmers "are similar to the small noblemen of our old home rather than to the degraded and oppressed peasants."

The sum total of all these efforts was remarkably slim; by 1912, there were less than 4,000 Jewish families on the land. Whatever allowances must be made for poorly chosen sites and for the unforeseen calamities of nature, the fact remains that Jewish immigrants were not tempted by the reality involved in being "small noblemen." The intellectuals were quickly discouraged, and the others failed to make a living. Despite the fact that subsidized industries were brought in to furnish supplementary income, the colonies in New Jersey fell off dishearteningly; the 300 families there in 1882 were only 200 ten years later, and only 76 in 1896. Where the effort took root and flourished, it was in specialized forms of commercial agriculture—dairying, with which some immigrants had had experience in the Old Country, poultry-raising, and summer-boarder farming. All these activities were carried on in the vicinity of the big cities; consequently, New Jersey, New York State and New England held all but a few of the Jewish husbandmen.

The failure of these efforts was significant. There was no aversion to the land; Jews on the contrary tended to over-idealize it. But positive cultural and economic factors stood in the way. Apart from the very general discouragements of isolation and loneliness and, outside the colonies, the difficulties of Orthodox observance, Jewish immigrants found this form of life unsatisfactory. For them the crucial test was that their children were discontented and eager to be off to be trained, either for the technical and scientific aspects of farming or for the general opportunities of the city. Nor was that trend surprising in a period when even the children of native American farmers were deserting the family homesteads for the attractions of the towns, when the percentage of economically active Americans in agriculture fell from 50 per cent in 1870 to 20 per cent in 1940.

### *Heavy Industry*

In part at least, the seeming absence of opportunity accounts for the unwillingness of Jewish immigrants to enter heavy industry. Not that long days and nights at labor in the service of the sewing machine was any easier, or the drudgery of candy or grocery store. But the few guided to the steel mill, railroad or mine saw no purpose in hand-to-mouth living, no prospect of improving their own status or that of their children, of becoming a real American boss. "A Russian student," recorded a social worker, "beat his way to Cincinnati from the mines, on a freight train. Eating nothing for two days but coffee grains which he found in the box car, he was almost famished. One year later he was part owner in the hot tamale trust."

### *Professions*

The enormous expansion of professional occupations after 1890 also seized the imagination of many Jews. To the extent that doctors and dentists, teachers and lawyers were more often trained in schools rather than by apprenticeship, and more often appointed by examination than by favor, these professions became free—that is, open to ability rather than to personal or family contacts. Here indeed was a purpose worth slaving for. To some immigrants the goal seemed close enough to be reached personally; by 1905, there were almost 500 Russian Jewish doctors in New York City alone. Many more transferred their hopes to the next generation, and toiled in the exciting faith that they would be opening doors for their children.

### PROBLEMS OF METROPOLITAN LIVING

For all Jewish newcomers, as for almost all other immigrants to the United States, settlement involved one very fundamental change. Behind them they left the little towns and

tiny villages, places where even a ghetto was not cut off from the open countryside. Before them were the narrow passages of the great cities, stoned in from the sight of nature, and crammed to bursting with people and objects. Only the few who had had an earlier experience in one of the European urban centers were prepared for this life. Most had only passing glimpses of the seaports, as they moved through London or Liverpool, Hamburg or Bremen.

Yet an ever larger proportion of the Jewish immigrants was destined to spend its days in the great American metropolitan regions. After 1890, about two-thirds of the Jews in the country consistently resided in the four largest cities, New York, Chicago, Philadelphia and Boston. In that period New York alone embraced about one-half of the total.

### *New York*

This concentration was in part due to the fact that to an ever larger degree the transatlantic shipping lines tended to converge upon the port on the Hudson. Given the circumstance of their coming, roughly three-fourths of the Jews who landed at Castle Garden or Ellis Island perforce stayed in New York, stayed where they could immediately and most profitably dispose of their labor, get higher wages and live at lower costs.

From this massive accumulation New York developed its uniqueness in American Jewish life. Here was scope enough for the emergence of the whole range of communal institutions and activities; in this vast body were enough resources to support synagogues and charities, newspapers and schools, theaters and societies. That fact alone made this city the focal point of group life in the whole nation. From this profusion of organizations and publications there radiated an influence that to some degree affected the Jews in the farthest corners of the land. In addition, who in America did not have some contact, or the memory of a contact, with the Knickerbocker metropolis? Everyone passed through at one time or another, had at least a cousin living there.

*Concentration*

In respect to the fullness of social and institutional life, the other cities followed New York on a decreasing scale, according to the size of their Jewish population. The Philadelphia community boasted a long history, had once been the largest in the United States and grew rapidly with continued immigration. Metropolitan Boston and Chicago had a more recent Jewish development; large-scale settlement did not come until after 1840, but then multiplied quickly. By 1940, these cities each numbered 200,000 Jews or more.

In all these places, there was a high proportion of wage earners among the immigrants; and the adjustment to urban living involved particularly grave problems for them. The cities, half-formed, and in any case suffering from growing pains, simply could not absorb so many newcomers, especially impecunious ones. How could the resources of housing expand fast enough to shelter the 9,000,000 additional souls that were added to New York and Chicago alone in the seventy years after 1870? With the demand so great, the Jews, like other immigrants, for many years were compelled to get by with unhappy makeshifts.

In each of the great cities there was an area of primary settlement: the lower East Side in New York, the West Side in Chicago, the North End in Boston, downtown in Philadelphia. Here each successive wave of newcomers had found accommodations of a sort. Here low rental quarters were available to Jews, as the Irishmen and Germans who had formerly lived here improved their position and moved away.

Density of population was the most striking characteristic of these regions. In the East Side of New York, in 1916, were fully 700,000 Jews, to say nothing of Italians, Irishmen and members of other nationalities. Naturally, land was at a premium. In New York and Boston, the high value of every square foot led to the erection of tenement houses, towering six- or eight-story structures which utilized every inch so cunningly that twenty-four to forty families, one hundred to three hundred people, could reside in a plot twenty by one

hundred. In Philadelphia and Chicago, cities not so completely hemmed in by water, there was more room to spread out in, and the tall tenement was not as common. Instead, there was a tendency to convert old frame houses and warehouses, to put one building in the yard of another, and to run alleys blind in the process of using up unused space.

### *Health*

Whatever the variations among them, all such quarters were characterized by a common poverty, and by miserable sanitary conditions. Conveniences that were not known in the Old Country were not "missed." But here, the consequences of not having them were disastrous. In the narrow, crowded rooms, dirt crept up on the family, despite the unavailing efforts of the housewife, oppressed with so many other unfamiliar tasks. In the winter, a bitter cold swept into the unheated flats and brought sufferings that were only matched by the effects of the stinking heat of summer.

It was a hard life, yet most survived it. The death rate for Jews in these districts was not higher than that for comparable age-groups elsewhere. Tuberculosis was less frequent than among other immigrants, although as the slums took their toll, the Jewish rate began to rise steadily until the 1920's. Physically, the most pronounced effect seemed to be an inclination toward nervous diseases, perhaps a consequence of the unending struggle against insecurity. Yet there was no leaning toward drunkenness; at most, a kind of characteristic addiction to good food, to tobacco and to gambling. They were poor people, with some even poorer than the rest, so there were some paupers among them. They lived hemmed in by violence and produced a few gangsters, but not so many as to disturb the whole body; criminality rates on the whole were low.

### *Family Life*

What seems to have furnished a saving balance was the fact that family life was sound enough to preserve an element

of stability and cultural health. There were shocks in plenty to rock the family: the lack of space; the obligation of women and children to work; the presence of boarders who helped make up the rent but also consumed valuable space; and the husbands here and there, discouraged and discontented, despairing of ever being able to cope with those bitter obligations, who went out on some errand and never returned. Though for a time the desertion problem was a serious one, the percentage was small, and not alone because of lack of courage. These people generally came in family units and clung together; if the wife was a *tsore* (affliction), children were always a blessing. With that bastion for security, the ghetto was tolerable, even had its compensations.

Here a man was not so much alone among strangers; he was safe among his own kind. This place was close to work, a factor which saved precious carfare. And here were all the familiar institutions that eased the adjustment to new conditions—the synagogue and ritual bath, the Jewish theater and the kosher butcher. Certainly, for the women it was easier to shop on Hester or on Maxwell Streets than to risk contacts with foreign ways and foreign goods.

For the immigrant, then, the area of primary settlement was often tolerable. But he soon learned that it was not himself alone he had to think of. The effect of such a life was harsh on his children, particularly on those born in America. Scornful of the discipline of the school, with parental authority weakened by the stigma of foreignness, driven into the streets because there was no room in the home, boys and girls grew up wild. They went off to work at a young age as newsboys or in shops, where no one knew what influences played upon them. The rate of juvenile delinquency may have been low in comparison with some other immigrant peoples, but it was high enough; and even parents who did not read the cold statistics knew their children were pagans, in danger of being lost. Besides, this environment seemed to them to be no place in which to marry off a daughter.

*Movement*

As the American generation grew up, the immigrant parents thought of moving. If they did not think of it, the children called it to their attention. They did not flee the ghetto. Far from it; they rather sought a place to which they could take the ghetto with them. First they went to a contiguous area, say across the bridge to Williamsburg or over to Harlem, or to the other side of Boston and Chicago, the West End and South Side. Then, if they possessed the resources, they became interested in something better; they looked for space and fresh air, and the sight of a bit of green. Only now they had to move farther out, avoiding the intermediate settlements of other ethnic groups. Now trolley lines and subways carried them out to Brownsville and the Bronx, Dorchester and Chelsea and with them went the *shul* (synagogue) and candy store. Here one could live in a two-family house or a triple-decker, join a land association and perhaps become a landlord, even have the luxury of a yard—for a while, that is. For a whole army followed the first comers; the suburb too filled up, and there were further extensions, in Borough Park and Flatbush, Brookline and Lawndale. By 1926, the number of Jews in the East Side of New York had fallen from the 700,000 of 1916 to 500,000.

If the leaders of the Jewish community in 1900 could have looked ahead a quarter of a century, they would have judged that development good. For in the early days, as population accumulated in New York and Philadelphia, there was a vivid fear that the consequences might be socially, physically and economically disastrous. Already in 1850, New York philanthropists were planning to shift a "surplus" of population to Illinois. In the 1880's, the United Hebrew Charities spent a good deal of energy encouraging removals, and after 1890 a national committee for ameliorating the conditions of the Russian refugees labored to distribute the newcomers throughout the country.

By 1900, with the trend toward concentration unabated, there was positive terror at the degrading conditions in the



Ghetto. The report of the United Hebrew Charities of New York City that year cried out for relief, and, partly in response, B'nai B'rith embarked upon a program of distributing the new arrivals through the interior. In 1901, the effort was formalized with the establishment of the Industrial Removal Office, with branches in Philadelphia and Boston, aided by the Baron de Hirsch Fund. Five years later came still another project; with the influential backing of Jacob Schiff there was an attempt to divert immigrant shipping to the port of Galveston, closer to the geographical center of the United States. All these valiant exertions distributed a few; but the four or five thousand subtracted each year made no noticeable difference in the metropolitan accumulations.

These organized drives failed to achieve more removals than they did (between 1901 and 1912 the Industrial Removal Office sent 59,729 people to 1,474 towns out of New York) because they focused on moving the wage-earner who was better off near the source of employment in the largest cities. A contemporary pointed out, "The progress made by this movement is controlled almost exclusively by economic conditions. Thus, cyclical fluctuations of labor demand are reflected in the number of removals."

### *Smaller Communities*

But quite another process did spread some 35 per cent of America's Jews outside of New York, Chicago, Philadelphia and Boston. From the very earliest years of immigration, Jewish settlement involved a kind of mobility that was at once spatial and social. The laboring man found no incentive to leave New York, but one who was about to become a business man did. A peddler saw a place in his travels, a worker with savings heard from a friend, a grocer not doing so well found out from a salesman—somehow they learned that an opportunity existed, and were off to test it.

From these people and their descendants came the bulk of the Jewish population in the rest of America, and this accounted for the very low proportion of proletarians outside of



the largest cities, and the very high proportion of independent proprietors and people in other middle-class occupations. Probably a majority lived in cities with 10,000 Jews or more, places like Cincinnati, Cleveland, Detroit, Los Angeles, Baltimore, St. Louis and Minneapolis. There were not enough Jews there to support the full range of communal activities that flourished in New York. But there were enough to maintain synagogues and philanthropies.

Because of the structure of their population, the history of these communities was somewhat different from that of the larger ones. As in New York and Chicago, there was a focal point of primary immigrant settlement, a place where the newcomers found their first homes and where they built their first institutions. Although not so crowded as the East Side, not so close to the slums, these districts had many of the same social characteristics. But the movement outward was different. Since the economic status of such people improved more quickly, they sought better homes earlier. However, the relative sparseness of their numbers made it difficult to maintain more than one Jewish area, and those who moved were likely to plant themselves in the midst of other ethnic groups. The consequence was a sharper break, and often the only ties that survived were those which grew out of the desire, or compulsion, to continue to support religious and charitable organizations.

In the smaller towns, where Jewish population was ten thousand and less, the division was even sharper. For in these localities only the synagogue and a few ancillary institutions drew the community together. Generally, immigrants did not settle as a coherent residential group, or if they did, quickly flew apart as they improved their living quarters. Here strict orthodox observance was still more difficult and those who were not religious lost all contact with the community.

The extreme situation existed in the thousands of smaller places where there were handfuls of Jews or individual families, where it was difficult to assemble a bare *minyan* (quorum), and where the struggle to maintain a synagogue exhausted

all communal energies. For many families so isolated, Jewishness faded into a thin memory of antecedents, revived from time to time by short visits to the big cities.

#### MODES OF COMMUNITY ACTION

The nature of these adjustments throws light on the role of institutional activity in Jewish life. The way in which people settled in America determined the extent to which they could reorder their modes of co-operation, of working together in the new society. Emigration had destroyed the inner meaning of the whole pattern of the traditional Jewish community. On this unfamiliar ground, old forms, no longer considered appropriate, were perforce readapted, perhaps discarded and replaced. This foreign land, which was doubly foreign because for most it was also an urban land, challenged the newcomer to create a new mode of living.

Even less than other men could the immigrant live alone. Surrounded by strangers and oppressed by the constant peril of being left helpless, he had no well-established roots to nourish him in adversity. He turned as a matter of course to his fellows, seeking with them to contrive organizations that would strengthen his hand against an alien world.

Such organizations played a two-fold role. They set up an area of activity in which the immigrant could meet and relax in the company of people like himself, away from the critical gaze of outsiders. In this area he could win the esteem of people whose esteem he valued, become a person of importance, a president, an officer. Here could be found solidarity of values and human sympathy. The same organizations also performed specific functions useful in the lives of their members. So, when a group came together, they formed a *hevrach*, a company, a guild, for common action toward common ends.

#### *Synagogue*

Of course, those who came to the Atlantic seaboard cities found in existence by 1840 well-established synagogues which they were expected to join. But these had a character of their

own, not always acceptable to the new arrivals. Such places of worship were controlled by native American Jews whose customs diverged significantly from those of Jews in the Old Country. American congregations were accustomed, from colonial times, to follow the lead of their English co-religionists; they used the Sephardic ritual, received advice on moot questions from London and wrote there for recommendations when they sought a minister. Furthermore, the Americans had a consistent reputation for impiety among immigrants, at whatever date the latter arrived; in the United States, it was supposed, people did not observe the Sabbath in its full strictness; they gave up European dress too quickly; they shaved; they were careless as to the dietary laws of *kashrut*, and they were ignorant of the Torah, had not even rabbis to guide them. No wonder the newly arrived Jew was suspicious of them.

The first synagogues attempted to maintain a monopolistic position. That in Charleston, for instance, ruled that no unauthorized *minyan* could gather within a radius of five miles. But there were no means of enforcing such arbitrary legislation. Unlike some European communities, these did not have the support of the state. The synagogue was entirely under lay control and there was neither rabbinate nor any other body to exercise discipline. Any group that liked could assemble in a *hevrah* and worship God in its own way.

Consequently, new synagogues appeared quickly, as soon as the growth of population made it possible to support them. Sometimes, as in 1825 when B'nai Jeshurun appeared in New York, the motives had to do with religious considerations; the organizers then wished to follow the "rites, custom, and usage of the German and Polish Jews," and to free themselves from contact with those who violated the Sabbath. Sometimes, the motives were more personal, involving a conflict over elections, an offense to someone's dignity, or a dispute over the hiring of a cantor. But one way or another, the number of congregations grew, "forming factions, clans, small corporations." By the outbreak of

the Civil War, there were already in New York, in addition to the old American group, German, Polish, Dutch, English, Bohemian and Russian congregations.

These nationalistic designations did not necessarily refer to the nativity of the members; thus, a correspondent of the *Israelite* pointed out in 1856, that "the so-called Polish Congregation consists of Polanders, Hollanders, English, Germans and other nations." The title applied rather to the style of the service and the pronunciation of the sacred language, which in Europe often differed markedly from place to place. Later, with increased differentiation, the *shul* would be popularly named after specific towns—the Jassier (after Jassy), the Berdichever, the Odesser, the Krakauer and so on. After 1870, as the number of Jews grew with a new rapidity, such variations served as the occasion for the establishment of still more synagogues; in New York, the 14 in existence in 1854 had become almost 150 in 1890, more than 300 ten years later; there were more than 1,200 in 1942. Every fresh contingent clung to the *nusah* (style of services) of its own locality. This condition was a source of strength in one sense. It enabled the immigrant to savor at landing the full flavor of his old religion. Indeed, in the smaller communities where there were no resources to make possible the same degree of differentiation as in New York, the religious element was often sadly missed.

But there were also disadvantages. While this insistence upon every jot and tittle of the old ways was touching evidence of the importance of religion in immigrant hearts, it created a chaotic organizational situation; and the chaos was further confounded by the shifts of population from neighborhood to neighborhood which left some edifices empty not long after they were built. The result was looseness of structure, and an absence of discipline that often led to intellectual and social confusion among the mass of Jews.

This situation antedated the influx by the Eastern Jews, but was aggravated by it. It was hard to define the relationship of each autonomous, free and independent synagogue to the whole community. It was also hard to locate a sov-

foreign religious authority within any congregation. In the Old Country that role had been played by the rabbi, who was not primarily a preacher, but rather the ecclesiastical head of the community and the judge on matters of ritual and law; his function was to study and interpret the law. Normally, worship in the synagogue could proceed without his assistance and many American congregations likewise got by without the expense of maintaining a rabbi. As late as 1927, no more than half of those in New York supported one.

Much more likely to be chosen was a *hazan* or cantor, a layman who led the prayer, and perhaps was *shohet* (ritual slaughterer), *mohel* (circumciser) and teacher besides. Many of these officials added a "Reverend" to their names in imitation of the Christian sects, called themselves ministers, and assumed what in America were clerical duties, such as the performance of marriages. This was to be a fertile source of disputes; as late as 1929, the Massachusetts civil courts were called upon to adjudicate a quarrel between the rabbis and the cantors.

When the rabbi did appear on the scene, his authority and his role were not clearly defined, either in relationship to the synagogue of which he was a functionary or to the Jewish community as a whole. The synagogue could hire and fire him at will, while the community was dominated by "secular organizations" and by individuals who were not necessarily members of any synagogue.

With many rival authorities in competition, the ordinary Jew was not likely to trouble himself with punctilious obedience to any. Only in New York and Philadelphia for a few years were there attempts to set up formal community organizations; and the failure of these *kehillot* discouraged the formation of others. Generally, a few congregations or a committee of rabbis might unite for a specific purpose, such as supervision of ritual slaughter and examination of *mohelim*, as happened in New York in 1888, under Rabbi Jacob Joseph of Wilno. Some congregations, though not all, joined one or another of the national congregational federations. But any more rigid entanglements were avoided.

*Fraternal and Benevolent Associations*

Because of this looseness of community structure, many functions originally tied to the synagogue fell into the hands of autonomous, disconnected new bodies. The earliest congregations had tried to make the *shul* what it had been in the Old World, the center of the whole life of their society. But once the synagogues multiplied in this disorganized fashion, no one of them, or group of them, could make a claim to universality. In addition, the impact of urban life tended to divide the allegiance of the individual immigrant. Not all the people who met to worship together in a given place were likely to be interested in the same activities or have the same point of view outside the place of worship. As the synagogue ceased to be comprehensive and general, as it became local and particular, many functions not purely religious fell into the hands of other local and particular institutions.

Three matters, above all, early aroused general concern. Among all immigrants there was a dread of dying alone, of isolation in the final moments of life on earth. The few who came together quickly made provision that they would give each other proper burial in the foreign soil on which they met. And for Jews, for whom this last human attention had a religious significance connected with the hope for resurrection and for a future life, the cemetery ranked high in the list of communal needs. In the eighteenth century and in the first half of the nineteenth the cemetery was an adjunct of the synagogue. But after the influx of immigrants in the 1840's, many who could not or would not affiliate permanently with a place of worship still wished to be secure in this primary sense.

Almost as deep a source of concern was the possibility that illness, accident or some other unforeseen disaster might deprive a man of his livelihood and his family of its support. Few of these immigrants had found enough security in the United States to erect their own safeguards against such contingencies. Mostly, they hoped for some organization that



would do what in the Old Country the village had done spontaneously, and what in early America the synagogue had done informally.

Finally, there was a deep urge for company, simply for the occasion to join with one's friends, to lose the sense of strangeness and to maintain a measure of continuity with the life of the past.

To fill one or a combination of several of these needs, there sprang up a galaxy of organizations, large and small. Since they represented responses to the specific needs of specific people, these fell into no logical general pattern. Sometimes their purposes were confused. They overlapped each other in jurisdiction and membership. And, very likely, they were not efficiently managed. But they grew in numbers and in membership and held the loyalty of the immigrant; no one ever resigned from an organization unless it was to form a rival one.

Some had very narrow functions. There were *bikur holim* societies, to visit the sick. There were *gemilat hasadim* societies, which collected funds from which to make small loans to tide over those temporarily in distress.

Others assigned themselves a somewhat wider sphere. The mutual benefit association was a voluntary group which accumulated monthly dues and paid out stated benefits at death or illness, like an insurance company. Unlike the insurance company, however, these associations also assured consolation in illness, and mourners at funerals. In the beginning of the nineteenth century, Jewish immigrants seemed often to have joined the organizations of this kind set up by Germans; and in many places they continued to do so. But where Jews were numerous the religious elements were important enough to lead early to the establishment of specifically Jewish groups; by 1847, there were two in New York, and the number grew without pause thereafter.

Most comprehensive of all was the lodge, increasingly popular with all Americans, which added to the burial, insurance, benefit and fraternal functions the embellishments

of ceremony, ritual and honorific titles. Some Jews were, and continued to be, prominent in the older American Masonic orders, while others joined the newer ones in which immigrants took a leading role, such orders as the Knights of Pythias and the Odd Fellows. Often in these general organizations there were local lodges in which Jews were a majority or made up the whole membership.

Other Jews, however, formed orders distinctively their own, such groups as B'nai B'rith and B'rith Abraham which quickly sprouted branches throughout the nation. At the outset, men were drawn to these orders through the hope of uniting Jews separated by religious and national differences. But each soon acquired a particular character, for their essential attraction was the comradeship of the like-minded. Thus B'nai B'rith, despite the intention of its founder, Henry Jonas, became predominantly "German"; in Chicago by the end of the century Polish and Russian Jews complained they were not admitted.

Consequently, the lodges proliferated in number as new arrivals set up competing bodies, such as Free Sons of Israel, the Sons of Benjamin and many other groups often having only a few offshoots, sometimes confined to a single locality. In addition, there were literally hundreds of coteries narrower in membership, *landsmannschaften*, and regional and family societies. This is to say nothing of the feminine counterparts, the ladies' auxiliaries that arose as housewives began to acquire the leisure to match the activity of their husbands.

In describing these formal organizations there is danger of forgetting that there was often more vitality in aggregations that had no constitutions, by-laws or officers, groups that were held together only by the fact that they played an important part in the lives of their members. From time to time, a club is immortalized by a reference in a written source, but surely many more that never attained that dignity were worthy of it for the comfort and solace they furnished to lonely immigrants. What their specific functions were is indeterminate: no doubt the Purim Association in New York



in the 1860's had something to do with the celebration of that holiday; but what the Roumanisch-Amerikanischer Bruderbund did in the 1880's is not really known, perhaps is not even as important as the mere fact that the association existed.

Nor must the conscientious chronicler overlook the 300 coffee and cake establishments on the lower East Side in 1905. Surely it was the talk and comradeship rather than the food alone that drew men there. In this perspective, it was a momentous occasion when the first Rumanian-Jewish restaurant opened its doors on Hester Street in 1884. Within two decades it had 150 competitors in New York alone, brothers under the skin to the more modish uptown clubs, Harmonie, Phoenix and Standard, to which the elite withdrew. And when it comes to the completely occasional institutions—e. g., the halls (Manors, Mansions) in which weddings were celebrated—then the hesitant pen of the historian runs completely dry.

### *Philanthropy*

Spontaneous and planned, these were the organizations by which immigrants protected themselves against the danger of being left alone in a foreign world. But once settled, the immigrants were moved also by the impulse to aid those who could not help themselves. No man among them was so well settled that he could not remember when he had himself been a stranger in the land, not far from want. Charity, traditionally a religious virtue among Jews, became a categorical obligation.

Charity, too, had once been within the domain of the synagogue, but it now fell into the hands of societies particularly charged with that function. Many congregations customarily maintained funds from which the officers extended assistance to the resident and transient needy. Even in later periods the Jew in quest of alms could generally count on not being turned away empty-handed from the synagogue.

But the growth of the population made it clear that such informal acts of individual generosity were not only inefficient but ineffective. Too often the most deserving were overlooked, while the few mendicants circulated from congregation to congregation. Furthermore, the Jewish poor were often immigrants unknown to the community and members of no organization. In the 1840's and '50's, Hebrew Benevolent Societies began to appear in the various cities, their function to assure an equitable distribution of the community's philanthropy. The scope of their activities and the size of their budget mounted with the size of the immigration. Thus the United Hebrew Charities of New York more than doubled its expenditures between 1880 and 1895.

The trend was from the general to the particular. As the problems of philanthropy became more complex, the early organizations, which took as their province the whole field of welfare work, either narrowed their scope or gave way to more specialized agencies. This development was particularly urgent in the case of newly arrived immigrants. As their numbers rose and it became ever more difficult for them to be settled, the need to extend organized assistance grew more pressing. Immigration was a universal experience; this was a plight everyone who had himself suffered could understand. Furthermore, the fate of the latest immigrants, it was thought, would reflect upon the general reputation of the Jewish community as a whole.

The first faltering steps toward easing the way of the wanderers were actually taken in Europe by the Alliance Israelite Universelle after the cholera epidemic and famine in Russia in 1868 and 1869. But effective measures were taken only when the pogroms of 1881 dramatized the situation. Then, twenty thousand refugees fled to the Austrian border, where they gathered in the town of Brody. Almost at once Jewish societies in England, France and Germany mobilized their resources to help, and a co-ordinating Russian Refugee Aid Committee with branches in New York, Chicago, Philadelphia and other large cities set itself the task of receiving the newcomers in America.

It was true that the attitude of American Jews to their Russian brethren changed once they got here; the refugees then ceased to be respected objects of sympathy and became pathetic objects of charity. Some Americanized Jews never gave up the hope that the tide might be dammed up, or, at least, diverted. Yet the obligation to aid those here was not shirked. The existing Hebrew Charity organizations in many places contributed money, and the Baron de Hirsch Fund proved generous through various intermediaries in helping immigrants to their destinations and in tiding them over until a first job was found. But it then became clear that a more permanent effort was called for.

In 1884, Jacob Judelson was instrumental in establishing the Association for the Protection of Jewish Immigrants in Philadelphia. Almost at the same time, a Hebrew Sheltering House was set up in New York, and during the course of the next few years a series of other organizations joined in the work. A turning point came in 1901 when the Hebrew Immigrant Aid Society (HIAS) appeared in its present form and soon thereafter absorbed the sheltering house. HIAS steadily integrated and centralized the administration of aid to the newly arrived. Other groups continued to handle particular aspects of the task; the National Council of Jewish Women, for instance, assumed responsibility for female immigrants. But the core of the Jewish effort was the widespread organization of HIAS.

The flow of refugees after 1933, although small in volume, led to a carefully planned program of assistance. The restrictive immigration policy put all newcomers on trial. Those who now urged the nation to open its gates to the persecuted were on the defensive and felt it necessary to make sure that the few who did get through were well taken care of. In 1934 the National Coordinating Committee set up a clearing house for all interested agencies, and ultimately the United Service for New Americans (formerly the National Refugee Service), its successor, provided unified direction.

Few concerned with the fate of the millions who endured the process of transplantation were heedless enough to imagine

that the most important problems were those involved in getting the immigrants across the Atlantic. Indeed, it soon appeared that the first few years after entry were freest of trouble. The most trying difficulties seemed to come after two or three years of residence, when immigrants were worn out with harsh and unaccustomed labor, when relatives felt they had already helped out enough and when old social restraints had worn thin from constant friction with the unfamiliar ways of urban living.

Although the first tentative steps toward ameliorating these conditions were taken at the middle of the nineteenth century, it was really later, with the rise in population and the concentration of Jews in metropolitan areas and in working class occupations, that the need grew more pressing. First came hospitals to prevent the observant from being compelled to eat forbidden food, or face the danger of dissection after death. Cincinnati, New York and Chicago, in 1850, '52 and '68, led in this area. Despite the enormous cost of maintaining such institutions, they grew in number and in the quality of their services; Mt. Sinai in New York, Michael Reese in Chicago, Mt. Zion in San Francisco, Beth Israel in Boston, Cedars of Lebanon in Los Angeles, were among the better known hospitals. Their work was supplemented by that of numerous sanitariums and clinics.

The aged and the very young were also among the helpless. After 1865 there were homes in Philadelphia and New York for elderly Jews unable any longer to support themselves, too aged to adjust to American ways and a drain upon the limited resources of relatives. Before the end of the century, similar institutions were operating in twelve different cities. Within the same period, orphanages were erected in fourteen places, led by those of Philadelphia (1855), New York (1859) and of B'nai B'rith in Cleveland (1868). It was hoped that such homes would prevent fatherless children from being "educated in such places where the greatest care is taken to imbue the youthful mind with sectarian and mystical doctrines." Later, still other groups appeared which set themselves the task of ministering to the wayward and re-

deeming the errant, societies to aid prisoners, to deal with juvenile delinquency, with desertion and with family welfare.

The development of these spontaneous organizations was by no means logical or coherent. There was often waste, duplication of effort and inefficiency. Each successive wave of immigrants felt the urge to look after its own as soon as it had accumulated the necessary resources—sometimes even sooner. The multiplication of agencies was due in part to the dissatisfaction of the newer arrivals with the Orthodoxy of the old, in part to the suspicion that Americans, even Jewish Americans, did not really understand the needs of those who had come from Europe. Eventually, the first asylums and hospitals provided for the observance of the dietary laws and the Sabbath regulations; but the late-comers continued to suspect that they were not being given a proper voice in the management of the institutions. They complained that their doctors were not readily admitted to hospital staffs, that they were never allotted important offices and that their contributions were not adequately appreciated. Since these were not simply agencies for service, but also the means of social activity, each new group was irresistibly drawn into founding fresh societies. At the same time, thousands of immigrants continued to bestow their charity in the traditional individual form. In every home were little *pushkes*, collection boxes, through which the pennies flowed to hundreds of causes.

The consequence was that philanthropy could not take on the disciplined hierarchical structure among Jews that it did among the Catholics. Until the end of the nineteenth century, each agency was on its own; its success depended upon the popularity of its balls and benefits, upon the contacts of its managers and the degree to which it dramatized its appeals.

Yet while no movement that attempted to curtail the sovereign individuality of any institution was successful, the weakness of the system became so evident when it was faced with the task of fund raising, that a radical solution became

necessary. The solution was to "methodize" Jewish philanthropy through the formation of federations which took over the raising of funds but left the conduct of the affairs of each institution in its own hands. Sometimes two steps were involved, first the separate federation of "German" and "Russian" charities, then the union of them all. The development appeared first in the cities of moderate size. By 1900, cities like Boston, Chicago, Cincinnati and Detroit had accepted this tolerable compromise between centralization and anarchy. They were shortly imitated by Philadelphia and Baltimore, but the largest community of all held off for several years longer. The philanthropies of Brooklyn did not federate until 1910. Those in the rest of New York wrangled over their sovereignty for another seven years, even forfeiting a million-dollar bequest because they could reach agreement no sooner. The amalgamation of the two systems to cover the entire metropolis was delayed two decades longer.

Efforts to cross the lines of purely local combination met with practically no success. A National Conference of Jewish Charities established in 1899 considered such general problems as the handling of transients, family desertion and tuberculosis in the "dependent classes." But the only substantial achievement in this field was the provision of nationwide support for the Jewish Hospital for Consumptives in Denver. This failure was not surprising. For, all these societies were deeply rooted in the local situation and in the local need for communal activities. It was the local community that was the source of their strength; any other authority would have been superimposed upon them.

### *Politics*

These associational activities were distinctive in that they affected primarily the community within which they originated. But to restrict our view to such ways of action would be to distort the description of how the community actually operated. For there were vitally important matters, in which activities that originated in the Jewish community influenced

and were significantly influenced by the whole society in which the Jews lived.

It was not accidental that Jewish immigrants took less interest in politics than did other immigrants or native Americans. In part that attitude was a heritage from European experience in which the Jew had been divorced from the state; what he had seen of the operations of government in Europe did not lead him to believe that much good could come of it in America, either. This prejudice was reinforced by the experience of crossing from the Old World to the New; the state appeared, above all, as the creator of artificial, inhuman barriers and boundaries.

The initial distrust was strengthened by the experience in America. The American conceptions of political democracy and representative government were not familiar to the common people of any part of Europe. These ideas evoked admiration and respect once the immigrant became acquainted with them; but they hardly seemed relevant to his daily experience. In practice the state seemed embodied in the policeman who took a bribe to turn his eyes away from the store open on Sunday, the politician who handed out a peddler's license for a consideration and the local boss at the ballot box, buying votes with a bottle of whiskey. Better to keep away from trouble, obey the laws as far as possible and have nothing to do with the whole business.

From a practical point of view, there was not much in politics to attract the Jew. The whiskey that was offered for his vote was not particularly tempting. Nor was he lured by the patronage; street laborers' jobs did not interest him, and the higher offices were monopolized by ethnic groups earlier on the scene. Significantly, there were enough other outlets open to Jewish talent to prevent the Jews from viewing politics as the only means of rising in society, as some other immigrant folk did.

Consequently Jews tended to avoid the formal machinery of government. As far as possible they resorted to their own charities; they preferred informal arbitration to litigation,



and the *Bet Din* (court) of the rabbi to the court of law. In Philadelphia there was for a long time a permanent board of conciliation to settle disputes among Jews. Sometimes sad results ensued from the conflict between the civil and religious laws in the field of matrimonial relations; but to the immigrant that only proved how arbitrary were the rules of the native lawmakers.

A few Jews in New York and elsewhere held public office and there were some Tammany clubs that were primarily Jewish in membership. But the most powerful Jewish political figures of the period, Abe Ruef in San Francisco and "Czar" Louis Bernstein in Cleveland, arose in cities without very large Jewish populations, and with the support of other ethnic groups; there were Jewish governors in Idaho and Oregon before there were similar dignitaries in New York and Illinois.

The Jewish press did try to stimulate interest in these matters. It urged the duty of prompt naturalization and of regular voting. But the press agreed on practically nothing else in politics. In New York, the *Tageblatt* and *Morning Journal* were Republican, the *Warheit* and the *Day Democratic*, and the *Forward*, after its own fashion, Socialist. The result was a divided Jewish vote and the absence of a Jewish machine, although occasionally a popular figure like Meyer London, for other, nonpolitical reasons, built up a following of his own. Most communal leaders, like Louis Marshall, approved of a state of affairs in which Jews voted as individuals rather than as members of the ethnic group. If the Jews of Philadelphia and Boston voted more often Republican than Democratic, those of New York and Chicago voted Democratic more often than Republican. The New Deal temporarily attracted most of the Jews and drew some of them actively into politics, partly through trade union influence, and partly because all immigrants belonged to the least secure elements in American society and were drawn to a program that promised security. Apart from that, there was remarkably little political coherence in the group.

*Jewish Labor Movement*

The situation in politics was in marked contrast to that in the labor movement, a sphere in which Jewish working people played a consistently prominent part throughout the period of mass immigration. Yet if the ultimate measure of success was large, the start was uncertain and slow. True, the process of economic adjustment in the metropolitan centers had concentrated Jews in a limited number of occupations where ethnic and economic interests could combine to create a powerful *esprit de corps*. But more was involved than that, for similar concentration of other nationalities in other immigrant industries did not produce the same result.

Indeed this was a period to discourage unionization. The two decades after 1870 were transitional for the economic system as a whole and therefore confused for labor. At a period when workers were continually changing jobs, and the jobs themselves were changing from day to day, it was hard to maintain any degree of organizational stability. Besides, these were "green" immigrants, raw from the villages, not sure of their relationship to these unfamiliar institutions. Watching the ritual of the Knights of Labor, a Jewish immigrant being initiated confessed, "Many of us, on seeing the sword, were not sure whether we were all going to be slaughtered or drafted into the army." They were not likely to be drawn in large numbers to such outlandish-looking bodies, unless it was through some known, trustworthy medium.

One account has it that large numbers of Jews first made contact with union activity in 1882, when they unwittingly signed on as scabs during the longshoremen's strike in New York. Abe Cahan, editor of the *Forward*, is authority for the statement that the misled Jews quit as soon as they became aware of what was happening and, horrified, thereafter were consistently labor-conscious.

We may be sure there were additional reasons for the development of labor consciousness among the Jewish immigrants. For one thing, they had what generally was the advantage of leadership by a tiny but very aggressive minority

of intellectuals and intellectually-minded workers trained in the most advanced trade unions of Europe, men who brought to New York and Chicago experience earned in the Russian *bunds* and in the English labor movement. Escaped from European oppression to the freedom of tenement and sweat shop, these radicals, anarchists and socialists of many hues regarded the trade union as an instrument in the battle against capitalism, a means for mobilizing the laboring masses in the inevitable struggle for power.

The task they set themselves was that of enrolling the immigrants in the unions and disabusing them of the notion that they might escape from the ranks of the workers through peddling or petty trade. An intermediate, educational body came into existence with that goal. In New York, Chicago, St. Louis, Milwaukee and elsewhere, there were earlier organizations known as the United German Trades. These groups ran across the traditional craft lines of American unionism and performed a wide variety of propagandistic functions through which German unionists tried to familiarize their immigrants with the American labor movement. Analogous bodies were created to educate the Jewish immigrants.

The first was the Yiddischer Arbeiter Verein, which arose in 1885 in conjunction with various projects for a radical Yiddish newspaper. This society consisted of capmakers, shop-clerks, clothing workers, barbers and peddlers, and had several thousand members in its affiliated sections by 1886. But it spent its strength that year working for the election of Henry George in the New York mayoralty campaign, and collapsed shortly afterward.

More significant consequences resulted from the organization in 1888 of the United Hebrew Trades under the leadership of Jacob Magidoff, Morris Hillquit, Abe Cahan and Philip Weinstein. At first the group acted largely as a mutual assistance society. But it also propagandized for unionism, was interested in socialism and worked for the eight hour day, the regulation of child labor and the abolition of the sweat shop. Through the United Hebrew Trades and through similar associations in Chicago, Philadelphia and

Baltimore, Jewish immigrants were led into the primitive unions that were then springing up among the tailors and cloakmakers, the shirtmakers and cap operators, the printers and barbers. Even Samuel Gompers, an immigrant Jew himself, who disapproved of such an organization based on religious affiliation, perceived that "to organize Hebrew trade unions was the first step in getting those immigrants into the American labor movement."

By 1890, there were already a considerable number of Jews in the craft unions that had taken shape during the preceding ten years. They formed a considerable bloc along with the Englishmen, Germans and Bohemians in the Cigar-makers International Union. Some of the garment crafts, particularly the cloakmakers, were sufficiently organized to conduct a series of successful strikes between 1888 and '91.

But in the four years after 1892, the United Hebrew Trades suffered a crisis that vitally affected its subsequent role in the American labor movement. The intellectual anarchists and socialists, interested in unions not merely as the instruments of immediate economic gains but also as means for enlisting mass support for political ends, fell under the spell of Daniel De Leon and the Socialist Labor Party. De Leon attempted to use the United Hebrew Trades as a means for capturing the Knights of Labor. When that tactic failed, he drew the Hebrew Trades into his Socialist Trade and Labor Alliance. Meanwhile, the organization was torn by struggles between the Socialist Laborites and a rival group of Social Democrats under the leadership of Cahan and Hillquit who wished to affiliate with the new American Federation of Labor.

These factional disputes confused the membership. Because they subordinated economic to political ends, they aroused the distrust of the immigrants; in addition, some of the intellectuals were atheists and aggressively anti-religious and alienated the Orthodox immigrants. When a group of radicals openly flaunted their heterodox notions at Yom Kippur Balls in 1890 and '91, they antagonized the rabbinate and alienated great sectors of potential membership.

The same obstacles that stood in the way of the United

Hebrew Trades had blocked the rise of any overall garment union during these years. A succession of local organizations fought bitter strikes throughout the 1890's, but with no substantial results. Not until 1900 did the factional fires burn themselves out. Then the needle workers joined the dominant trend in the labor movement; under Joseph Barondess they moved into the orbit of the American Federation of Labor.

The economic unionism of the decades that followed lacked the flaming idealism, the genuine humanitarianism, the intellectual sparkle of the earlier period; but it was successful. The International Ladies Garment Workers Union grew steadily in strength until the great strike of 1910, from which the famous protocol with the Cloak, Suit and Shirt Manufacturers Protective Association emerged. Whatever the difficulties in the actual operation of the machinery of conciliation and arbitration, the agreement embodied a significant conception of collective bargaining. The International had difficulty for years thereafter, but on the whole it prospered, as did similar organizations in the men's clothing, the hat and the fur trades.

The stability of the basic unions put new life into the United Hebrew Trades. By 1910, eighty-nine unions were affiliated, with a total of 100,000 members, and the boom years of World War I raised that total to fully a quarter-million. Among the incidental products of the movement was a cultural offshoot—radical Jewish nationalism, anti-Zionist, non-religious and emphasizing Yiddish.

There were significant reasons for the success of the Jewish labor movement, success that was measurable not only in terms of degree of organization but also of better living and working conditions. The nature of the industries involved contributed to this success. The Jewish working force was concentrated in light manufacturing, much easier to organize than the heavier industry. Their employers were not coal and steel barons, but the proprietors of small cigar making shops and contractors in the garment trades. The larger clothing factories employed several hundred hands, but the problem of uniting them into a union was not

comparable to that of organizing an iron mill or slaughter-house.

The fact that both owners and employees were Jews also often contributed to the relative ease of organization. There was, indeed, no love lost between the "German" boss and the "Russian" proletarian; common religion at first actually heightened friction. But they could at least talk with one another. Capitalists like Joseph Schaffner and Abraham E. Rothstein were not so far removed from those who toiled for them that they could not sympathize with the aspirations of the laborers. Leaders in Jewish affairs, like Louis Marshall, Louis Brandeis, Sabato Morais and David Philipson were ready to intercede in the interests of the good name of the whole community. Such rapport furnished a point of departure for continuing compromise.

But over and above these favorable specifically Jewish conditioning elements was the fact that the unions had adjusted to the American environment; the idealistic principles from across the Atlantic had yielded to business unionism; politics remained peripheral during this whole process of unionization, except for the 1890's, when it was disastrous. During the rest of the period the leaders may have been socialists in their private beliefs, but their ideas did not interfere with the business-like conduct of union affairs under capitalism. In the 1920's bitter struggles prevented the Communists from gaining more than a toe hold in the unions; in the few unions where the Communists did bore their way into the leadership, the mass of members and the operations of the organization were scarcely affected.

Like other associational activities of the Jewish community, the unions were a means through which the immigrants adjusted to the conditions of the new society. Like synagogues and lodges, they eased the adaptation to life in America. Through these myriads of organizations the newcomer learned how to get along in the United States without being exposed to the shock of a completely alien universe.

These organizations had still another effect upon the immigrant group. The immigrant Jews struggled to set up



this structure of communal institutions instead of relying upon those that were already available, because they were aware of meaningful differences between themselves and other Americans. Yet the very existence of those institutions served to heighten and to perpetuate their consciousness of group identity even after adjustment and acculturation had bridged the initial gap between the immigrants and the rest of America.

### THE VEHICLES OF CULTURE

The relationship between associational activity and the group's consciousness of its own character emerged even more clearly in those areas that were not immediately related to the process of settlement. Shortly after their arrival the immigrants drew together into other societies, whose primary function was to serve as vehicles of culture. Every such organization assumed that the members of the group had something distinctive to say to one another, that they shared a common heritage of ideas that were worth expressing and worth transmitting to their children.

There were always, for instance, a considerable number of Hebrew literary, dramatic, library and musical societies, some concerned with the Hebrew language specifically, others with Jewish history and literature as a whole. But these by no means fully absorbed the attention of the Jews, who were also likely to join the non-sectarian associations in the community. In these matters there was no essential competition; a German-Jewish immigrant could in good conscience be a member of the Zion Literary Society, of the local turnverein or glee club and of the lyceum.

True, the Jews from Eastern Europe had not so wide a range to choose from. They too were ready to participate in the activities of non-sectarian American culture. Nor did they disassociate themselves entirely from the other immigrants of the country of their birth. Thus, Rumanian Jews formed the backbone of the Carmen Sylva Association in New York, a society named after the queen of their former



homeland and dedicated to the study of its literature. Similarly, Jewish intellectuals played a prominent role in Russian radical circles in the first two decades of the twentieth century. But it was more difficult for such people to be culturally loyal to the country of their birth when the Eastern-European governments were pursuing an openly anti-Semitic policy.

Furthermore, the Russian Jews were left more to their own cultural resources than had been the immigrants from Germany, who had found flourishing cultural institutions already in existence upon their arrival. When non-Jewish Russians, Poles, Hungarians and Rumanians did begin to reach the United States in large numbers, they were peasants, slow to develop the same interests as the Jews already here. In consequence, the cultural forms that were evolved by Jewish immigrants at the end of the nineteenth century were often more specifically Jewish than those fashioned by their predecessors fifty years earlier.

The vehicles of culture most difficult to fashion were those that were highly institutionalized—schools, newspapers and theaters. These were expensive to maintain, required a permanent organization and were definite, visible signs of the separateness of the group in the total culture. They arose and persisted only in response to a clear-cut need.

### *Education*

Undoubtedly, schools were the most important channels for transmitting ethnic ideas and ethnic culture. Yet the dominant conditions of American education were already set before large groups of immigrants appeared on the scene; the newcomers were never in a position to reverse decisions in the making of which they had not shared. By the 1840's it had been determined that the education of youth in the United States was to be public, that is, governed by the state. Such training, it was clear, would also be almost entirely free and universal. It followed as a matter of course that there was to be no religious instruction in the public

schools and that no public funds would go to religious schools. Although in practice sectarian control was not fully eliminated for several decades, the principle was firmly established and ultimately adhered to. As a result, any group that wanted fulltime schools of its own had to use its own resources and to compete with the public schools. Like the Catholics and Lutherans, Jews attempted to do so, but failed signally.

In the 1840's and '50's, a succession of day schools in Cincinnati, Chicago, Boston, Baltimore and Philadelphia were added to a number of survivals from an earlier period. In New York two schools were in operation in 1847, and ten years later these offered instruction to more than 800 students. It is not likely that they were all regular or full-time scholars, although some at least followed an extensive curriculum that included study of the German language.

Yet such parochial institutions could not stand their ground against the competition from the public schools. Like all the similar schools that sprang up later, they labored under serious handicaps. Many immigrants could not afford to pay their fees. The best teachers could make better careers elsewhere. Most important of all, these schools were not as likely to lead to the social and economic advancement which depended on contacts outside of the Jewish group. In this respect attendance at a sectarian school was a liability rather than an asset.

Consequently, the attempts to present a full curriculum were frustrated in the two decades after 1860, years when immigration was in any case low. The elimination of Saturday classes from public institutions and of the reading of dogmatic passages from the Bible hastened the trend. It was characteristic that the Hebrew Free School Association of New York (1864) and the Jewish Educational Society of Chicago, both founded to resist the proselytizing of Christian missions, early confined their efforts to the children of the poor and made no attempt to parallel the course of studies in the public schools.

The experience of the first immigrants was repeated by those who came later. The Orthodox Eastern Europeans, in whose lives the *heder* (school) and *yeshivah* (academy) had

played so prominent a part, tried to carry those institutions to the new land. But it was difficult to keep young people to the study of Torah for its own sake in America. In addition, compulsory education laws, established in New York in 1904 and elsewhere later, imposed conditions and specified a secular curriculum that the traditional *heder* which devoted all its time to the sacred language could not meet.

All but a few of the immigrants and their children, therefore, relied on the public schools for elementary and secondary education. In no other way could they afford a training which was expensive in any case. Not many families could spare even a minimal levy upon their budgets for this purpose, or, most crucial, spare the loss of income that resulted when youngsters became unproductive. Many students attended night schools or worked after hours to make up the difference in income.

The problem of financing a college education for the children was still more difficult. Yet by the first World War, 15,000 Jews were students, and twenty years later more than 100,000, one-tenth of the national total. Some found their way to a higher education through free institutions such as the city colleges in New York; others drove themselves hard in the quest for scholarships; still others worked at part-time jobs. Nevertheless, probably the greatest number of university students attended through the sacrifices of their immigrant parents, who hoped thus to help their children rise to professional status. That is why talk of a Jewish university, mentioned as early as 1854 and bruited about again in 1902 and '22, came to nothing.

For these reasons, Jewish educational activities became supplementary. They took the public school system as a base and built about that to meet the special needs of the immigrants. English classes for adults and to prepare children for school were common. For many years the most pressing need seemed to be preparation for some mechanical trade. To the philanthropists concerned with the settlement of the Jews, it seemed that far too many lacked usable skills and were dependent upon such uncertain means of support as peddling.

Later they felt that too many were unrealistically aspiring toward the professions. The emphasis upon mechanical training was also supported by the Yiddish press, which still had vivid memories of the effort to "productivize" the Jews of the Old World.

Technical training was continuously stressed in the educational preparation of immigrants, both men and women. The Hebrew Free School Association of New York set up an industrial school for girls in 1879 and a Hebrew Technical Institute in 1884—both later a part of the Educational Alliance—and the Baron de Hirsch Fund operated a trade school that prepared students for industrial pursuits. The United Hebrew Charities in New York established a factory where immigrants could learn the garment trade, a project bitterly opposed by workers already in the industry. The Hebrew Education Society of Philadelphia taught cigar making and cloth cutting to men, and millinery and dressmaking to women. Similar organizations flourished also in Boston, Chicago, St. Louis and elsewhere. Since so great a store was then set by agriculture, particular pains were taken to develop the farm schools in Doylestown, Pennsylvania and Woodbine, New Jersey.

These efforts had some immediate importance in that they assisted the newcomers to earn a livelihood. But they lacked vitality. Adults were too impatient for immediate income to complete a course, despite the fact that they received a small weekly subsistence allowance in some schools. They grasped the first job that came along, whatever their skill, and remained "botched mechanics" the rest of their lives. The Jewish institutions quickly learned to concentrate on youth. But ultimately the public schools took over the function of vocational training; and as soon as the same facilities were available elsewhere, those that were distinctively Jewish became superfluous.

The religious aspects of education could not, however, be shifted to other hands. The very separation of Church and State compelled every denomination to make its own provisions for training youth. Accepting the fact that the major propor-

tion of their children's time would be spent in general studies in the public schools, the Jewish immigrants were compelled to devise a means of adding the traditional lore to their children's education. Although they had a long experience with education, this problem was new.

The first recourse was to an adaptation of European methods. By 1860, there were already many families that hired tutors to instruct their children in the elements of Hebrew and in the basic religious precepts. Later, the *melamed* became a familiar figure among the Russian immigrants. The more enterprising assembled enough students to conduct classes which met after school hours and which they called a *heder*. Usually independent of the synagogue, meeting in the teacher's own apartment or in a vacant store or basement, these were uniformly unsuccessful. There was little about them to attract an American youngster while other children were free to use the same time at play. Instruction was in Yiddish; teaching methods were backward; and the *heder* relied for incentive upon the disciplinary value of the *rebbe's* "strap." The *rebbe* himself, alas, more often taught for lack of another livelihood than because he had the call.

Although the *heders* sprouted by the hundreds in the Jewish quarters of the large cities, they affected relatively few children, and those often only for the brief period of preparation for bar mitzvah. It was a shock, but hardly a surprise, when Jews learned from a survey conducted by Samson Benderly that only 28 per cent of the Jewish children in New York between the ages of six and sixteen received even the scantiest Jewish education in 1908.

Yet, if the *heder* did not please the children, its American substitutes did not satisfy the parents. The Sunday and congregational schools that had already developed seemed no solution at all to the immigrant. Attached to synagogues whose orthodoxy appeared dubious, if they were not completely Reformed, these institutions were judged utterly inadequate by the transplanted European. He sought to fashion independently the structures he deemed essential to link his sons to the old tradition.

The solution, insofar as a solution ever emerged, was the development of a daily part-time school, conducted after public school hours, one that used English as the language of instruction, employed modern pedagogical methods, was co-educational, yet was adequate in content—that is, stressed the Hebraic studies and was Orthodox. In the *Machzike Talmud Torah Pesach Rosenblatt* had experimented with such a course after 1883, as had Harris Horwich in Chicago somewhat later. Both under the influence of these examples and independently, such schools spread through all the large cities, particularly after the turn of the century. In terms of the number of students enrolled, they were then still far behind the *heder*. But the trend of the times was with them; they continued to grow while the older *heder* entered upon a decline. In 1935 the Talmud Torahs of New York boasted 110,000 students, the *heders* only twelve thousand. By then there were Hebrew high schools supplementing the public high school, which carried Jewish education to the secondary level in the larger cities. Teachers for these schools were being prepared at Gratz College and several other teacher-training institutes.

The development of higher Jewish education was even slower in making its appearance, for it called for full-time study. Yet the immigrants could not conceive that the American Jewish theological seminaries could take the place of the European yeshivah where scholars supported by the community devoted themselves exclusively to study for its own sake. Imbued with that ideal, a group of Jews had organized the Yeshiva Etz Chaim in 1886, but that institution never managed to expand its instruction above a very elementary level. Not until eleven years later was the Isaac Elchanan Yeshiva created.

Yet the Yeshiva did not evolve in the form that had been anticipated. In America students were not content to live on the purely spiritual nourishment of the Torah; they insisted upon a course of study that would lead to a definite goal, the rabbinate. They also wanted the privilege of pursuing more general studies in addition to the talmudic ones.



In 1908, serious differences between directors and students came into the open. A break was averted; but the Yeshiva became an institute for training Orthodox rabbis and Hebrew teachers. Despite the Orthodox distrust of secular subjects, the students were allowed to take such courses elsewhere until an associated high school and college offered supplementary instruction within the Yeshiva.

Amid the confusion of so many separate undertakings, there was bound to be waste of effort and inadequate coverage of needs. Dr. Benderly's survey of 1908 had induced the New York Community to set up the Bureau of Jewish Education in 1910. Together with similar associations in other cities, ultimately merged into the Jewish Education Association, the Bureau labored to set standards, to co-ordinate activities and to secure financial assistance. But the task outgrew all attempts to cope with it. By 1935 the percentage of children between the ages of six and sixteen who received any Jewish education had dropped to 25 per cent in New York, and seven years later it was still falling. Outside New York the proportion may have been lower.

In any event, such measurements are undoubtedly arbitrary. If only one in five attended in any given year, a much larger proportion probably received some period of training in the ten years between the ages of six and sixteen. Such a reckoning could show that almost 70 per cent of the boys and almost 40 per cent of the girls had had some Jewish education. But however one reckoned, there was little ground for complacency. The difficulty of discovering an adequate educational medium was due to the fact that it had been necessary to work out a new form that would suit the conditions of the American environment.

### *Journalism*

The cultural expression of the immigrant Jew was a reflection of his settlement in America and not a mere repetition of the European pattern, a fact that emerged with the advent of new channels of expression. The Jews who emigrated to the



United States did not habitually read newspapers at home; lack of interest and high cost made the appearance of a journal in the small towns of Russia, or even of Germany, something of a rarity. The same Jews became regular and eager readers in the New World. The immigrant who bought a newspaper did so because it filled an American need; he was acting like an American.

For many years there simply were not enough Jews to support real newspapers even in the largest American cities. The immigrants had to find their news either in the English- or the German-language press. Indeed, quite a few Jews were prominent in the management of such journals—Joseph Pulitzer of the *St. Louis Post-Dispatch* and Joseph Cohn of the New Orleans *Deutsche Courier*, to name only two. (Later some, like I. A. Hourwich, would also take a hand in Russian-American journalism.)

There were, in addition, a number of weeklies and monthlies that combined the functions of newspaper and magazine. These periodicals made no attempt to cover general news but concentrated instead on the particular events that concerned their group of readers, as well as giving space to discursive essays and other “features.” Some were primarily religious in interest; others were linked to fraternal societies like B’nai B’rith. A few appeared in German: *Zeichen der Zeit* (Chicago), *Israel’s Herold* (New York), and *Deborah* (Cincinnati), for instance. But the more important periodicals used English as their medium, although they occasionally made the concession of introducing a German column. Among these were *The Asmonean*, *The Jewish Messenger*, *The American Hebrew*, *The Hebrew Leader* (all of New York), and *The American Israelite* (Cincinnati).

The Eastern-European immigration at first did not affect the form of the periodicals. The journals founded by intellectuals were very much like their earlier counterparts, and differed only in language. *Hatzofeh Be-eretz Ha-hadashah* (1870–76) appeared in Hebrew, which was the language of the Russian enlightenment. On the other hand, the radical papers, like the *Arbeiter Zeitung*, organ of the Socialist Labor

Party (1890), came out in Yiddish, the language of the Jewish laboring masses. Of course the Levantine Jews had their own Ladino journals, *La America* and *La Aguila*.

The decisive departure came with the growth of immigrant population that made a daily press offering complete newspaper coverage possible. In New York, a series of short-lived trials beginning with *Die Post* (1870) led finally to the establishment by K. Z. Sarasohn of the *Tageblatt* (Jewish Daily News) in 1885, a paper which represented a rather Orthodox point of view. The simultaneous rise in immigration and spread of the reading habit made room for diversity. In the next quarter-century a dozen or so journals made their appearance, not all to survive. Intellectuals connected with the labor movement set up *Das Abendblatt* (Evening News) in 1894. Three years later it became *The Daily Forward*, the organ of the Socialist party, ultimately the paper with the largest circulation. Another organ of Orthodoxy emerged in 1901 when Jacob Sapperstein founded the *Jewish Morning Journal*. Intermediate political positions were taken by *Die Wahrheit* (1905) and the *Day* (1914), while the new Communist party sponsored the *Freiheit* in the 1920's.

Such variety was more difficult to achieve outside of New York, although Chicago at one time (1908-20) possessed three dailies, including the *Yiddische Arbeiter Welt*. But such cities as Cleveland, Philadelphia and Milwaukee found it difficult to support even one daily for any length of time. The business of publishing a newspaper grew increasingly expensive in those years and no paper could survive without a substantial circulation. Yet the lack of diversity was generally a source of weakness, for it induced many readers to turn to the New York papers, in one of which they were sure to find their own opinions expressed. An Orthodox Chicagoan was more likely to prefer old news from the *New York Morning Journal* to fresh news from a local socialist paper.

In the cities outside of New York, it was the weeklies that usually succeeded. For a time many appeared in Yiddish, like Alexander Harkavy's *Der Yiddische Progress* (Baltimore), *Das Licht* and *Die Yiddische Presse* (Philadelphia). Later, they

were more apt to be in English, e.g., *The Reform Advocate* and *The Sentinel* (Chicago), *The Jewish Advocate* (Boston), *The Jewish Chronicle* (Detroit), and many others. Sometimes, a compromise allowed for both languages, as in the *California Jewish Voice* (Los Angeles) and the *Jewish Record* (St. Louis).

This development is revealing, for it underlines the attractions that really induced the immigrants to part with their precious pennies for this new luxury. Not news for its own sake, but the point of view of the newspaper was important. The press was valued because it offered the newcomers a guide to the New World, helped them understand strange issues and interpreted puzzling questions in a trustworthy manner. In that sense, the press was an Americanizing agency, above all. The make-up of the Yiddish newspaper reflected the consciousness of that function. The emphasis was on "features" rather than on news, which had to be sensationalized and popularized to be attractive. There were extensive weekly supplements, and space was lavishly devoted to stories, poetry, exhortative articles, advice to the lovelorn, the misunderstood parent and the homesick, even in the daily editions.

These newspapers depended for their support upon the continuing stream of immigration. Once that was shut off, they entered upon a decline. The peak came in the mid-1920's when the Yiddish press reached a daily circulation of some 600,000. By 1940, the total had fallen off by about 50 per cent. English pages, first introduced to teach the immigrant to read the language, became bait to attract younger readers. But the trend was in the other direction. Once the immigrant press had performed its Americanizing task, it began to decline.

An indirect effect of the prosperity of the Yiddish newspapers was the encouragement they offered to Yiddish literature. In the years just before and just after the first World War, many talented writers had drifted to the United States. Stimulated by the newspapers and supported in part by contributions to their columns, Sholom Asch, Sholom Aleichem, Abraham Reisin, Peretz Hirschbein, Abraham Cahan, Jonah

Rosenfeld and I. J. Singer made New York a thriving center of Yiddish literary activity. Whatever the sale of their published books, these men maintained a live, warm contact with the sentiments of the immigrant Jews through the immigrant press.

### *Theater*

The relationship between the intellectual's creative activity and the life of the people emerged still more clearly in the case of the theater. In the latter half of the nineteenth century this institution was truly popular, in the sense that it was responsive to the moods, the emotions and the ideas of its audience, to which it supplied an intimate, meaningful experience.

In those years, the stage was a mass medium, cheap enough so that everyone could afford to attend. Making no demands of literacy or sophistication, its vivid, dramatic presentation provided an easy, quick and complete release to thousands of tired people who sought there an explanation for the ache in their minds, or, at least, the means of forgetting it.

Some Jews in America had always been attracted to the stage. The actor's vocation was more open than most; talent was likely to find its level without the impediments due to lowly birth or lack of connections. Charles Dickson, Henry Dobbin and other English Jews had appeared in the very earliest American dramas, and their German co-religionists had early found an important part in the theater that grew up in the United States among the German immigrants.

As in the case of the press, the increase in population laid the ground work for a distinctive Jewish form. By the end of the nineteenth century, a well-developed Yiddish theater was active in New York and in the other larger cities.

A start was made in the early 1880's in New York. In 1881 there were already some Rumanian Jewish actors at the Oriental Theater on the Bowery. A year later, N. M. Schaikewitz and Abraham Goldfaden brought over a troupe from Russia. In 1886, another company of Rumanians estab-

lished themselves at the Rumania Opera House, and were thriving in a few years' time. At the end of the century, there were three Yiddish theaters on the Bowery alone that devoted themselves entirely to the Yiddish drama: the Jewish People's, Thalia and Windsor. With other houses that gave occasional performances, they were estimated to draw at least 25,000 patrons a week.

A comparable development took place outside of New York. In Philadelphia there were the Arch Street, the Standard and the National Theaters; in Chicago, Glickman's and the Yiddische Dramatische Gesellschaft. No slackening of growth was noticeable until after the first World War. By then the New York Yiddish Art Theater had appeared and there were resident companies in cities as scattered as Chicago, Detroit, Newark, Philadelphia, Cleveland and Toronto.

In the earliest years, and to some extent throughout the history of the Yiddish theater, Jewish plays were only slightly intellectual. The great attraction was the actor and the whole troupe revolved about the leading star. Jacob P. Adler and Bertha Kalisch, Z. Feinman, David Kessler and Boris Tomashefsky each had his following and his distinctive role. The plays were often written for the occasion by dramatists well aware of what the audience wanted to see and hear. Naturally such dramas involved little more than the manipulation of stock plots and situations. If "Professor" Moses Halevi Horowitz managed to turn out almost a play a day over long periods, that was accomplishment enough; he was not likely to be criticized for his lack of originality. Even after the reforms of Jacob Gordin, after serious writers like Leon Kobrin, Solomon Libin and I. J. Singer assumed the play-writing task, they could not escape the obligation of dealing with themes on which their audiences insisted.

Not that there was necessarily any uniformity in subject matter. There could be plays about the Old World or the New, historical or contemporary. There were adaptations from Shakespeare and from the American theater—*The Three Musketeers*, *The Black Flag*, *Two Orphans*, *Hero*, *the Indian Chief*.

What was important was that the story should have a meaning for those who watched it unfold.

The meanings sought were those that immigrants found in the real everyday life about them. The ever-present power of the temptation of material earthly things that saps faith and morals, as in Gordin's *God, Man, and the Devil*. The thanklessness of children who, unmindful of their parents' sacrifices in their behalf, turn against them. (*King Lear* was a "natural" for this.) Above all, the sadness of life, the ease with which hopes are frustrated, the imminence of death that awaits all men. No device was more effective than a *kaddish* scene (a memorial service for the dead), especially when juxtaposed with a happy occasion. The high point of the *Jewish Hamlet* was described in a program note as the "sad wedding of Vigder (Hamlet) and his dead bride Esther (Ophelia) according to the Jewish religion."

Perhaps it was its inability to supply meanings in terms of contemporary Jewish life that accounted for the fact that comedy did not flourish and quickly degenerated into broad farce. What was worse, the Yiddish comic theater had to compete with vaudeville, then in its heyday. The result was the Yiddish musical comedy as initiated by Joseph Lateiner. The true formula for success in this field was ultimately discovered by Sigmund Mogielesco, who borrowed ruthlessly from the chants of the Russian cantors, the arias of Italian operas and the popular song hits of the day, to contrive melanges that were magnetic at the box office. (In the same way, a certain two-step, though popular dance music, seemed more respectable to an audience assured that it was composed by "H. A. Russotto, author of the original Kol Nidre and other Hebrew melodies.")

The dilution of the Yiddish content of the Yiddish theater, successful at first, was ultimately self-defeating. For what it did was to stimulate tastes that could better be satisfied in the more lavish English-language theater. As plot and story receded before song and dance, even language became unimportant. But the hardest blow came from outside, from the competition of the movies. Although many Jews participated



in the new industry, there was nothing specifically Jewish about their product. Yet that great passive mass medium, completely neutral in its effects, drew the immigrants away from their own theater. The movies, which revealed the golden land, the America of the dream rather than of actuality, had the superior attractiveness of the dream over the reality.

The end of immigration hastened the decline of the theater. The young people were strangers to Yiddish, and not at all interested. Many cities gave up their theaters and were content to rely upon the occasional performances of touring companies. In New York, Maurice Schwartz's Yiddish Art Theater held on, but was valuable more as a museum piece than as a vital force.

Schools, newspapers, theaters flourished only insofar as they filled some significant need in the life of the Jew in America; the inner momentum it inherited from its service in the Old World never carried an institution very far. There was no difference from this point of view between the Jews who arrived before and those who arrived after 1870. Greater numbers and the delay in non-Jewish immigration from Eastern Europe modified the means of expression, just as the same factors created variations among specific cities in given periods. But in the last analysis, cultural institutions took form in response to the immigrant's judgment that they served a function in his life in the United States. That in turn was related to the conception which successive waves of immigrants held of themselves and of their place in American society.

#### THE JEWS IN AMERICAN LIFE

The experience of living in America was unique in the life of the Jews of the nineteenth century. The complex of attitudes toward the Jew was so different in the United States from what the immigrants encountered everywhere else in the world that they were forced to revise their own conceptions of themselves and of the nature of their culture.



*American Tradition*

For one thing, the medieval background was absent from America. This difference in historical experience produced certain general effects upon American society. It relieved this country of the stratified class structure and the rigid social system that hampered movement from one level to another in Europe. Here newcomers, and Jews among them, were free to assume whatever rank in society they could. More specifically, the absence of a medieval tradition meant that Jews were not weighed down by survivals of the medieval religious conceptions. On the contrary, the absence of an established church and the prevalence of latitudinarianism—the idea that, whatever its doctrines, any religion was good if it inculcated good morals—meant that the Jew stood on a social footing entirely equal with that of all other citizens.

It was true that the Jews were immigrants and not infrequently met the rebuffs and slurs all strangers encountered. But it was the American conception that men should be regarded in law as individuals and not as members of a group; every man could rise and fall on his own merits. This free atmosphere discouraged discrimination. Even Europeans like the Germans who were still moved by the old prejudices at home seemed to shed those relics of the Old World in the course of becoming Americans. The contrast with the other side of the Atlantic was striking. In Western Europe emancipation was recent and incomplete; in the East it did not exist at all. Part of the process of immigration consisted in adjustment from the old discriminatory conditions to the new liberal ones.

*Nationality Groups*

In the thirty or forty years after 1840, Jewish immigrants were regarded by other Americans as members of a nationality group, largely identifiable like other nationality groups by language. In that sense, they were uniformly considered Germans, one with other Germans who happened to be

Lutherans or Catholics. This categorization, which lumped Poles, Czechs, Hungarians and Hollanders together with the natives of the German states, was not surprising. Neither natives nor immigrants had ears sensitive enough to discriminate among all the shades of German dialect; surviving examples reveal that the German spoken by Bavarian Jews in these years was not much closer to the language of Goethe than the spoken Yiddish of Jews from Posen.

The "Germans" (or, in Hebrew, *Ashkenazim*) did not immediately fuse with the native Jews; they resembled in this respect German Catholics and the native Catholics. In fact, the native-born American Jews, although actually descended from immigrants of many different nationalities, tried to disassociate themselves socially from the newcomers by stressing their own Sephardic (Spanish) background. Institutionally, that separation persisted for several decades.

Nor did the "Germans" fail to recognize divisions among themselves. The organization of synagogues showed how strong was the sense of locality. Little love was lost between the *Bayerische* and the *Hinter-Berliner*, who were free in criticizing one another's manners, dress, language and piety. Yet they were held together by a common social experience, by a common institutional life and by fewness of numbers.

For, the percentage of Jews who broke their affiliations with the Jewish community was rather large during this period. Occasionally, the Christian denominational journals carried accounts of Jewish conversions. But more often the change was not that formal, not that noticed. Where settlements were sparse and scattered, isolated individuals and families simply lost contact and fell away. Often, the need to have a decent funeral at which a clergyman would officiate, the need to find a partner in marriage, was too great to be denied by loyalties worn thin in the process of migration. As the second generation grew to maturity, there was a strong likelihood that it would discard everything associated with the immigrant heritage of its fathers, including religion, in its eagerness to be Americanized.

To the well-established native American Jews, this was no

danger. Judaism was not "foreign" to their children, as it was to the children of Germans and Poles. Some old Sephardic congregations, like Shearith Israel in New York and Mikveh Israel in Philadelphia, therefore felt no compulsion to alter their ways. But the immigrants feared a split between the generations and attempted to hold their children to the synagogue by Americanizing it. If the synagogue did not adjust to the spirit of the age, said the *American Israelite* in 1854, "we will have no Jews in this country in less than half a century."

### *Religion and Assimilation*

That the fear of conversion was the underlying popular motivation behind support of the Reform movement is clear from the fact that the first demands made were for changes not in theology but in the externals of worship. There were calls for more decorum in the synagogue, for the omission of superfluous prayers that rendered services long and disorderly. There was a desire that the "Germanic and Slavonic dialects" yield to English and that the unseemly auctioning of honors cease. Some wished also for an end to the curtained women's gallery as well, and the addition of an organ or mixed choir and an English sermon, as in the services of other denominations. Later came complaints that the dietary laws were onerous, attendance at the synagogue on Saturday too difficult. Some congregations, like Emanu-El in New York and Har Sinai in Baltimore, introduced the new order at one stroke; others, like Rodeph Shalom and Keneseth Israel in Philadelphia, did so gradually. Sometimes there were disputes and secessions; sometimes the entire process of reform was uneventful.

The desire to be like unto other denominations also led the synagogues, Reformed or not, to call rabbis to their service once they could afford to support them. Since there were no American facilities for training a rabbinate, these clergymen had to be imported, generally from Germany, partly because a majority of the immigrants were themselves Germans, partly

because Germany was then the center to which advanced Jewish thinkers and scholars journeyed from all parts of Europe, partly because German culture and learning then commanded the respect of all Americans.

The rabbis who arrived were decidedly a mixed lot, whether they were Germans, like Bernard Felsenthal, or non-Germans, like Marcus Jastrow. Max Lilienthal, educated in Munich, a bastion of Jewish conservatism, was still Orthodox when he arrived. Isaac M. Wise leaned to the new ideas, although he had not yet broken with the old. On the other hand, Samuel Hirsch and David Einhorn already subscribed to Reform tenets. But whatever their opinions, the critical factor was the extent to which the American Jews desired the new departure. The rabbi followed the congregation or left it, as Wise discovered in Albany and Lilienthal in New York.

For it was the function of the rabbis to formalize in theological terms the conception of Judaism toward which their congregations were groping. Wise and his contemporaries did so against a background of those rationalistic and ethical ideas that were also influencing the American Catholic and Protestant churches in that period. In the three decades after 1855 the new creed emerged. The Talmud was no longer deemed a strict guide to practice, and Mosaic legislation was accepted only as a code of ethics. The reformers gave up the nationhood of the Jews and rejected such nationalistic holidays as Purim. It was logical that they viewed the dispersion not as a temporary divine punishment, preliminary to an eventual return to the Land of Israel, but as a permanent, providential condition. The mission of the Jews was to "lead the nations to the true knowledge and worship of God," and they were allied to Christianity and Islam in the struggle for common social ideals.

This position was so close to that of the Liberal Christianity of the day that Rabbi Ferdinand Sarner, in an examination by an army board of chaplains, could be mistaken for a Lutheran! Yet the position of the reformers by no means involved a rejection of Judaism; it was more properly an effort to stem the tide of conversion—a fact the *Jewish Chronicle*,

organ of the Christian missionaries, recognized when it directed its most explosive salvoes, not at the Orthodox, but at the "modernized Reform infidels." Though the pews and pulpit, the whole interior of the synagogue, increasingly took on the appearance of the church, the desire to preserve a visible connection with the Jewish past persisted in Moorish and Byzantine exteriors. This was Judaism Americanized to accord with the times.

The diverse elements in the Reform movement did not achieve a complete formulation of the Reform idea until the Pittsburgh Conference of 1885. It was ironic that by then the new wave of immigration had already introduced a troublesome mass of Jews who regarded the whole Reform development as blasphemous, and had reinforced the remaining Orthodox Americans.

American Jews had of course been aware of the tragic plight of the Eastern Europeans and, swayed by the same humanitarian impulses as other Americans, had hoped that the United States might become a place of refuge for them. Thus in 1869, Rabbi Bernard Felsenthal, prominent in the Reform movement, urged the persecuted Jews to flock to the United States in an article in the Russian Hebrew journal, *Ha-Magid*.

But the flock that actually descended upon the native American Jews in the 1870's and particularly in the '80's turned out to be not quite what had been expected. The romantic victims of religious persecution proved on closer inspection to be poor and ignorant, conspicuous in long gabardines and beards, their women disfigured by the Oriental *shaytel* (wig), slum-dwellers, sweatshop workers. In the first revulsion, it was hard to tell which was worse, the long-haired anarchist or the hasidic rabbi with side locks. A fear swept over American Jewry lest it be Russified; by 1891 complaints were heard in the convention of the Union of American Hebrew Congregations and of B'nai B'rith that all the gains of the preceding half-century might be wiped out by the newcomers. And before these were even partially absorbed, the Syrians, the Turks, the Moroccans were on their way.

This shock no doubt was in part the shock of recognition. It was himself, or his father, stripped of the accessories of respectability, the outraged "German" Jew saw shuffling down the gangplank. This was what he had escaped from, been Americanized away from.

Psychologically, the shock was less surprising than the recovery from it. Like it or not, the American Jews continued to assist the immigrants and continued to fight restrictions upon immigration. The new arrivals were, after all, *Glaubensbrüder* (co-religionists); and common religion demanded that the way be smoothed for them, that they be "improved" and Americanized. Such thoroughly "German" groups as the Board of Delegates, B'nai B'rith and the American Jewish Committee continued to insist upon the right of Eastern Europeans to come to America, and successive philanthropic ventures labored to raise their status. In 1909, the last-named organization made an effort to exempt the Syrian and other Near-Eastern Jews from the discriminatory laws against Asiatics.

But the gulf between the earlier and later Jews was not easily bridged; the initial bitter misunderstandings lasted a long time. Not that the new Jews were any more coherent a group than those who came in the 1840's. There was no love lost between the Eastern Europeans and Syrians or the later refugees from German Nazism. Nothing could match the contempt of the Lithuanian for the Galician, the Ukrainian for the Rumanian. Yet the similarities in their social experience cut the new immigrants off from their predecessors. The economic conflicts between laboring "Russians" and employing "Germans" added to the alienation, and the independent rich institutional and cultural life of the Eastern Europeans reduced the contacts between the two groups. Here and there a prosperous newcomer deserted the ghetto to become a *Daitchuk* (Heinie); but the lines of separation were not modified until after years of adjustment.

For all the later immigrants, the process of adjustment was made more difficult by the fact that more was demanded of them than had been demanded of earlier immigrants. As the



century drew to a close, many Americans began to question the value of immigration altogether, while others became impatient with the slowness of acculturation. The unconfident discarded the traditional conception of the United States as a melting pot into which many cultures would pour and from which an entirely new product would emerge, insisting that the essential forms of American culture were already fixed, and that it was the task of the immigrant simply to fit into those forms. They demanded not only "an appreciation of the institutions of this country" but also "absolute forgetfulness of all obligations or connections with other countries because of descent or birth."

That was a demand the Jews and other immigrants of the same period simply could not meet. Concretely, the choice placed before them was that between the comfort and security of the religious, cultural and institutional life of their own community and the strange "emptiness" of an abstract Americanism. Their immediate reaction was a stubborn orthodoxy.

This does not mean that the Eastern European Jews failed to be "Americanized." Like all other immigrants they adjusted through institutions of their own which provided bridges between the old experience and the new—through being members of lodges, reading Yiddish newspapers and seeing Yiddish plays. Their stubbornness was no more than a hard shell, a protection against the bruises of hostile contacts.

But the consequences of being confronted with that choice—essentially a false choice—were felt most acutely by the immigrant youth and the second generation. Boys and girls who went to public school could not escape the other world around them and were continually being told that the way to being accepted into that world lay in the rejection of the heritage of the past. To a sensitive person like Mary Antin, it seemed as though Americanization involved no more than the surrender of her Judaism.

For the parents, the danger of the loss of their treasured children increased during this period, due to the operations of a host of new Americanizing agencies. The older missions sought to convert the immigrants to Christianity. Now a



number of secular agencies was added which seemed to the Orthodox to have the same function.

The humanitarian urge to improve the lot of the immigrants took the form of settlement-house work among some American social workers during these years. Earnest young people came to live among the foreigners, in the West End House in Boston, the Henry Street Settlement in New York, Hull House and the Maxwell Street Settlement in Chicago, to show them by direct contact how to live as true Americans. With the best intentions in the world, these institutions could not help but imply that the old ways were not truly American and should be discarded.

There were similar direct efforts by native Jews. The Reform rabbis felt strongly, as Isaac M. Wise put it in 1897, that they represented "the sentiment of American Judaism minus the idiosyncrasies of . . . late immigrants." They conceived their task to be that of removing those idiosyncrasies and saw the immigrant youth as a particularly fertile field for work. Promising young Poles and Russians like Joseph Krauskopf and Hyman Enelow were given scholarships at Hebrew Union College and trained for the rabbinate; there were occasional efforts to open downtown Reform synagogues; for a time, circuits were set up to take itinerant preachers through districts which backed Reform institutions.

The Temple, however, was not equipped for making proselytes; its very American characteristics militated against it. The major accomplishments were through another medium, the Jewish form of settlement-house work. In 1889, a group of Jewish cultural societies organized the Educational Alliance in New York City to Americanize and teach the amenities to the immigrant Jews. The purpose of the new institution was to eliminate the "oriental" elements in the life and culture of the Eastern Europeans. There was a "People's Synagogue," one which stressed "good citizenship" rather than traditional Judaism. A wide variety of courses was offered in English, domestic science and civics, as well as for a while in various manual trades. In addition, the Educational Alliance sponsored occasional lectures in Yiddish, English and German; it ran a summer

camp and art school, and carried on an extensive program of physical education. Similar organizations arose in Chicago, Philadelphia, and Boston; some Young Men's Hebrew Associations embarked upon the same kind of projects. On a lesser scale, the Ethical Culture Society held "downtown meetings" and sponsored a People's Institute for that end.

Whatever the parents' opinions of these activities, they were attractive to the children, for they immensely broadened the horizons of the young people of the ghettos. Yet not all the boys and girls, the young men and women who played at basketball or modeled clay or listened to the lectures, accepted the ideology of the sponsoring institutions. Actually many of them continued to feel the need for ethnic solidarity, were drawn back to the narrower cultural group, and by the outbreak of the World War were receptive to the ideas of cultural pluralism and of the federation of nationalities being advocated by Horace Kallen.

Such youths were, of course, diverted from Orthodoxy, and it was that which worried the American Orthodox. It was the hope of so reshaping traditional Judaism that it would appeal to the children of the immigrants that seems to have been at the root of the emergence of the Conservative movement, centering around the Jewish Theological Seminary. The founders of that movement hoped to effect a moderate reform in the externals of worship, but one that would not affect the central core of traditional theology.

There were, in addition, other Orthodox efforts to hold the American youth to Judaism—congregational schools, the Jewish Endeavor Societies of New York and Philadelphia and, later, Young Israel. But it was clear even before the World War that activities that were solely religious were not adequate to the purpose. It was necessary to compete with rival non-Jewish agencies on their own ground.

In 1908, Mordecai M. Kaplan, the rabbi of Kehillath Jeshurun, a congregation of well-to-do Russian Jews who were concerned about maintaining the allegiance of their own children, founded the Central Jewish Institute, an experiment in the "modern reconstruction of the synagogue as a social centre." The Institute joined facilities for a wide

variety of social and athletic activities to the place of worship in the hope that the two poles of interest would strengthen each other. In the words of one of its leaders: "While strictly Orthodox, it completely surpasses any Reform Temple in modernity of conception." That boast was suggestive; it revealed that the center was attempting to accomplish under other circumstances what the Reform movement had attempted to achieve earlier—the adjustment of Judaism to the contemporary American environment.

This was not an isolated effort. In Chicago, Dr. M. B. Yudelson of the South Side Hebrew Congregation was moving in a similar direction; the years just before and just after the World War saw a notable extension of the Jewish center development. A rationale for these practical activities was the philosophy set forth by Dr. Kaplan, of Judaism as a civilization. The Reconstructionist saw a quality of dynamic unity inherent in the group, a unity that expressed itself in common identification, common language, literature, music and folkways. From this point of view, it was reasonable to preserve traditional customs and ceremonies without inquiring into their theological meaning. By stimulating nostalgic memories, Reconstructionists hoped to find a way of holding the group together; yet by not insisting on punctilious religious conformity, they tried to allow the Jews to act as other Americans in their contacts outside the group.

None of these innovations stilled the misgivings of the immigrants. They expected nothing from the "uptown" agencies and Reform ideas. It was only with reluctance that the Educational Alliance had recognized the existence of Yiddish as a language; the report of the Hebrew Free School Association in 1894 could refer to the *heder* as a matter of course as "un-American, unrefined, uncultivated, un-everything but Hebraic." Nor were the newcomers happy about the Conservative dilution of their religion; Rabbi David Philipson noted with some satisfaction "that the Orthodox are more embittered against the Conservatives than against the Reformers." But the immigrant felt a sense of loss even in his own Orthodox Jewish center. "The close propinquity of shower bath and religious school seemed sac-

rileigious to some of the older members of the congregation," a director of one of the centers gravely pointed out.

For basically, all these conceptions of Americanization came from outside and had nothing to do with the real life of the immigrant. He could listen until his head reeled to the arguments that proved that Judaism was a religion like any other or, alternatively, to those that proved he had two cultures, Jewish and American. All the facts of the living world about him argued to the contrary. His life and culture, like his personality, were one, shaped by experience in the Old World and in the New. To be American meant not to be a greenhorn, to read a newspaper, go to a picnic, see a play, join a lodge—do all the things he actually was doing. Whatever others thought, the immigrant never had doubts of his own Americanization. After all, when he thought of assimilation for the Turkish Jews on Eldridge Street, he thought of the necessity of teaching them Yiddish.

The immigrant's attitude was sadly ambivalent toward his children. No doubt he wanted to hold them, and shrank from the thought of any weakening of family ties. But he also wanted them to continue further along the way to that vision of Americanization—to find better jobs, live in better quarters in a better neighborhood; and "better" inevitably meant at least slightly different. So much that their children did was foolishness and a waste of time to those raised in the Pale; but perhaps it was necessary, as the *Warheit* said in 1913, that their offspring be athletes and frequent clubs so that they might "become more polished and refined."

The children, however, could not fail to be concerned with varying conceptions of Americanization. None of the theoretical modifications of Judaism satisfied the basic urge of American Jewish youth for an explanation of its position in American culture. Neither the insistence that Judaism could be like other American churches in practice, nor the assurance that this practice could be compartmentalized into the categories of a dual culture, prevented the second generation's identification of Judaism with the Orthodox habits of their immigrant parents. The entire process of their up-

bringing had emphasized the contrast between "American" and "foreign"; Judaism was still associated with the foreign, consequently not with the American. It was significant that the most sensitive writers of the 1920's either avoided Jewish subjects or, if they did not, regarded the Jewish heritage as an obstacle to Americanization.

### *New Era*

The 1930's differed however. Three unforeseen but related developments sharply separated the two decades. After 1924, the stream of immigration from Europe was abruptly terminated; in 1933, the accession of Hitler to power gave a new turn to the history of the Jews in the whole world; and after 1917, Zionism steadily occupied an ever larger place in Jewish consciousness all over the world.

Paradoxically, the immediate effect of the end of immigration was not to solve but to exacerbate the problem of Americanization. Cut off from the ever replenishing source of culture in Europe, the Jews of the United States were thrown back upon their own resources and faced the definition of their position with a new urgency. Furthermore, an uninterrupted trend steadily transferred control of communal affairs and communal institutions from the hands of immigrants to those of the second generation, a group which always took more seriously the introspective questions as to their situation in society.

This development took place in a context of events that now seemed to threaten the personal security of American Jews for the first time. The past had been happier. In the nineteenth century those who thought of the defense of Jewish rights considered it to be a problem existing primarily in the backward countries of the Old World. Jews had organized to induce the American government to assure them equal rights in Switzerland in 1857; they had protested in the Mortara Case and half a century later in the Dreyfus Case; in 1893 they had resisted the extradition of political prisoners to Russia; and the long series of pogroms and discrim-

inatory measures in Russia, Rumania, Morocco and Austria had elicited their political, moral and financial support on behalf of the victims. But there was then no thought that similar events might come to the United States.

Even the forty years after 1890 occasioned no alarm. True, there was then a disturbing growth in racialism; but those ill feelings were directed against Negroes and Chinese. There was more menace in the fact that the agitation for the limitation of immigration included the Jews among the "new immigrants" against whom the venomous shafts of prejudice were hurled. It was not pleasant to be labeled inferior in serious sociological treatises and in the reports of government commissions. Those who were incautious in the choice of a summer resort were already likely to find evidence of discrimination, and there was a notable tightening in restrictions in their admission to white-collar employment in the years after 1910. By the time of the first World War the situation was alarming enough to bring into being two defense organizations—the American Jewish Committee [1906] and the Anti-Defamation League of B'nai B'rith [1913].

The war made matters worse. In 1915 came the Leo Frank incident, in which a Jew in Georgia was convicted on a trumped-up murder charge and later lynched. Nationalistic xenophobia, stimulated by the war and by the unhappy peace that followed, did not overlook the Jews in the quest for a scapegoat. In 1919 a Senate committee heard charges that East Side Jews had caused the Bolshevik revolution. Henry Ford repeated the slanders of the *Protocols of Zion*. Some patriotic societies of New York demanded a law outlawing the speaking of foreign languages on the public streets. The Klan rode. Covenants denied Jews access to certain residential districts; quotas limited admissions to colleges and professions.

But before 1930 none of these movements was directed against Jews alone; other groups—the Negroes and Catholics—were the more prominent targets. The spasmodic episodes of group hatred were brought on by immediate circumstances, generally by the sharp dislocations that accompanied American expansion. Certainly there seemed no reason to



expect that these incidents, unpleasant though they were, would leave serious scars. Throughout that period the problems of Europe's Jews were far more pressing than America's, and the work of the Joint Distribution Committee (1914) far more important than that of the Anti-Defamation League.

The Nazis changed the picture. Their victims were members of the most advanced sector of modern Jewry. The brutalities the German fascists unleashed were not the primitive products of the religious rage of Russian *pogromchiks*, but calculated, scientific techniques for using racial hatreds manufactured by propaganda for political ends. Many Jews faced the ineluctable question: If it could happen there, why not in the United States?

The poison brewed in Munich was highly volatile and spread quickly to the United States. The German-American Bund, aided by funds and leaders sent from Berlin, defended the German government by attacking the American Jews. Native fascists, would-be American *fuehrers*, took up the same line; their appeals to prejudice fell upon the fertile soil of minds rendered receptive by the confusion of a decade of depression. No one could be sure then how deep a hold the hatred would take.

The crisis passed over with the coming of war in which Hitler became the enemy of America. But the effect of the crisis had been to set a great, troubling question mark after all the assumptions that Jews could somehow adjust permanently and finally to life in the United States. That unwilling, often unadmitted, doubt was not without effect upon the attitude of American Jews toward Zionism.

The thought that the Jews of the world might, by taking political action immediately, come back to Palestine and establish a national home there had at first not been well received in America. It ran counter to the whole Reform movement, which rejected the idea of restoration of a Jewish state. The Pittsburgh Conference had envisaged no return to Palestine and had insisted that the Jews did not constitute a nation. The Union of American Hebrew Congregations proclaimed, "America is our Zion," and the Central



Conference of American Rabbis in 1896 and '97 and again in 1912 and '17 had specifically condemned the Zionist program. The Yiddishist labor movement was also generally hostile. To the Orthodox, moreover, the dispersion had a religious significance and was not to be terminated by human political measures. In a very broad sense, the immigrants had made their choice of a promised land when they came to America, and Palestine did not loom very large in their consciousness.

There was a romantic attachment to the biblical scene that turned the minds of such people as Mordecai M. Noah, Emma Lazarus and Henrietta Szold to Palestine. But, significantly, the latter were not immigrants, being rather natives, and imbued with American ideas. The newcomers were too concerned with their own problems of settlement to give much thought to another homeland. Consequently, although traditional connections with Palestine were maintained through messengers and relief funds, the Federation of American Zionists had only 8,000 members in the United States in 1900.

The first World War and its aftermath marked the first turning point. Americans were then elevated to the leadership of world Jewry and played a prominent part in the peace conferences. The Balfour Declaration and the mandate made some sort of Jewish homeland in Palestine a reality. At the same time, unsettled conditions in Europe and the closing of the American gates left large groups of European Jews with whom the recent American immigrants had close familial ties anxious to move but with no place to go. The number of Americans who showed their adherence to the Zionist program by purchasing a shekel mounted from 20,000 in 1914 to 170,000 in 1920. Even the Reform Central Conference of American Rabbis, though still opposed to a Jewish state, came out in favor of immigration to Palestine in 1918 on the ground that "Jewish people are, and of right ought to be, at home in all lands." The growth of American Zionist sentiment marked by revival of interest in the Hebrew language and by co-operation with Palestinian social and economic development was steady in the 1920's.

Here too, Hitlerism forced the decisive division, induced the Jewish labor movement to espouse Zionism, pushed the Reform wing of Judaism into a position of official neutrality and unofficial support, and strengthened Orthodox approval. By 1945, American Jews stood almost solidly behind the Zionists. Nazism made enormous numbers of Jews homeless and callous restrictions in every other part of the world left Palestine the sole haven. The shock of discovering how small a proportion of Europe's Jews actually survived the decade of fanaticism and war made the task of rescuing the remnant all the more urgent.

But the enormous increase of interest in Zionism was also a result of conditions in the United States. As in the case of other immigrant groups, political nationalism offered a temporary release from the fears and frustrations incidental to adjustment. For here was a way of escaping from the harshness of contact with strangers, a way of finding security in affiliation with the ethnic group, yet a way that was acceptable in terms of the standards of the larger society. The Jews behaved as the Irish and Germans had done earlier; feeling rejected by the "100 per cent Americans," they turned to a similar nationalism of their own. Zionism was the outlet, particularly for the second generation Jews, perplexed as all second generations were by the question of their place in American culture, confused by their own specifically Jewish problems of social and economic adjustment, and anxious over the meaning of anti-Semitism. Americans were extremists in the world Zionist movement, in a small measure because they carried into it the whole burden of their worries and fears as American Jews.

#### THE IMMIGRANT IN AMERICAN JEWISH HISTORY

In 1927, looking back upon a half-century of devoted service, Rabbi David Philipson was disillusioned. "We seem to have gone backwards," he wrote. "Conditions are not nearly so bright today as . . . forty-five years ago." By "bright" he really meant settled and simple. For, the familiar

divisions and controversies, the old problems were already losing their relevance. The orthodox *shul* was taking on some of the appearances of a temple, and a "neo-Reform" trend was giving the Reform movement some of the accents of orthodoxy.

Two decades later, Philipson's disillusionment is understandable. The events of those twenty years have indicated that when he wrote he was standing at the end of a whole epoch in the history of the Jews in the United States. The era of immigration was over; the mass movement to the United States was no longer to play a part in American Jewish life. The results of the reversal of this fundamental condition were bound to be far-reaching and at first confusing.

In such a transitional period it is misleading to assume that the problems of the future will be the same as those of the past. Yet whatever its problems, the future of American Jewry will not be divorced from their past. Though the end of immigration may mean a radical reshaping of the structure of Jewish life in the United States, the great century of immigration has had effects that will not quickly be dissipated.

In the past the impact of immigration was felt in constant expansion—numerical, economic, institutional and cultural. American Jews were always in a state of instability; again and again they appeared in places where they had never been before, did things they had never done before, moved into new neighborhoods, got new jobs; every new step demanded adjustments by and to those around them. Constant expansion also made room for enormous diversity within the community; there was no need for internal discipline, for conformity with old institutions, when it was always possible to form new ones.

The effect of immigration was also to keep American Jewish culture dependent on Old World sources. The stimuli that affected the thought and institutions of American Jews were carried across the Atlantic by the newcomers. Native Jews were constantly challenged by the contrast; the second generation always strained to reconcile the two forces. In a sense the whole institutional life of the community

was a balance between European ways and European ideas and the American environment. With the need for that balance gone, the institutions which survive and the Jews whom they serve will have to find another source of equilibrium.

One thing will be certain. The development will not be determined by the Jews alone. For in the future, as in the past, they will also be an integral part of a much larger community. The nature of Jewish culture will depend upon the nature of the whole culture. Immigration, which gave American Jewry its character of the past, and the closing of immigration, which is likely to give it its character in the future, are alike aspects of great world changes.

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# —AMERICAN JEWISH YEAR BOOK,—

1899-1948

—By Harry Schneiderman—

IN THE PREFACE to the first volume of the British *Jewish Year Book*, which appeared in 1896, the talented and versatile Joseph Jacobs, its editor, remarked that no excuse was needed for the publication of a year book. Similarly, no excuse is needed for the publication, on the occasion of the fiftieth anniversary of the *American Jewish Year Book*, of an article commemorating the event. That the *American Jewish Year Book* is an important institution in Jewish life is recognized by all who are familiar with its contents. This *Year Book* has a special significance because it was begun in the early formative period of the Jewish community of the United States as we know it today. Consequently, the series is a running contemporary record of the growth of the community as reflected in the development of its institutions and in the outcropping of problems, both those special to the Jewish people and those general world problems that have affected Jews.

## ORIGIN AND SPONSORSHIP

It is true that our community traces its earliest beginnings to 1654, when twenty-three refugees from Brazil arrived at New Amsterdam, and that the immigrants who followed, especially those from Germany in the middle decades of the nineteenth century, laid the foundations of the community. But it was largely the immigrants who fled from pauperism, perse-



cution and pogroms in Eastern Europe, who built the superstructure, the community as it is today.

It was in 1899 during the early years of these building operations that Volume 1 of the *American Jewish Year Book*, edited by Cyrus Adler, was published. The Jews in the United States then numbered about one million, compared to the approximately four and a half millions of today. Of these one million, over half had entered the country since 1880, when the intensification of anti-Jewish persecution in Russia, marked by the infamous May Laws, set in.

That the community was virtually still in its childhood at that time will be clear from the fact that only twenty national organizations were listed in that volume, compared with nearly three hundred today. Of the twenty, only five were more than thirteen years old; three, including the Federation of American Zionists, had just come into existence. Thanks to that early beginning, we have in the *American Jewish Year Book* invaluable source material for the history of the Jewish community of the United States as we know it today.

It was not easy, however, for Cyrus Adler to persuade the then young and small Jewish Publication Society of America to embark upon the new project. Such an annual was bound to be dry and to appeal to a very small number of the members of the Society to whom the *Year Book* would be sent as one of three books each year. Furthermore, a volume of diverse materials, including lists and statistical tables, was bound to be more costly than an ordinary book. Nevertheless, Dr. Adler was successful in persuading the Board of Trustees of the Society to launch the project, especially when he himself volunteered to serve as editor without compensation. There is little doubt that the initiation of a similar project in London in 1896 was helpful in bringing about this result.

As time went on, the publication became more and more widely known and the editors became more and more ambitious in their efforts to gather information for inclusion in the volumes. As a result, the cost of compilation and printing mounted and consumed an increasingly large part of the

Society's funds. In 1907, the Board of Trustees of the Publication Society reluctantly came to the conclusion that the organization could no longer afford to compile as well as print the *Year Book*, and it was agreed that the tenth volume, then in the course of preparation, would be the last of the series. During the year preceding this decision, a new organization, the American Jewish Committee, had come into existence. It was created to safeguard the civil, political and religious equality of Jews in countries in which this equality existed, and to work for the achievement of such equality in countries of persecution. Prominent among the organizers and leaders of the American Jewish Committee was Cyrus Adler, the originator of the *Year Book*. He realized that in order to do its work effectively, the Committee would have to keep a close watch on events and trends in Jewish life all over the world and that it would have to keep its membership, and the Jewish public generally, informed in order to secure their support for the work of the Committee. In his view, the Committee could have no better medium for these purposes than the *American Jewish Year Book*, and, at his suggestion, the Committee entered into arrangements with the Jewish Publication Society under which the former would undertake the work and the cost of preparation of the manuscript and the latter would stand the cost of manufacture of the *Year Book*. This co-operative arrangement between the Publication Society and the American Jewish Committee has continued from 1908 to the present.

#### PURPOSE AND SCOPE

Although we do not find it stated in these terms, the purpose of Dr. Adler and the Jewish Publication Society in compiling and publishing the *Year Book* was to have it serve both as a force for the promotion of the homogeneity of the Jewish community of the United States and as a source of authoritative information on Jews and Jewish life for the enlightenment of the general community. Although Jews were then not nearly

as much the subject of discussion as they are today, Cyrus Adler saw also the vital need of authentic records of events affecting Jews and of authoritative statistics of their number, their distribution and their contributions to the civilization and culture of the countries in which they live.

When the American Jewish Committee took over the compilation and editing of the *Year Book*, the second purpose, namely, the presentation of authoritative material for interested persons and groups outside of the Jewish community, was made more specific. The Committee began to use the *Year Book* as a medium for the dissemination of information on problems confronting Jews and on subjects on which it was believed enlightenment was required. Thus, to the various directories, chronologies and lists, which had been the major contents of the preceding nine volumes, the Committee added special articles on various subjects on which it was desired to focus public attention. The Committee also reprinted in the *Year Book* its annual reports, which frequently dealt with subjects which were of current interest and were referred to in the body of the *Year Book*.

Although the scope of the *Year Book* was intended originally to be restricted to the American scene, this frontier was crossed even in the early years of the publication. In the very first volume, Cyrus Adler noted the important events affecting Jews not only in our own country, but in other countries as well; and in succeeding volumes he included articles on the communal life and institutions of Jews in overseas lands. This policy, which has been followed ever since, has had two extremely useful advantages. First, it has given to posterity priceless historical information; and second—and this is of even more vital importance—this policy has helped to keep alive and to nurture in the hearts of American Jews that sense of kinship and common destiny which has inspired our community worthily to fill the role of big brother to our overseas brethren, and give them courage to survive the afflictions which have so sorely beset them, especially during the past three and a half decades.

## CONTENTS

In a general way the departments of the *Year Book* may be classified under two heads: (1) reference material, and (2) historical source material, although in the features intended to serve contemporary reference purposes are to be found facts helpful to the student of history. Under the headings of reference material are included calendars, directories of national and local organizations, lists of various kinds, including bibliographies, and statistics. Under the heading of historical source material we may class the special articles of various kinds, biographical sketches, the Review of the Year and documents.

*Directories*

Only twenty national organizations are listed in the first volume, as compared with about 270 in the present volume (50). Even this small number indicated a large variety of interests and activities. A detailed study and analysis of the successive directories of national organizations would reveal the increase in the size and in the diversification of the activities of the Jewish community.

Directories of local organizations and supplements to them constitute important historical data on the development of local communities. Attempts to compile complete directories of local organizations were made from time to time, usually in connection with the decennial censuses of religious bodies conducted by the United States Bureau of the Census. These were published in several issues of the *Year Book*. The number of such organizations, however, became so great that this practice was discontinued after the special census of 1916-17. Because of their special importance as local organizations, lists of federations and welfare funds, in which in many cities local social welfare groups are combined, were published in the *Year Book* annually, with only a few interruptions, from 1917 on. More recently, these directories have included, in addition to federations and welfare funds, local community

councils and local philanthropic organizations, whether affiliated or unaffiliated with the respective federations or welfare funds. These directories have been prepared for many years by the Council of Jewish Federations and Welfare Funds, the co-ordinating body in this field.

With the exception of volume 1, which contained a very valuable list of Jewish periodicals which had appeared in the United States up to 1900, every volume has included a directory of Jewish periodicals current during the year preceding publication. These directories constitute important source material for the student of this type of Jewish activity and of this part of the field of American journalism. The list in 1900 shows that a total of forty-two Jewish periodicals was then being published in the United States; more than four times that number, or a total of 175 periodicals, are listed in volume 50. A comparison of the two lists reveals that there was a noticeable increase in the publication of periodicals issued in English, whereas those appearing in Yiddish showed a decline, and there was a striking, though not unexpected, increase in the number of Hebrew periodicals.

Both in 1900 and in 1948, a very large proportion of the Jewish periodicals were weeklies. There was only one short-lived daily in English, the *Jewish Daily Bulletin*, which appeared from 1924 to 1935 and had a very small circulation. Two Yiddish dailies were listed in 1900. Since 1885, when the *Yiddishes Tageblatt*, or Jewish Daily News, was established in New York City, about a dozen dailies in this language have appeared, of which four are now in existence. The story of Yiddish daily journalism in the United States, including various efforts which resulted in failures or mergers with more vigorous projects, is a fascinating one, and helpful material for that story is contained in the list of Jewish periodicals in the various volumes of the *Year Book*.

### *Bibliographies*

A list of books of Jewish interest published in the United States during the year has been an annual feature of the *Year*

*Book* since 1941 under the title "American Jewish Bibliography." Special annotated bibliographies on various subjects have appeared from time to time. Notable among these were "The Hundred Best Available Books in English on Jewish Subjects," by Joseph Jacobs, in 1904, and "Nazi-Germany and the Jews: an Annotated Bibliography," by Joshua Bloch, in 1936. The bibliography by Dr. Jacobs was considered so valuable that it was reprinted in revised form twenty-one years later, in 1925. These bibliographies have historical significance as well as educational, in that they are an index to the subjects which interested Jews at various times and to the productivity of books on these subjects.

### *Biographical Lists*

In the British *Jewish Year Book*, which Dr. Adler undoubtedly studied closely while planning the *American Jewish Year Book*, appeared various lists of Jewish personalities—clergy, members of the peerage, of Parliament, of the armed forces and other notables. The only American counterpart of these groups which could be listed in the *Year Book* were rabbis and the Jewish members of the Congress of the United States. Instead of presenting a list of rabbis in one volume, Dr. Adler presented in three instalments a series of brief biographical sketches of rabbis and cantors then officiating in the United States. The last of these instalments required so little space that there was room in the same volume for a series of biographical sketches of Jewish communal workers.

There were, up to that time, no Jews in presidential cabinets or in the United States Supreme Court, and very few in the diplomatic service of the nation. For many years the list of Jews in the Congress of the United States was the only regular feature corresponding to the various lists of notables in the British *Jewish Year Book*. Beginning in 1931, there were included lists of Jews who had served, or were then serving, as state governors or as diplomatic representatives of the United States. In the same and in the following volume appeared a list of Jews who had occupied,

or were then occupying, judgeships in Federal and in state courts. In 1939, the lists of governors, diplomats and members of Congress were combined in one schedule, which has appeared annually under the title "Jews in American Public Service." Added to the categories enumerated were Jews who had served, or were serving, as members of the President's Cabinet, United States Supreme Court, District and Circuit courts, as well as those who were appointed by Presidents as members of Federal agencies. This list was intended to serve as a sort of roll of honor of Jews who had given distinguished service to the nation.

Efforts to compile a similar roll of honor on a much broader scale were made in 1904 and 1922. In the former volume Dr. Adler presented a series of brief "Biographical Sketches of Jews Prominent in the Professions, etc., in the United States." These collections of biographical sketches constitute the first *Who's Who* in the American Jewish community, and are of great value because they include persons who were active or prominent during the preceding half-century and more. A similar attempt on a less ambitious scale, insofar as biographical data were concerned, was the compilation by I. G. Dobseavage, then secretary of the Jewish Publication Society, of "Jews of Prominence in the United States," presented in 1922. This included the names of over seventeen hundred men and women, then living, who were prominent in the arts, the professions and public service. It included such rabbis and Jewish communal workers as had attained wide recognition by the general community.

### *Statistics*

No year book worthy of the name would be complete without statistics. These would be especially missed in a Jewish year book, so great is the interest of both the Jewish and the general public in the number of Jews and in various other facts about them. From the very first volume, statistics have been a perennial department of the *Year Book*. Besides the special sections on population and migration statistics



which have appeared annually, there has been published in the *Year Book* other important statistical material, including estimates of Jewish population in the various countries, and in those countries where data on Jews are contained in the census reports, the official statistics on the Jewish population. An example of the latter type of study is the detailed analysis of the Canadian censuses of 1941 which appeared in 1946. This article also summarizes earlier Canadian censuses since 1850.

In respect of the United States, estimates have been made decennially—1906, 1916, 1926 and 1936, in connection with the Census of Religious Bodies conducted by the United States Bureau of the Census, in which the information regarding Jewish congregations was gathered by a special agent appointed by the Bureau. The Special Agents have been Henrietta Szold (1906), Samson D. Oppenheim (1916) and Harry S. Linfield (1926 and 1936). Since 1916 this work has been financed by the American Jewish Committee and the results published in volumes of the *American Jewish Year Book*. Revised estimates compiled by the Council of Jewish Federations and Welfare Funds appear in the present volume.

Twice during the past half-century, statistics of Jewish population of countries in the Old World underwent great changes as a result of the two world wars. After the first of these conflicts the map of Eastern Europe was drastically altered, with the result that large groups of persons were transferred from the sovereignty of one state to that of another which was enlarged or newly created. At that time, fairly accurate figures of populations of territory thus transferred were available, and it was possible to prepare new tables for the *Year Book*. Similar transfers of territory and population occurred after World War II, but these were of little moment compared with the effect upon the Jewish population of the European continent of the wholesale atrocious killings of Jews accompanying the Nazi extermination policy. As soon as was possible, the editors of the *Year Book* explored every source of reliable information with a view to the compilation of authentic figures of Jewish population in the

countries affected by the Nazi holocaust. Such an analysis appears in the present volume.

The large movement of Jewish population of European countries to the New World, which began during the 1880's, was another subject which it was believed required careful recording, both for contemporary interest and future study. Statistics of Jewish immigration to the United States have been published in all issues of the *Year Book* since the first. Until 1943, these were abstracts made from the official reports of the Immigration Service. These abstracts gave not only the number of immigrants who were classified by the authorities as "Hebrew," but also information regarding their sex, age and country of origin; the number of Jews refused admission or deported was also noted in these abstracts. After forty-six years, this practice had to be discontinued when, in 1943, Earl G. Harrison, then Commissioner of the United States Immigration and Naturalization Service, ordered the elimination of the term "Hebrew" from the classification of immigrants by race or people from the manifests used by transportation companies, and from the statistical forms used by the United States Government. Since the fiscal year beginning July 1, 1943, the figure for Jews immigrating to the United States has had to be based on estimates supplied by community agencies whose functions include the reception of immigrants at various places of arrival.

Statistics of Jewish immigration to Canada, Argentina, Brazil, Uruguay and Cuba in the New World and to Palestine and the Union of South Africa in the Old, began to be published in 1913.

Besides population and immigration statistics which were the content of the statistical section in each volume of the *Year Book*, numerical data on other subjects were given from time to time. For example, in 1920 the Bureau of Jewish Social Research contributed an article analyzing the professional tendencies of Jewish students in 106 colleges, universities and professional schools chosen because of their location near centers of considerable Jewish population.

The purpose of this study was to determine the professions or occupations favored by Jewish students. In the present volume are included a number of tables on the enrollment of Jews in American colleges and universities compiled by the B'nai B'rith Vocational Service Bureau in 1946-47.

The number of Jews serving in the armed forces of the United States in World Wars I and II was another subject of statistical study, the results of which appeared in the *Year Book*. Detailed tables of the World War I study were published in 1920. For World War II the *Year Book* published only preliminary figures in 1948; this study was finally completed and published by the National Jewish Welfare Board in two volumes.

### *Biographical Sketches*

Full-length (as distinct from brief) biographical sketches have been a feature of the past thirty-one volumes. The deaths of Solomon Schechter in 1915 and of Joseph Jacobs in 1916—both of them distinguished members of the Jewish community—were regarded as events that had to be noted in the *Year Book* more strikingly than by the mere listing of their names in the annual necrology. Beginning with 1916, the policy gradually became crystallized that the *Year Book* should include biographical sketches of deceased American Jews who had during their lifetime given distinguished service to the Jewish community. There were seventy-eight such articles in all.

The subjects of all but four of these sketches (Israel Abrahams, Ahad Ha-Am, Samuel William Jacobs and Israel Zangwill) were American Jews, persons who had lived or worked in the United States since the middle of the nineteenth century. They were with few exceptions the most active and influential scholars, philanthropists, communal leaders, as well as persons who had attained distinction in the arts, professions and public service. Taken together, they constitute a key to the history of Jewish life in America during the past century.

Biographical articles have been presented to commemorate notable anniversaries of sages and scholars of the past. The first of these articles appeared in 1935, in commemoration of the 800th anniversary of the birth of the great interpreter and codifier of Jewish law, Moses Ben Maimon, known throughout the world as Maimonides.

Other sages and scholars commemorated in these articles were Rashi, Jehuda Halevi, Saadia Gaon, Heinrich Graetz and Nachman Krochmal. Articles were also published on the occasion of the 100th anniversary of the birth of two distinguished American scholars and communal leaders—Kaufmann Kohler and Mayer Sulzberger. These articles dealt primarily with the fields to which these men made special contributions—Jewish scholarship and Jewish book collections.

### *Institutional Anniversaries*

Nothing is more natural than that in a year book noting and recording important events in Jewish life, anniversaries of important institutions as well as of notable individuals should be commemorated. Ten such institutions are the subject of articles. Appropriately, the first in the series was an article in celebration of the twenty-fifth anniversary of the founding of the Jewish Publication Society of America, which appeared in 1913.

### *Communal Development*

The information contained in the articles on institutional anniversaries, supplemented by the data presented in a number of other contributions to various issues of the *Year Book*, gives us a fairly complete picture of the development of Jewish communal institutions in the United States during the past fifty years. The supplementary articles include a group of seven which are contemporary accounts of the beginnings of important organizations or movements. One of the most interesting of these is an article dealing with the establishment,

in 1909, of the Jewish community (Kehillah) of New York City—a dramatic, though perhaps premature attempt to coordinate the work of all the various types of, and local organizations in, the largest center of Jewish population in the United States.

Other articles describing the beginnings of important communal efforts are an early history of the federation movement in this country; an article on Jewish war relief work describing the genesis of the American Jewish Joint Distribution Committee, a description of the manner in which the National Jewish Welfare Board was established during World War I, and the story of the establishment of the New York Federation for the Support of Jewish Philanthropies—an event of special importance because of the size of the community and its long resistance to the acceptance of the federation idea.

The *Year Book* also contains valuable information on the course of development of institutions and their activities. One of these articles is a description of adjustments which federations had made to social and other changes from the beginnings of the movement until the early 1930's. There are also two articles on the progress of Jewish education in the United States.

Two comprehensive descriptions of the extent to which the Jewish community of the United States is organized and the structure of its institutional life are also included in the *Year Book*. The first of these was "Communal Organization of the Jews in the United States, 1927"; the second, an account of "Jewish Community Organization in the United States," appeared ten years later.

### *Domestic Problems*

In the first two decades of the *Year Book*, anti-Jewish prejudice and its manifestations were not the important concern of the Jewish community which they have since become. The three external subjects which then absorbed much of the

attention of community leaders were immigration, the dishonoring of the American passport by the Russian government (the passport question), and the maintenance of the separation of Church and State.

During the first ten years of the *Year Book*, agitation for the restriction of foreign immigration was on the increase and many bills providing for such restriction were introduced at every session of Congress. Jewish community leaders were opposed to restriction, not only because it would reduce the possibility of refuge from persecution and poverty for the Jews of Eastern Europe, but also because of the conviction that immigration was a boon to America. In 1910, the threat of the passage of the restrictionist immigration bill in Congress was temporarily deferred by the passage of a law setting up an immigration commission to investigate the entire subject. In an article entitled "In Defense of the Immigrant," a description is given of important hearings before Congressional committees on immigration at which representatives of leading Jewish organizations expressed opposition to the proposed restrictionist legislation. Abstracts of the testimony of these witnesses and material cited by them are given in this article. The progress of the restrictionist movement up to and after the passage of the existing quota law was eagerly followed by the community and is recorded in detail in the chronology in the *Year Book* and also in the annual reports of the American Jewish Committee in each volume. Later, when persecution under the Nazis started a new flow of Jewish immigrants to the United States, and American Jews were eager to rescue as many of the victims as possible, the nature of the exodus, the places of refuge, including the United States, and existing laws and regulations governing immigration to these places were the subjects of an article "Migration of Jews in Recent Years." It is hardly necessary to mention that the newer emigration from the European continent which began in 1933, including its international aspects and the much discussed displaced persons problem, were dealt with in detail in the Review of the Year in every volume of the *Year Book* from the time the new exodus began.



The interest in, and concern with, immigration to the United States was overshadowed during the first decade of the century by preoccupation with the violation by the Czarist government of the passport rights of American citizens of the Jewish faith. As a result, a series of articles on the passport question appeared in four separate volumes.

Along with other religious groups, American Jews have long been concerned with preserving the separation of Church and State, which is expressed in the first amendment to the United States Constitution, forbidding the establishment of a state religion. Two articles discussing phases of this problem were a compilation and discussion of laws establishing Sunday as a legal day of rest without any provision for those citizens who observe another day of the week as their Sabbath and, more recently, an article giving a comprehensive history of the development of the separation doctrine, with particular reference to the field of education.

For a number of years following World War I, there was widespread interest in the subject of the Americanization of immigrants. An article, "Jewish Americanization Agencies," enumerated and described the various agencies which had been created by the Jewish community to promote the process of adjustment to, understanding of, and respect for, American customs, institutions and ideals.

One of the Americanization forces on which considerable stress was laid was the Yiddish press, a powerful force in educating its readers about America and inspiring them to become intelligent and public-spirited citizens. The subject of the Yiddish press was then of special importance, because of the discussion which had been going on in the United States since the outbreak of World War I concerning the value of the foreign-language press; some extremists even urged the abolition of this branch of the American press. That opponents of foreign-language periodicals were sadly in need of enlightenment regarding their nature was amply demonstrated by Mordecai Soltes, in a dissertation regarded as so important a contribution to an understanding of a vital phase of Jewish life in America that over 200 pages of one volume



were devoted to its presentation, under the title "Yiddish Press—An Americanizing Agency." The present volume features a special article on Jewish immigration into the United States during the past hundred years, stressing the process of acculturation.

Other subjects on which the American Jewish Committee believed the general public required enlightenment were *Shehitah*, the Jewish method of slaughtering animals for food, the spurious Protocols of Zion and the *Kol Nidre* Prayer, all the subject of agitation during the 1920's. Anti-Jewish agitation since 1933 has been described in detail in the Reviews of the Year and in the Annual Reports of the American Jewish Committee.

### *Overseas Problems*

Moved by the conviction that the fate of Jews in any part of the world is the concern of all Israel, the sponsors of the *Year Book* regarded it as a source of information not only on domestic problems but also on events affecting overseas Jewish communities.

For that reason, early volumes of the *Year Book*, which appeared during a critical period in the history of the Jews of Rumania, published articles and documents on that subject, outstanding being the text of a note written by John Hay, then Secretary of State, calling attention to Rumania's violation of its pledge to emancipate the Jewish population given at the Berlin Conference of 1878. In 1906 the outrages initiated by the infamous Kishineff massacre of 1903 were listed in a table entitled "From Kishineff to Bialystok," accompanied by irrefutable evidence that they were government-inspired. A full account of the Beilis case was also published. It described the attempt of the Czarist Government to fasten upon the Jewish people the odious charge of the practice of ritual murder.

In connection with overseas problems, the *Year Book* has included important official documents, such as the famous minority treaties entered into by the Allied powers after World

War I, the text of the Bernheim Petition before the League of Nations, pointing up the absence of minority provisions in the treaty with Germany, the minutes of the discussion of that Petition in the League of Nations and the official summary of the Report of the Royal Commission appointed in 1936 to investigate Arab-Jewish relations in Palestine, which recommended partition.

Another subject touched on in various articles in the *Year Book* was the effect of military events upon world Jewry. These articles were especially valuable because they were written on the basis of contemporary data. Typical of such articles were the "Balkan Wars and the Jews." Following World War I, three articles dealt with the participation of the Jews of the British Empire, France and Palestine in the armed forces of those countries. Following World War II, an article was published dealing with the participation of Jews in the British forces; another article dealt with the Jews of France during the Nazi occupation.

Although much of the space in the various volumes devoted to Jewish communities outside of the United States was given over to those of Europe and Palestine, yet the Jewish communities of the Western Hemisphere were not neglected. In 1925 there was presented a comprehensive history of the Jews of Canada. Jewish communities in Latin-American countries were the subject of two articles, each dealing with an entirely different period. The first of these articles, written in 1917, gave a picture of the situation before the influx of post-World War I refugees. The second, appearing in 1945, showed how the size and activities of these communities had radically changed during the intervening twenty-eight years, because of the immigration of refugees from the Hitler tyranny.

### *Miscellaneous*

There remain six special articles deserving of notice in this discussion. One of these is a highly competent description of the architecture of the synagogue, which appeared in 1926, at a time when there was a great deal of interest in the subject of synagogue architecture.

Another article in this group, "The Synagogue and Jewish Communal Activities," contains valuable suggestions for the participation of the membership of synagogues in Jewish communal activities of a national character. A third article gives the history of the new Jewish translation of the Bible issued by the Jewish Publication Society in January, 1917, after a decade of work by a group of leading Jewish biblical scholars in the United States. The article also gives examples of some of the more striking departures from previous English translations. Two articles deal with the participation of Jews in agriculture in the United States—"Agricultural Activities of the Jews in America" and "The Jew in Agriculture in the United States."

Finally, attention deserves to be called to "Franklin D. Roosevelt and the Jewish Crisis," describing, in outline only, the vital part played by President Roosevelt as the champion of human rights and justice during the most critical period in Jewish history, with which providentially his administration coincided.

### *Review of the Year*

What has now become the most important section of the *Year Book*, the Review of the Year, is the result of a slow growth. In the first ten volumes the equivalent feature consisted of an article on the year and a list of "leading events." In subsequent volumes only chronologies were published, but beginning in 1923 a survey of the year was prepared annually. Its compilation was for a number of years the work of a single individual, but later became too lengthy to be so treated and was delegated to various members of the staff of the American Jewish Committee. From 1940 on, it has been the practice to have specialists at home and abroad prepare the summaries of Jewish life throughout the world. It is interesting to note that the Review of the Year in 1948 covered almost 500 pages, compared with nineteen pages which the equivalent material covered in the first volume.

This drastic change in the importance assigned to the

various features did not come about suddenly; it was the result of slow and gradual development brought about very largely by three factors; namely, first, the growing availability of information about Jewish life all over the world; second, an increase in the number and importance of events affecting Jews, especially in overseas countries; and, third, an increase in the interest of American Jews in the life and fortunes of their brethren in other parts of the world.

The Review of the Year is supplemented each year by lists of anniversaries, necrologies, bequests and appointments, as well as (in recent years) by a bibliography of American books of Jewish interest in English.

In connection with the production of books on subjects of Jewish interest, it should be noted that important information is contained in the annual reports of the Jewish Publication Society, which have appeared in the *Year Book* since the second volume. This information is highly significant, because the Society has been the only communal agency entrusted with the production of Jewish books, and because the organization has been outstanding in this field in respect of both the quantity and the quality of its publications.

#### EDITORS

Volumes 1 through 12 were edited by seven persons. Dr. Adler, who founded the *Year Book*, edited volumes 1 to 5 and, in collaboration with Henrietta Szold, volumes 6 and 7. Volumes 8 and 9 were edited by Miss Szold. Beginning with volume 10, the preparation of the *Year Book* was undertaken by the American Jewish Committee. Herbert Friedenwald, the first secretary of that organization, edited volumes 10 to 14 inclusive; volume 15 was edited by Harry G. Friedman, with the nominal collaboration of Dr. Friedenwald. Volume 16 was edited by Herman Bernstein, Dr. Friedenwald's successor as secretary of the American Jewish Committee. In 1914, the Committee established a statistical bureau to which the duty of preparing the *Year Book* was entrusted.

Dr. Joseph Jacobs, the first director of this bureau, edited volume 17. Following his death, in January, 1916, and pending the appointment of a successor, Dr. Adler took over the supervision of the preparation of volume 18. Samson D. Oppenheim, successor to Dr. Jacobs as director of the statistical bureau, edited volumes 19 and 20. The present writer assisted in the preparation of volumes 11 to 20 (1909-1918) inclusive, became editor with volume 21, and has continued in that capacity through volume 50, editing the last two volumes in collaboration with Morris Fine.

PART TWO

*Review of the Year*





## THE YEAR IN RETROSPECT

*by Nathan Reich*

THE YEAR 1947-48 witnessed the most dramatic and perhaps most significant event in post-exilic Jewish history—the establishment of the first independent Jewish state since the loss of Jewish political independence some 2,000 years before. As such, the year clearly marked a turning point in Jewish history—even though the significance and long-range implications of this event could not as yet be fully appraised. The year under review also witnessed other important if less dramatic developments in Jewish life outside of Palestine. The year registered further advances in the economic and social rehabilitation of Jews in war-devastated Europe, and witnessed the consolidation of Jewish communal life in many parts of the world, particularly in areas where the tragic events of the last war had virtually obliterated all Jewish communal existence. Finally, the year brought widespread evidence of an intensification of Jewish religious and cultural life, partly under the stimulus of the events which culminated in the establishment of Israel, and partly as a reflection of that general stabilization of economic and social conditions which characterized Jewish life during the period under review.

The cluster of events which culminated in the establishment of Israel on May 15, 1948, occupied the forefront of interest not only of the overwhelming proportion of Jews, but also of millions of non-Jews, and, on occasion, almost monopolized the attention of international diplomacy. The tense situation which prevailed at the opening of the year and which led

to the submission of the Palestine problem to the United Nations for final solution; the work of the United Nations Special Commission on Palestine (UNSCOP), appointed to investigate anew this perhaps most investigated of problems; the hearings before the committee, its deliberations and final recommendation that Palestine be partitioned into independent Arab and Jewish states joined by an economic union; the highly dramatic proceedings before the United Nations culminating in the vote for partition—all this was the subject of world-wide scrutiny. Violent repercussions in Palestine then followed immediately, and the failure on the part of the great powers to pursue promptly and vigorously the aims laid down in the resolution—Great Britain refusing to co-operate with the United Nations and assist in the implementation of any proposal unless it was freely accepted by both Jews and Arabs—which, under the circumstances, was asking for the impossible. The United States government vacillated, shifting from acceptance of partition to a proposal of temporary trusteeship, finally to give a startlingly prompt *de facto* recognition of Israel within minutes after the Tel Aviv proclamation of Israeli independence. The fighting in Palestine developed into a full-fledged war between the emergency Jewish military forces and the regular armies of the neighboring Arab states, in the course of which the amazing vigor and military effectiveness of the erstwhile semi-military underground forces in Israel first halted and then routed the invading Arabs. Finally, the newly emerging Israeli government consolidated its power with remarkable speed to organize most of the essential services of government—an achievement made all the more remarkable by the fact that it was accomplished in the midst of war and the total mobilization of manpower for purposes of defense. This complex of events commanded the intense interest of Jews everywhere and absorbed the individual and organizational efforts of the most active elements in Jewish life.

This intense preoccupation with Palestine and Israel was a measure of the significance which contemporary Jews attached to the establishment of the Jewish state. Only the

future years, however, will reveal the full significance of Israel as a permanent haven for Jews who for one reason or another may be compelled or may desire to leave their established homes in other countries. Only the future can reveal the full impact of an independent Israel on the political and social status of the Jews outside of Israel, on the relations between the Jews and Gentiles and, more specifically, on the nature and course of anti-Semitism—a phenomenon attributed by some to the political “homelessness” of the Jewish people. Still to be guessed at is the full spiritual, cultural and religious impact of a politically independent, nationally disciplined, socially dynamic and spiritually creative Jewish community of Israel upon the widely scattered, loosely connected and, of necessity, nationally and culturally heterogeneous Jewish communities all over the world.

Whatever its distant implications, the existence of Israel was already making itself felt in Jewish life in 1948. Israel had already become the most important center of Jewish migration. It was estimated that between May 15 and September 1, approximately 45,000 Jews found their way into Israel, and that the rate of immigration at the time of writing was well over 10,000 per month. While the ultimate absorptive capacity of the country could not be determined at this time, it was reasonable to expect that the rate of roughly 120,000 per year could be maintained for a period of approximately five years. The establishment of Israel thus made it possible at last to look forward to the liquidation of the problem of displaced Jews in Germany within two years’ time, and to the absorption of additional hundreds of thousands of Jews who, while not technically displaced, were nevertheless anxious to start a new life in Israel.

Apart from this immediate practical significance, the establishment of Israel had already contributed to the strengthening of Jewish morale, so profoundly shaken by the catastrophe the Jewish people suffered in the last war. Israel exerted a unifying effect on Jewish life, particularly in countries with a culturally heterogeneous Jewish population. In many countries the issue of Israel brought together rep-

representatives of Sephardic and Ashkenazic communities. In Western Europe, notably in France, Israel provided a common meeting ground for the native and Eastern-European elements in the Jewish community. In the United States, except for the small group organized in the American Council for Judaism, the issue of Israel brought together more of American Jewry than perhaps any other issue in recent years.

But the picture was not without its shadows. As was to be expected, the negative attitude of Great Britain aroused intense bitterness among Jews in Palestine and elsewhere; an antagonism which in turn caused a resentment among the British that was reflected in an increase of anti-Jewish feeling in that country, which had been notably free from anti-Semitism in modern times. To a lesser extent, the same situation prevailed in the Dominions and other parts of the British Empire. Far more serious, however, was the effect of the Jewish-Arab conflict on the status of the approximately 900,000 Jews in countries with Arab populations, and more particularly on the status of the approximately 250,000 Jews in Arab-dominated countries. The situation of the Jews in Iraq, Syria and Egypt rapidly deteriorated during the period under review. Unless there was a drastic reversal of events, the position of Jews in that corner of the world could become untenable. Frantic appeals for immediate aid had already reached the Joint Distribution Committee and other Jewish organizations, and emergency aid had been sent to the stricken areas. Emergency aid, however, was at best a palliative, and unless there would be prompt peaceful settlement between Jews and Arabs, the Israeli government might have to consider the speedy mass evacuation and transfer into Israel of many Arabic Jews.

Events in Jewish life in other lands during 1947-48 lacked the drama and pathos associated with Israel. Generally speaking, the year 5708 saw the continuation of the same trends which were already clearly discernible during the previous year. The economic rehabilitation of Jews in Europe continued, proceeding fastest in the countries of Western Europe where conditions were most favorable to Jewish

readjustment. Shortages of skilled manpower facilitated the economic absorption not only of the native and long-established Jews, but also of many newcomers from Eastern Europe who found their way into Western Europe—mainly into France. The measure of economic recovery was reflected in the gradually diminishing dependence of Jewish communities in France, Belgium, Holland and Italy upon relief from overseas, and in the increasing amounts raised in these countries not only for their own welfare needs, but also for the various funds to aid Israel. Barring a war, a depression or any unpredictable disruption, the economic position of Jews in this area could be expected to return to normal.

The situation was less clear in Eastern Europe, where the progress of Jewish economic rehabilitation had been made more complex by at least three factors:

First, the countries were devastated and Jewish life damaged to an extent unmatched in Western Europe. Second, these countries were engaged in the twofold venture of economic reconstruction and the building of a collectivist society. There was a marked acceleration of measures aiming at the nationalization of all economic life, which created special difficulties for the Jews, who had been closely associated with private enterprise. Third, the spiritual milieu within which the Jews were trying to readjust themselves had been on the whole less favorable than that of Western Europe. The age-old anti-Semitic tradition in Poland, Hungary and Rumania, immensely reinforced during the German occupation by Nazi propaganda, was still deeply rooted in vast segments of society. The antagonism toward Jews in these countries was further aggravated by the fact that individual Jews occupied rather prominent positions in the Communist-dominated governments, a fact which was a standing source of resentment to large segments of the population. While the leaders of the governments of these countries were firmly committed to a policy of complete equality, and on occasion took vigorous measures to combat overt manifestations of anti-Semitism, there was nevertheless a deep-seated social antagonism to the Jews, which added to their insecurity in Eastern Europe.

Nevertheless, there was substantial economic recovery among Jews in Eastern Europe. Large numbers were employed in government-owned industry and public services, and an increasing number of Jews found new economic existence in producers' co-operatives, a form of economic enterprise looked upon with favor by the national governments of these countries. During the past year there was a marked economic improvement in the condition of the Jews in Poland, where, with the aid of funds supplied by the JDC and the assistance of the government, an impressive network of over 200 producers' co-operatives provided sustenance to over 15,000 Polish Jews. There was some improvement in Hungary, too, where a similar co-operative program had been initiated in 1947.

In Rumania, on the other hand, the situation deteriorated during 1947-48. The drastic currency stabilization reforms and the increasing tempo of nationalization in 1947 undermined the economic position of many Jews. Tens of thousands of Rumanian Jews who during 1945 and 1946 had returned to their pre-war trades and occupations and had made a substantial measure of economic recovery, were forced out of their economic positions. This deterioration of their status was promptly reflected in the increased flight of Jews from Rumania in the spring and summer of 1947, and resulted in the displacement of a large number of Rumanian Jews who remained in the country. It was estimated that 40-50,000 Jews required retraining before they could be absorbed under the new conditions of the Rumanian economy. Here again the local Jewish organizations, aided by JDC and ORT, initiated an expanded program of vocational training and the organization of producers' co-operatives as the best means of adjusting Rumanian Jews to the requirements of the new economic system.

There was no basic change in the economic conditions of the Jewish displaced persons in Germany, Austria and Italy. With the formal termination of the activities of the United Nations Relief and Rehabilitation Association in June, 1947, a new agency—the Preparatory Commission for the Inter-



national Refugee Organization (PCIRO), assumed responsibility for offering basic assistance to the DP population. The transition from UNRRA to PCIRO involved no drastic material change. The maintenance given by PCIRO was still quite inadequate, and JDC continued to provide assistance in the form of supplementary feeding, helped to maintain a comprehensive educational system, including vocational schools, and fostered a network of industrial workshops in which DPs produced commodities for their own consumption. The purpose of the workshops was not merely to increase the stock of commodities for distribution, but also to maintain the skills and morale of able-bodied persons who had not known normal life for years.

Except for some 18,000 Rumanian Jews who fled into Austria and then into Germany in the spring and summer of 1947 and experienced serious hardships, the living conditions of the DP population were not unsatisfactory. There was little evidence of malnutrition and, on the whole, they were fairly well clothed. They continued, however, to live under rather congested conditions. Though their material existence was adequate, they continued to chafe under the abnormal conditions of camp life. The DPs were mainly preoccupied with the question of when they could resume normal lives in new countries. To the displaced Jews Israel was an immediate and personal issue; their morale was closely dependent on the happenings in Israel. Unfortunately, the interpretation of the terms of the truce barring the immigration of men of military age to Israel prevented the immediate transfer of many thousands of DPs. Some 11 to 12,000 Jews were still detained, for similar reasons, in Cyprus.

There was likewise no marked change in the economy of Jews living in countries outside of the areas directly affected by the last war. The sustained high level of economic activities in the United States, Canada, South Africa and countries of South America spelled proportionate prosperity for their Jewish residents. The strength of their economic position in these countries was reflected in the intensification of fund raising for local and overseas needs, the most am-



bitious undertaking being the \$250,000,000 United Jewish Appeal Campaign for 1948 launched in the United States in December, 1947.

The sustained high plateau of economic activity in the New World and the continued progress towards recovery in the countries of the Old, exerted a stabilizing influence on general social conditions and, with it, a normalizing effect on the status of the Jew throughout the world. Except for the Arab area, where the essentially political conflict over Israel seriously affected the Jew, there were no important overt anti-Jewish manifestations. Even the Nationalist party in South Africa, which had a long and vigorous anti-Semitic tradition and recently won political power, assured its Jewish citizens that it contemplated no departure from the principle of legal equality enjoyed by Jews in that part of the world. Indeed, events of the past year confirmed the belief that the world was witnessing a gradual return to the pattern of Jewish-Gentile relationships which prevailed during the pre-Hitler period. This pattern was marked by the formal and official sanction of political and legal equality of the Jew, qualified and prescribed by varying degrees of social, extra-legal pressures and disabilities.

Actual conditions, of course, varied from area to area. Thus, in Eastern Europe, where the tradition of anti-Semitism had been deep-rooted and was particularly strong among the elements new in opposition, the new Communist-led governments pursued a vigorous policy of combating overt anti-Semitic manifestations, both on the grounds of principle and of expediency in fighting the opposition. In the Western world, the principles of legal and political equality were firmly secured. True to the democratic tradition of freedom of thought and expression, however, there was a reluctance to use direct governmental and legislative processes in combating the anti-Semitic actions of private individuals and groups. In these countries greater reliance was placed on the voluntary action of individuals and groups in the mobilization of democratic and liberal sentiments for the fight against all forms of racial and religious discrimination. During the past

year numerous Jewish organizations worked independently or jointly with non-Jewish groups in rallying liberal forces against anti-Semitism. A notable event was the conference of Christian and Jewish organizations which met in 1947 in Switzerland and recommended the establishment of the International Conference of Christians and Jews.

In the United States the fight against discrimination was dramatically highlighted by the report of the President's Committee on Civil Rights. The report did not confine itself to a general affirmation of equal rights for all, but detailed a specific set of legislative measures and other recommendations aimed at giving body and substance to the formal constitutional sanctions. The year was marked by a growing general awareness of the democratic significance of the fight against discrimination. There was more evidence during the past year of wider participation of civic groups in the struggle against discrimination. It may have been significant that for the first time the movie industry ventured to produce and exhibit films which clearly traced the corrosive effects of religious and racial discrimination. On the debit side of the ledger, however, one must note the ungenerous, almost niggardly attitude of the United States Congress in admitting displaced persons to the United States. This attitude was made more regrettable by the meticulous care taken by the legislators in so framing the Displaced Persons Act of 1948 as to keep to a minimum the number of qualifying Jewish displaced persons.

The generally improved economic and political conditions also provided a more favorable background for expanded Jewish cultural, educational and religious activities in most communities. Development in these fields, to be sure, was not of a spectacular nature. Wherever Jews lived they continued to support existing institutions and build new synagogues, schools and other agencies of cultural and religious expression. Underlying these external manifestations there was evidence of spiritual stock-taking and groping for new forms of Jewish living under the conditions of the postwar world. In the countries of Eastern Europe, the Jews faced the task of

reconciling the emphasis on cultural and religious differentiation basic to the idea of Jewish survival with the external pressure for secularization in the spiritual sphere, and cultural and political conformity in the social. On the whole, it appeared to be a losing struggle. Under the steady impact of tightening Communist control, the Jewish communities in Eastern Europe were gradually but relentlessly co-ordinated to fit into the pattern of a monolithic society.

In Western Europe, Jewish cultural activities continued on two different planes. The native Jewish population, culturally identified with the dominant group, viewed its Jewishness as one of a religious identification whose symbols were the synagogue and the religious school. On the other hand, those of Eastern-European background who had migrated to Western Europe, now reinforced by the influx of some tens of thousands of additional Eastern-European Jews, expressed their Jewishness through the more secularized institutions of the Jewish or Yiddish school, affiliation with Jewish social and fraternal organizations and related activities.

In the United States, the events in religious and cultural spheres during the past year confirmed the general trends which had been discernible during recent years. The impact of the last decade, from the profound shock caused by the rise of Hitlerism to the tragedy of the war years; the loss of vital Jewish European cultural centers, and a consequent awareness of the new role of American Jewry; last but not least, the exhilarating effect of Israel—all these resulted in a more intensive cultivation of the spiritual life. Events during the past year offered impressive evidence of the quickened tempo and broadened scope of the cultural and religious life of American Jews. This was reflected in the growing literature aimed at doctrinal clarification that appeared under the auspices of the three main religious groupings: Orthodox, Conservative and Reform. It was further reflected in the increase in the number of congregations, in expanded synagogue membership, in campaigns to increase synagogue attendance and in the sustained efforts of Jewish religious leaders to instil greater zeal and assure wider observance

of religious practices among their respective membership. Leading theological schools expanded beyond the confines of theological training to include professional training for educational and communal leadership.

The National Jewish Welfare Board, after having viewed itself through a survey of its activities prepared by Oscar Janowsky under the auspices of a commission headed by Salo Baron, embarked upon an expanded program of activities with emphasis on the all-embracing Jewish cultural and recreational activities of the Jewish center, as distinguished from the purely religious emphasis of the synagogue. The stress on Jewish aspects of the Center program recommended by the survey and the lively comment which the recommendations, both favorable and unfavorable, aroused, testified to the spiritual awareness of American Jewry. The establishment of the Training Bureau for Jewish Communal Service, prompted by the urgent need for communal leaders with a broad Jewish background, was also indicative of the growing feeling of communal responsibility of American Jewry. Another significant cultural event was the opening of the doors of Brandeis University at Waltham, Mass., to the first group of registrants in the fall of 1948—the first attempt in the United States to provide non-sectarian higher learning under secular Jewish auspices. While the bulk of Jewish cultural activity was carried on in the English language, the Yiddish element also attempted to expand the scope of Yiddish cultural and educational institutions. A World Congress for Jewish Culture was to be held in the fall of 1948 in New York City, at which delegates from many countries were to formulate an ambitious program of long-range cultural activities. Finally, the increased sense of awareness which marked Jewish life in recent years was also reflected in the impressive literary output of Jewish books and publications in English, Hebrew and Yiddish.

Viewed in an historical perspective, the past year constituted a milestone in Jewish history. Viewed against the background of tragic war years which saw the extermination of one-third of world and two-thirds of European Jewry, and

against the background of the immediate post-war years when the salvation of the pitiful remnant hung in precarious balance, the events of the year—the establishment of Israel, and the relative consolidation of Jewish life elsewhere—were a source of distinct encouragement. They justified a spirit of cautious optimism and enabled Jews to face coming events with renewed faith in the recuperative powers and vitality of the Jewish people.

# Review of the Year: United States

## COMMUNAL WELFARE

*By H. L. Lurie*

OVERSEAS NEEDS AND DEVELOPMENTS received major emphasis and attention in the American Jewish communal scene in 1947-1948. News about Palestine became a subject of popular interest, reinforcing the inherent preoccupation of Zionists and non-Zionists alike with the progress of Jewish nationalism and of the Jewish state. The unsolved problems of Jewry in post-war Europe, the decision of the United Nations on Palestine and the concern with subsequent military and political events in Israel were dominating factors in the scope of activities of Jewish communal organization.

Fund raising to meet these unprecedented demands absorbed a large share of the manpower and energies available for communal service. The dramatic achievement of the Jewish state and the mobilizing of a receptive American Jewish interest in its support seemed in the early months of 1948 to have eclipsed the importance of the continuing programs for domestic ends; they did not in the main interrupt their progress. While plans for raising capital funds for the enlargement or improvement of domestic programs were being further postponed until 1949 or later, President Truman's de facto recognition of Israel after some previous wavering began to resolve some of the ideological debates concerning the responsibility of American Jews for Palestine. The recog-

nition also promised to lead to eventual clarification of the relation of Jewish life in this country to the establishment of a Jewish state in Palestine and to the lives of Jews of other countries.

### *General Trends*

In the period under review there was little change in the generally satisfactory economic and social conditions of the American people. Employment and production continued at an extraordinarily high postwar level, with business enterprise benefiting materially from the resulting prosperity. Mounting prices seriously affected the real value of current wages and salaries, but thus far there was very little dislocation of production or strain in labor-employer relationships. Passage of the European Recovery Program, reduction of income taxes and other measures taken by the United States government seemed to have operated favorably in maintaining production and bolstering domestic consumption, even though they may have intensified, rather than solved, the problem of mounting prices.

There was no marked deterioration in the relationships of the various economic, ethnic or religious groups in this country. There was in fact some indication of a more favorable spirit toward the democratic relationships of all groups, as illustrated by the report of the President's Committee on Civil Rights and the decision of the United States Supreme Court on restrictive covenants in real estate.<sup>1</sup> A conservatively minded Congress, however, failed to take action on important social welfare measures under consideration, such as public housing, aid to education and extensions of social security. A Congressional measure enacted in June, 1948, for the immigration of displaced persons to the United States was considered discriminatory in its application to the Jewish displaced population of Europe.

<sup>1</sup> See article, "Intergroup Relations," p. 202.



## *Population*

With no specific statistics on Jews available, it is not known to what extent current social factors such as the increase in marriage and birth rates or reduction in death rates were applicable to the Jewish population. Because an appropriation for a new study failed to win Congressional approval last year, the Report of the United States Census for Religious Bodies made in 1937 remained the only overall, though unsatisfactory, series of estimates of national, state and local Jewish population. A few local studies made in recent years giving information on age distribution (in New York, Newark, etc.) pointed to the possibility that the total Jewish population in the United States may actually have been closer to 4,500,000 than to the estimated 5,000,000 and that the prevailingly low birth rate forecast a gradual population decline.

Since the classification "Hebrew" had been dropped from the nationality classification of immigrants arriving in the United States, there were similarly no official statistics of the number of Jewish newcomers. Compilations of arrivals recorded by the United Service for New Americans and by the Hebrew Immigrant Aid Society indicated a total of approximately 25,885 Jewish immigrants during 1947 and 9,159 for the first six months of 1948. (It is to be noted that this was considerably below the 14,728 estimated arrivals during the corresponding six months of 1947.) Recent congressional legislation threw doubt on whether this volume of Jewish immigration would be increased during the coming year.

The movement of Jewish population within the United States is unknown. Extensive exploration of potential Jewish contributors made by the United Jewish Appeal resulted in the recording of Jews resident in 5,000 different cities, towns and villages throughout the country, indicating a wide diffusion, in spite of the heavy concentration on the Eastern seaboard and in large urban centers elsewhere. Improved methods for obtaining local estimates frequently resulted in the finding of fewer Jews than previously reported, but this may reflect former overestimates rather than actual decline.

A few areas, such as southern California and southern Florida, reported a continuing influx of Jews and continually larger estimates of the number of Jews in those areas. Of the new immigrants arriving in recent years, it is believed that despite an active resettlement program about 60 per cent remained in New York City.

#### ORGANIZATION OF COMMUNAL PROGRAMS

##### *National*

There were no new important developments in organization or mergers of national communal welfare agencies; several mergers of agencies were being considered. The United Jewish Appeal, raising funds for the Joint Distribution Committee, the United Palestine Appeal and the United Service for New Americans was renewed for 1948 and undertook the largest fund-raising campaign in its history, with a minimum goal of \$250,000,000. The Joint Distribution Committee continued to finance the work of the American ORT Foundation in Europe and took over the program of "Rescue Children," which had been a separate activity under orthodox auspices.

The National Community Relations Advisory Council, representing the national Jewish agencies and the local community relations services engaged in defense work, continued to act as a clearing house and attempted to develop co-ordination of the activities of its member agencies. At its plenary session in April, 1948, the NCRAC agreed to re-examine its purposes and structure and to establish a special committee to explore the possibilities of allocating specific functions among the agencies in this field.

The American Jewish Conference, which had been established in 1943 as a central body of national agencies and local community representatives on overseas political problems on the basis of a report of an interim committee, decided at its plenary session in November, 1947, to reorganize itself for

domestic as well as for overseas American Jewish interests. Following the refusal of the B'nai B'rith, American Jewish Committee and other national organizations to join this new body, the American Jewish Conference decided in March, 1948, to forego its comprehensive project for a central national body at that time, but to continue some overseas activities for the remainder of the year.

### *Local Welfare Organization*

A growing recognition of the need for long-range planning was a prevalent attitude in Jewish communal life in America. Organized as federations, welfare funds and community councils (names and purposes were frequently interchangeable), well over 300 cities reported permanently organized central agencies for communal planning and the administration of communal services.

Reorganization to meet current needs and for more effective planning to meet the responsibilities of the future involved mergers of local central agencies and the organization of central planning bodies on a broad membership basis. Such reorganizations were reported recently from Dayton, Hartford, Kansas City, Mo., Oakland, Indianapolis, and other cities. Several communities with established central agencies expanded their scope and modified their structure for broader and more comprehensive functions. Formerly confined to smaller communities, this development spread to the larger ones, such as Newark, and was under consideration in other large centers.

While increasing their attention to overseas requirements, the communities also showed a determination to meet the pressing problems at home, as evidenced by the large number of cities which undertook studies of their programs and agencies. The New York City Federation completed an impressive series of surveys of medical, cultural and recreational needs, and services for children and the aged. Program needs were studied in Baltimore, Boston, Cleveland, Detroit, Philadelphia,

Los Angeles, and other large and medium-sized cities. Utica completed a self-study which included a population survey and an examination of the case work, group work, Jewish education and community relations programs. Similarly, self-studies were in process in Dallas and under consideration in Youngstown, Buffalo, Miami, Minneapolis, Cleveland and other cities.

### *Regional Organization*

A significant development was the trend for small communities to form regional federations, or to have larger cities include smaller communities in their fund raising as well as in other aspects of community planning and programming. Last year for the first time, Dallas included several of the surrounding small towns in its successful campaign for local, national and overseas needs. The Southern Illinois Federation was composed of some sixty smaller communities; other cities, each of which included a federation of neighboring communities, were Bay Cities (Calif.), Fort Wayne and Alexandria, La. Three of the states in the Southeast—Florida, Georgia and South Carolina—surveyed the possibilities of joint planning for the care of the Jewish aged, and the Children's Home of Atlanta surveyed and acted to meet the modern needs for child care services in the five states of the Southeastern region.

The merging of functional agencies as a result of a re-examination of community needs continued during the past year. The newest merger of Jewish children's agencies was the Jewish Child Care Association of Essex County (Newark, N. J.), which was established through the amalgamation of the Newark children's home, the Jewish Child Guidance Bureau and the Personal Service Association. Hartford merged its United Jewish Social Service Agency and the Hebrew Women's Home for Children under a single expanded Board.

*Functional Planning*

The problem of the needs of the aged continued to be one of the most pressing of the day. Los Angeles and Philadelphia recently completed their surveys of the aged. Cleveland's Committee on the Aged was conducting a study of the aged and chronically ill. The major lacks in Jewish resources which these studies highlighted involved adequate hospital facilities and custodial care for patients with long-term illnesses, adequate housing, and planned case work and recreational programs for the older population. Other communities which studied this problem were the Twin Cities of Minneapolis and St. Paul, which set up a joint committee, and Toronto, which studied the needs of the entire province of Ontario. The East Central states of Ohio, Pennsylvania, West Virginia, Indiana and Kentucky established a committee to probe the needs of the aged in the medium-sized and smaller communities of the region.

Related to the concern for the health needs of one section of the population is the general concern over the health needs of the total community. The Jewish community of Boston, concerned for the care of its chronically ill population, called upon the CJFWF to make a survey of its needs and resources in this field. Similar studies of health needs were conducted by Cincinnati and Milwaukee.

Studies and reorganizations in other community functions included a survey and reorganization of Jewish education. Pittsburgh was the latest major community to co-ordinate its Jewish education activities through a newly organized Council of Jewish Education, which will function through the three departments of Hebrew School, Sunday School and Adult and Extension.

The Toronto United Jewish Welfare Fund undertook a survey of Jewish education as a basis for more active community-wide planning. The Essex County Jewish Community Council was developing an integrated plan of Jewish education, recreational and cultural activities for the various communities in

the country. After a survey of its education needs, the Syracuse Bureau of Jewish Education was formed as an amalgamation of the existing schools into a centralized school system under the Bureau's jurisdiction. These surveys were conducted under the aegis of the central planning body, and were indications of the growing community-wide concern for an adequate Jewish education program. Similar studies were undertaken in Dayton and Peoria.

Springfield, Mass., conducted an extensive study of community services and needs, giving special consideration to the re-establishment of a Jewish vocational guidance service.

Leisure-time needs and facilities were being surveyed by many communities under the sponsorship of their central planning bodies. A centralized program for camping activities was projected in Boston as a result of a study undertaken for the community by the National Jewish Welfare Board and the Council of Jewish Federations and Welfare Funds.

### *Joint Action*

A significant feature of community developments was the continued trend toward joint consultation and action by communities on common problems. A New Jersey State Council of Communities was formed to facilitate a co-operative approach toward the meeting of the social service needs of the communities in the state, and to stimulate a state-wide co-ordinated community relations program and the sharing of services by large and small communities. Plans for a state-wide community relations program were also projected in Illinois. Communities in southern Illinois developed zone organization for programming in cultural and community education activities and the care of the aged. Another example of joint action was the establishment of a committee of the Federation and B'nai B'rith leaders in the Southeastern States, which was working out principles of agreement and co-operation between communal and B'nai B'rith social service institutions.

### *Family Services*

Continuing the postwar trend, the eighty-seven family service agencies operating in the United States and Canada reported a substantial increase in the number of applicants and a smaller increase in the number of families served. The total number of different families served in 1947 was about 3 per cent greater than in the previous year. Economic assistance increased substantially for the second successive year (38 per cent increase of relief to 10 per cent more families in 1947), due in considerable measure to the needs of recent immigrants ineligible for public welfare assistance. Although the larger family service agencies continued to emphasize counseling and adjustment services for families on all economic levels, there was little change in the total number of Jewish families throughout the country receiving consultation service without financial assistance.

Perennial questions about the specific functions of Jewish family agencies in relation to available public and nonsectarian family services remained generally in status quo except for the formation of a committee of representatives of Jewish case work agencies, in co-operation with the Training Bureau for Jewish Communal Service, to explore the implications of "Jewish content" in their program of services. In several cities progress was made in relating the functions of the family service agencies to the health and welfare programs for the aged and the disabled.

### *Child Care*

The total number of children served in 1947 remained stationary, in spite of the arrival of about 1,000 refugee children since the Truman directive in 1946. As in previous years, the majority of children under care of Jewish agencies were in family foster homes (over 50 per cent); fewer than one third were residents of children's institutions, and the number receiving this form of care declined during the year;



the remainder were receiving care from children's service agencies in the homes of their parents or relatives.

There was a continuation of the previous trend toward an increase in the proportion of children in foster homes and a decrease of those in institutions. However, the changes in these figures from 1946 to 1947 were slight, indicating continued difficulty in finding additional foster homes. A children's institution of small size in Winnipeg was closed in 1947, and another in Rochester closed at the beginning of 1948. In both instances, their functions were merged with those of the family agencies. The regional children's institution in New Orleans was also closed.

The trend toward consolidation of separate child care agencies into one central planning and operating service continued, with integration and mergers taking place in Chicago, Cleveland, New York, Philadelphia, Newark and St. Louis. There were also mergers with family service agencies in Boston, Detroit, Hartford, Montreal and Winnipeg, to produce a coordinated program of family and children's services.

### *Care of the Aged*

While the seventy-one Jewish homes for the aged in 1947 reported only a slight increase in the number of residents served, with an average of 92 per cent utilization of facilities, it is known that many Jewish homes for the aged continued to have long waiting lists.

In response to the need for additional facilities, expansion was planned by several homes for the aged in New York City and by homes in Cleveland, Philadelphia, Los Angeles, Miami, Jacksonville, Pittsburgh and Chicago, but in only a few instances did these plans result in additional facilities during 1947. These plans provided variously for institutional beds and facilities for the care of out-residents under institutional auspices in boarding homes, apartment house projects, etc.

Facilities during 1947 were enlarged in an institution in New York City from 430 to 450 by increasing the number of beds available in an apartment house project, and still further

expansion was planned; an institution in Providence enlarged its bed capacity from 50 to 80; an institution in Cleveland expanded its out-resident program, so that the total number of aged persons under care increased from 84 to 104 during 1947. New homes for the aged were opened in Jacksonville, Omaha, Toledo and Vancouver.

The turnover of residents during 1947 continued rather low, about the same as it had been during the last several years. On the last day of 1947, eight of every ten residents who had been in these homes during the year were still under care. As in the past, most homes cared for a substantial number of chronically ill aged persons, several devoting from one third to one half of their beds to the care of this group. As in the past few years, the number of residents receiving Old Age Assistance increased. More than one fourth of all residents of homes for the aged were recipients of public aid, the number having increased by about 20 per cent during the year. Only a small proportion of the residents received Aid to the Blind, possibly reflecting selective admission policies as well as the low incidence of this condition.

More communities were organizing central councils for the care of the aged, as evidence of the interest in the needs of the aged shown by the local federation and the related family, medical and recreational agencies. These central councils were developing the central intake and information services and general planning of institutional and home services necessary to help elderly persons with their medical, economic and social problems. These developments showed recognition of the fact that persons over sixty constituted an increasing proportion of the Jewish as well as of the total American population.

### *Hospital and Outpatient Services*

Surveys of health and hospital needs and plans for improving the organization of community health services continued to be a major interest of the larger Jewish federations. Detroit, Minneapolis, Miami and Denver raised funds to establish

Jewish hospitals in those cities and New York, Los Angeles, San Francisco, Philadelphia, Baltimore, Boston—in fact, practically every city with one or more hospitals under Jewish auspices—raised or was planning to raise funds for expansion, modernization and improved services and facilities. Postponement of capital-fund drives and the insufficiency of capital funds previously raised in the face of mounting costs again delayed the consummation of many of these plans. Communities went ahead, however, within these limitations, improving the quality of their services, increasing opportunities for the medical profession and servicing persons with long-time illness.

Practically all of the forty general hospitals reported some increase in the number of patients admitted (7 per cent on the average). At the same time, there was no increase in total patient days, reflecting the continued shortening of the average patient stay in the hospital, attributable largely to new methods of chemotherapy.

About 14 per cent of all patient days in 1947 were free to patients, about the same proportion as in 1946. Approximately one half of all patients admitted to these general hospitals were Jewish, showing little change from 1946. As in previous years, the larger the city, the higher the proportion of Jewish patients among all admitted. Hospitals for the tuberculous showed little change in the number of admissions and in the number of persons under care during the period of this report. The five hospitals for the chronically ill reported little change in the number of days of care provided. Most patients in these hospitals for the chronically ill were Jewish, and the proportion of patient days which were free ranged from about 40 to 100 per cent.

Clinic services under Jewish auspices continued the upward trend noted since 1945. About two thirds of the clinics reported increases in the total number of clinic visits, and the group as a whole totaled about 10 per cent more visits in 1947 than in 1946. The number of new patients attending clinics for the first time in 1947 increased by about 20 per cent over 1946, a proportionate increase similar to that shown

in the period from 1945 to 1946. At the same time, the number of first visits by Jewish patients increased by about 15 per cent. In 1947 less than one third of first visits to clinics were by Jewish patients.

Most hospitals reported a continuing increase in cost of operation and a consequent growing cost of illness to individual patients, offset only in part by the growing number of persons enrolled in hospital prepayment plans. In New York and in a few other cities some progress was made in voluntary health insurance plans covering cost of physicians' fees as well as hospital service, in spite of the opposition of the major medical associations.

Montefiore Hospital of New York made an outstanding contribution to medical care through its successful experiment in organizing a home-care program of comprehensive medical and social services for long-term patients previously limited to hospital care. This demonstration was received with great interest by Jewish hospitals in other cities and promised to become an accepted basis for providing adequate care to a selected group of persons with chronic and disabling illnesses, now one of the most pressing problems of Jewish health planning.

### *Recreational and Cultural Programs*

During this period, an increased interest in youth needs and in Jewish cultural objectives was manifest in discussions of program and in surveys of facilities leading to planning for the future. During 1947, there were fifteen buildings under construction at a total cost of \$7,000,000. Fund raising for capital-fund purposes was postponed in some of the larger cities. A total of 314 Jewish centers and youth-serving organizations was affiliated with the National Jewish Welfare Board in 1947. These centers reported 454,000 individual members and aggregate budgets of \$9,233,000 for these programs. The cost of existing Jewish community center, "Y" and settlement buildings was estimated at over forty million dollars.

The JWB continued its religious and welfare services to Jews in military service and in veterans' hospitals. It was estimated that about 15,000 Jewish patients would be treated during 1948 in 120 veterans' hospitals.

Emphasis on work with children was reflected in the opening of additional nursery schools, home camps and an increasing number of country camps. Experimental programs of Jewish education for children were initiated in several centers with the help of the agencies for Jewish education. Youth councils were developed in a growing number of communities.

Reflecting the increasing interest in center and recreational programs, the Jewish Welfare Board gave increased services in program content and direction, Jewish books and music, camping and youth services, and sought to solve the shortage of professional personnel, in order comprehensively to meet local recreational and cultural objectives.

The influx of young adult (age eighteen to thirty) membership following the demobilization of the armed services continued, although the policy of granting free membership to veterans for a limited period of time was comparatively rare during 1947. In evidence throughout the country was the expansion of adult activities. The number of discussion groups, forum sessions and formal classes was greater than in the past, and programs gave increased attention to Jewish experiences and cultural expression.

The number of recreational programs for the aged conducted by Jewish community centers, often in co-operation with case work and other interested agencies, grew markedly during the past two years. Jewish community centers introduced projects which serve the family as a unit, and responded to the increased interest in parent-education groups, and in courses and discussions focused on marriage.

Encouraged by the successful use of audio-visual materials in the armed services, community centers integrated recordings, film strips, films and exhibits into many phases of their programs. The centers aimed to serve all elements of Jewish population. The trend in large cities toward integrating agencies previously separate in status and operation into co-

ordinated parts of a total community program, made headway. Agencies with central buildings developed not only extension centers and programs in various parts of the city, but also utilized transportation facilities, such as busses, to bring children and aged persons to facilities where programs were being conducted.

A survey of the program of the National Jewish Welfare Board and of its local affiliates (made under the direction of Oscar I. Janowsky and completed in 1947) called for an intensification of the Jewish aspects of recreational and cultural programs. After a year of study by the local agencies and an appraisal by an outside committee which disagreed with the findings of the original survey, the general recommendations were clarified, and a final *Statement of Principles* was adopted at the annual meeting of the JWB in May, 1948. To some extent the final recommendations were a compromise between the differing views as to the importance of the general and the specifically Jewish objectives of Jewish agencies engaged in programs of leisure-time activities.

### *Jewish Education*

The organization of Jewish educational programs continued to make progress, with several large and intermediate communities establishing central bureaus to co-ordinate programs and improve standards. A total of thirty-one central bureaus for Jewish education reported aggregate budgets of \$2,335,000 in 1947, of which 67 per cent came from federations and welfare funds. These figures do not include the expenditures of many congregational, communal and separate schools. Some gains were also reported in volume enrollment of students and in the average period of attendance at Jewish schools.

Community planning and central financing of Jewish education were relatively recent developments. There was a growing acceptance of community responsibility not only to provide education for children with parents unable to pay full tuition, but also to assure the making available to all children in the community of adequate opportunities for

education in religious and ethical ideals and cultural backgrounds.

Many of the reorganizations followed surveys made by the central federations of the local communities. Surveys resulted in programs which provided the Jewish schools with more adequate and stable financial support, improved physical facilities, co-ordinated programs for the various schools, desirable standards for teachers and teacher training, skilled supervision and extension of the educational programs beyond the elementary age level.

There was an increasing development of kindergartens which combined general and Jewish education, and an increase in the number of opportunities for Jewish education on the secondary and adult levels. Jewish educational programs were served nationally by the American Association for Jewish Education.

All-day schools combining both secular and Jewish religious or Jewish cultural education continued to increase. Most of the day-schools were of the Yeshivah type, under the auspices of orthodox Judaism, but there was also some development in the establishment of nursery, kindergarten and elementary school programs under other auspices. The question of community rather than separate group financing of all-day Jewish education as a substitute for public school plus supplementary Jewish schools remained controversial, with federations accepting responsibility only in a few cities for the deficit financing of all-day private institutions under Jewish auspices.<sup>1</sup>

### *Group Relations*

Community organization for group relations continued throughout the year, but no additional communities achieved the formal organization required for eligibility in the National Community Relations Advisory Council (which consisted of six national and twenty-four local or regional agencies). Both national and local programs accepted the necessity for setting

<sup>1</sup> For a fuller treatment of Jewish education, see p. 148.



up longer-range objectives in the improvement of group relationships; defense and counteraction to overt anti-Semitic manifestations did not seem sufficient. The interrelationships of Jewish group problems and general civil rights were being more clearly recognized both in research and in the educational programs of Jewish agencies, as was evident from the increased interest in the problems of Negroes and discrimination against other minorities (drives for fair employment practices, legislation against discrimination in housing and educational institutions, etc.).

Progress was reported in the co-ordinating objective of the NCRAC—especially in the matter of clearance among national agencies. The desirability of more effective co-ordination was illustrated by the recommendations made at joint budget hearings of nine large cities held in June, 1948. They urged the co-operation of the national civic protective agencies with the proposal under study by NCRAC to allocate specific functions to individual agencies.<sup>1</sup>

### *Economic Services*

Twenty cities had Jewish vocational services with full-time professional staffs in 1948, while many other communities offered some type of economic adjustment service. The national service and co-ordinating agency was the Jewish Occupational Council. The Council included the national Jewish agencies serving in this field, such as the B'nai B'rith Vocational Service Bureau, which has a program of vocational guidance and vocational studies. Among the important studies in this field published in 1948 was the B'nai B'rith report of its studies of Jewish enrollment in American colleges and universities.

New local vocational agencies were recently established in Toronto and in Houston. Agencies were reorganized in Baltimore, Boston and St. Paul; Buffalo and Montreal established new agencies to replace others which had lapsed. The

<sup>1</sup> For fuller treatment of intergroup relations, see p. 202.

volume of service of these agencies increased in 1947 and 1948, indicating changes in the labor market since war-time employment. Local Jewish vocational agencies reported active monthly files of over 4,000 requesting counselling and 12,000 seeking placement; and about 2,000 job openings were filled.

### *Professional Development*

The growing trend towards the employment of trained and qualified professional executives and staff members reflected the rapidly growing number of communities which had formed federations, welfare funds and community councils. Beyond this, it also was an indication of the professionalization of such fields as the care of the aged, heretofore administered by untrained people; the growth of national and overseas agencies; and the recognition in the communities that the broader scope of community responsibilities required the direction and administration by well-trained personnel.

The Training Bureau for Jewish Communal Service, organized in 1947, began its program with its first group of full-time students in July, 1947, and continued with a second group in July, 1948. At the same time it carried through a special training institute for the field staff of the United Jewish Appeal and had under way similar institutes for other special groups. It was formally organized during the year as a permanent agency, with a Board of Governors representing major national and local organizations and an estimated budget for 1948-1949 of \$109,200.

Continuing the trend of local communities toward organization of fund-raising and planning functions on a professional basis, twelve cities employed full-time executives for the first time during the past few years. About 125 federations, welfare funds and community councils employed full-time professional directors. Case work, group work and educational agencies which continually strove to improve their professional personnel reported a shortage of qualified workers and a considerable number of unfilled openings.

*Comparative Costs of Functional Services*

Social welfare service under Jewish auspices reached practically all sections of the Jewish population and derived an increasing part of its support from fees for services. This was especially evident in hospitals, recreational centers and schools under Jewish auspices, and to a smaller extent in the financing of homes for the aged and in child care and family services.

Reports to the Council of Jewish Federations and Welfare Funds on the distribution of central funds raised by federations and welfare funds and distributed to local agencies indicated that a large portion of funds, especially in large centers, was devoted to medical care. The most recent statistics concerning the distribution of federation funds for local purposes are to be found in Table 2.<sup>1</sup>

A smaller proportion of local funds was spent on family and children's services as a result of greater public expenditures for basic financial assistance to dependent groups (a reduction from 48 per cent of total local expenditures in 1935 to 33 per cent in 1946). The proportion of the total federation budget for education and recreation was very nearly doubled in the past decade. Community relations and vocational services were receiving a minor but increasing proportion of communal funds.

## PHILANTHROPY AND FUND RAISING

New records for Jewish philanthropy were established in 1947 and will be exceeded in 1948. Reports to the Council of Jewish Federations and Welfare Funds indicated that its member agencies in 231 cities raised more than \$160,000,000 in 1947 (excluding special capital-fund campaigns), a gain of 20 per cent in the overall amounts. Current estimates are that upwards of 205 million dollars will be raised in 1948. Capital funds raised by local Jewish charitable and educational agencies from other than community chests, federations and welfare funds were not reported and not included in the

<sup>1</sup> See p. 781.

total raised in 1947. National and overseas agencies supported by welfare funds reported an additional total of approximately \$20,000,000. On the overall basis, local Jewish communities spent 27 per cent more for local and regional functional services in 1947 than in 1946. Hospitals, family and child-care services, recreational and cultural agencies and Jewish education continued to be the activities requiring the major share of communal funds. For 1947, the largest increases were for immigration and refugee services, recreational and cultural agencies, hospitals and health services and defense and group relations. The material in Table 2 contains general estimates and distribution of funds for a sample group of seventy-four cities and for ten of the largest cities in the United States.

The complete total of funds being raised for all agencies and services was considerably larger than the amounts reported above, since the central funds were exclusive of independent appeals by national and local agencies which were not affiliated with federations and welfare funds.

### *Campaign Results*

Many of the smaller communities reported larger gains than most of the larger communities. The average increase for cities raising up to \$500,000 in their annual 1946 campaigns was 35 per cent. Campaigns which reported totals from \$500,000 to \$1,000,000 increased by 31 per cent on the average. Fifteen cities which had raised over a million dollars each for a total of \$86,587,000 in 1946 reported raising a total of \$100,369,000 in 1947, a gain of 16 per cent. Individual city increases ranged from 10 per cent or less in large cities to an 85 per cent increase in one city which raised \$100,000 in 1947. On the other hand, sixteen cities reported raising less in their 1947 than in their previous year's campaign.

Favorable factors in the 1947 campaign and continuing into that of 1948 were the economic conditions especially favoring business enterprise, the continued strength of local community organization, the response to the increased costs

of programs, the concern for the war sufferers of Europe, the interest, reinforced in 1948, in assisting in the permanent solution for the displaced Jews of Europe and sympathy with the struggles of the population of Israel to defend their recently proclaimed state.

### *Contributors and Contributions*

The exact proportion of the Jewish population participating in federation and welfare fund campaigns is difficult to determine, due to the lack of accurate population statistics and other factors. In general, the larger the city, the smaller the proportion of the population listed as contributors to the central Jewish fund. In the largest cities the difficulties of organizing a campaign for direct solicitation of all potential contributors, the larger proportion of dependents and marginal wage earners and other factors militated against equaling the small-town records of complete coverage.

For the country as a whole (exclusive of New York City), most recent figures compiled by the CJFWF indicate that one out of four persons (men, women and children) was a contributor to a central Jewish fund. Considering that in many cases gifts were made on a family rather than an individual basis, an exceedingly broad coverage is apparent in these statistics. Broadest coverage was usually obtained in communities of less than 1,000 estimated Jewish population (an average of 35 contributors per 100 Jews in cities raising less than \$100,000).

The bulk of funds raised was derived increasingly from large givers. The average contribution was approximately \$163 in 1947, as compared with \$130 in 1946. Contributions of \$100 and more were credited with 92.6 per cent of the funds secured (90.1 per cent in 1946). Six per cent of the contributors in 1947 (giving \$500 and over) were the source of 75 per cent of the funds raised. (In 1946, 5.4 per cent of the contributors gave \$500 and more, and were responsible for 70.4 per cent of all funds raised.)

### *Distribution of Funds*

Reflecting the overwhelming overseas needs, nearly 80 per cent of all funds raised by local Jewish federations and welfare funds was allocated in 1947 to the United Jewish Appeal (including support of the United Service for New Americans) and other overseas work. Local service agencies received 17 per cent of all funds raised, a slight increase over 1946, but approximately one half of the proportion received in 1945. National agencies received 3.5 per cent of the total funds raised. In actual dollars, however, the amounts received by local and national services were approximately 25 per cent greater in 1947 than in 1946; i. e., increases were proportionately the same for domestic as for overseas services in 1947 as compared with 1946, but funds for the overseas agencies in 1947 had increased about three times over amounts received in 1945.

### *Capital Funds*

No complete figures are available on the total sums raised by Jewish communities in capital-funds campaigns. Seventy communities reported having raised approximately \$60,000,000 since 1944, and were planning to raise \$75,000,000 more for new hospitals, community centers, homes for the aged and the disabled, congregational buildings and other types of institutional facilities. Plans for raising the additional \$75,000,000 were generally postponed until 1949. In some instances—for example, Boston, Philadelphia and Milwaukee—fractional amounts for capital-fund purposes were included in the annual welfare-funds campaign. For the most part, funds will be raised in special campaigns as soon as communities can undertake these additional responsibilities without weakening their campaign programs for overseas needs. Dollar-wise, hospitals and other health facilities were the largest item in the total funds for capital purposes being raised or projected. The scope of these projects was indicated by Baltimore's plan for a medical center which may cost from

\$12,000,000 to \$15,000,000. The New York Federation will also spend a considerable part of its projected \$50,000,000 capital fund on hospital and health facilities. (\$20,000,000 of the fund have already been raised.)

Although capital-fund plans in some cities were being developed by individual institutions, there was a growing tendency in the direction of central planning and central fund raising for major institutional needs. Surveys and studies to determine capital needs were made by large and small communities, often with the active assistance of the Council of Jewish Federations and Welfare Funds.

This period of institutional planning and building was the first large venture in community development since an earlier period following the first World War. Because of valuable experiences during the depression with mortgage-burdened buildings and large operating costs, there was a more conservative tendency to confine building development to available funds and keep operating costs within the capacities of local fund-raising budgets.

#### OVERSEAS AGENCY PROGRAMS

The intensive interest of the American community in overseas work was focused on the programs of the agencies in the United Jewish Appeal. In 1947 the UJA raised an estimated \$125,000,000 which was to be divided as follows: Joint Distribution Committee, \$65,318,000 (including \$735,000 for ORT); United Palestine Appeal, \$46,392,600; United Service for New Americans, \$9,105,700; American Friends of the Hebrew University, \$600,000 (not included in 1948); the balance represented administration and fund-raising costs of the UJA. In December, 1947, this central fund-raising agency for the UJA, JDC and USNA announced at its national meeting the renewal of the agreement among these three groups, and its 1948 campaign goal of \$250,000,000—a record goal in the history of American Jewish communal life.

In its 1948 agreement, the UJA planned to distribute its net funds after campaign expenditures and USNA allocations as



follows: Of the first fifty million dollars, 55 per cent to JDC and 45 per cent to UPA; of the next seventy-five million dollars, 45 per cent to JDC and 55 per cent to UPA; of the balance up to \$250 million dollars, 25 per cent to JDC and 75 per cent to UPA, with all sums over 250 million dollars to go to UPA. Special arrangements were concluded for additional contributions by landsmannschaften to the JDC up to a maximum of \$800,000, and traditional Jewish National Fund collections up to a maximum of \$1,500,000 to UPA. All separate collections for Haganah were considered as part of the general income of UJA. When emergency security problems for Israel arose in March, special arrangements were also effected for accelerating the payments to UPA from the cash receipts of UJA, and special efforts were made to obtain funds and loans from the welfare funds and federations supporting the 1948 UJA campaign.

Approximately 142 million dollars went for overseas work in 1947—125 million for the United Jewish Appeal and its beneficiaries, JDC, UPA and USNA—the balance for a number of smaller agencies engaged in migration services, religious welfare and medical programs in Europe and Palestine.

### *Joint Distribution Committee (JDC)*

JDC reported that it appropriated funds amounting to \$73,341,500 in 1947 for its varied activities and that it received \$69,971,970, including approximately \$4,200,000 from voluntary funds outside of the United States and from various intergovernmental and reparation funds.

JDC provided relief in cash and supplies and supported child care, medical services, care of the aged, vocational training (through ORT), economic aid, emigration aid and assistance to religious, cultural and educational activities. Late in 1947, JDC estimated that it was giving assistance and direct services to about 735,000 Jews (or one half the Jewish population) in eighteen European countries and in Shanghai.

In addition, its program extended to other areas, such as the Middle East and Latin America.

The total appropriated for the first six months of 1948 was \$36,452,000, which represented approximately the same level as in 1947. The requirements for 1948 were estimated at \$98,547,000 at the beginning of the year, in the following proportions: relief in cash and kind, 46.4 per cent; medical and institutional care, 18.5 per cent; reconstruction (including vocational training), 13.0 per cent; emigration, 5.8 per cent; religious, cultural, educational, 3.9 per cent; miscellaneous activities and contingencies, 8.3 per cent; operating services (including interest on loans), 4.1 per cent.

### *United Palestine Appeal (UPA)*

The major funds of the United Palestine Appeal were devoted to the development of Palestine through the financing of the programs of Keren Hayesod and Keren Kayemeth. The income received from UJA and other sources in the United States in 1947 totaled \$56,578,000, an increase of 32 per cent over the previous year. Ninety-five per cent of all disbursements went to organizations operating in Palestine. In addition, the United Palestine Appeal gave substantial subventions to the American offices of the Mizrahi Palestine Fund, the American Zionist Emergency Council, the Zionist Colonization Fund and the Weizmann Institute.

The major expenditures in Palestine were for immigration, relief and housing for immigrants (21 per cent), agricultural settlement (16 per cent) and land purchase and development (17 per cent—a decrease from 1946). Expenditures for national organization and security purposes increased to 10 per cent of the total disbursements in 1947.

### *Other Palestinian Agencies*

There were a number of other agencies raising funds for Palestine, including Hadassah, with its medical and child-care program, the National Committee for Labor Palestine, which

supported the labor and welfare program of the Histadruth, the American Fund for Palestinian Institutions, concerned with modern as well as traditional cultural and welfare agencies, and the Federated Council for Palestine Institutions, which supplemented the individual collections in this country of traditional religious, educational and welfare agencies. (See Table 1.)<sup>1</sup>

### *Other Overseas Agencies*

There were fifteen independent agencies which also raised funds for specific overseas work other than Palestine. These agencies secured over \$6,000,000 in 1947. The largest of these organizations was the Hebrew Immigrant Aid Society (HIAS), engaged in immigration services overseas and in services to immigrants in the United States, which reported receipts of over \$2,000,000 in 1947. Other large agencies with income of less than \$1,000,000 but over \$500,000 were Agudath Israel Youth Council and the Vaad Hatzala (concerned with overseas programs under orthodox Jewish auspices). The Labor Zionist Committee for Relief and Rehabilitation, organized in 1946, had a European program involving *hachsharot* (training centers), and child-care institutions and one addressed primarily to labor Zionist groups overseas. (See Table 1.)<sup>1</sup>

### NATIONAL AGENCIES

The United Service for New Americans was the major national organization concerned with the reception and adjustment of new immigrants in the United States. It also assumed major responsibility in New York City for immigrants en route and for those remaining in the New York area. Its expenditures for both functions amounted to \$9,153,263 in 1947. USNA was a merger of the National Refugee Service and of the Department of Foreign Born of the National Council of Jewish Women. The latter organization also supported several homes for unattached women in Europe

<sup>1</sup> See p. 775.

and continued its membership and program service to its chapters in this country.<sup>1</sup>

### *Defense Agencies*

Aside from immigration and refugee work, the largest functional field of national Jewish agencies was the protection of civic rights and counteraction against anti-Semitism. The American Jewish Committee and the Anti-Defamation League of B'nai B'rith were financed by the Joint Defense Appeal, which reported an income for the two agencies of approximately \$4,400,000 for its fiscal year ending February, 1948. The American Jewish Congress reported disbursements of \$991,000 in 1947, including \$139,500 allocated to the World Jewish Congress. The World Jewish Congress disbursed \$1,352,000, which included American contributions and a grant from the American Jewish Congress of approximately \$493,000. The Jewish Labor Committee, which was engaged both in work with labor groups in this country for civic defense purposes and an overseas welfare program for Jewish labor groups abroad, reported total disbursements of \$1,025,000, with approximately \$315,000 spent in the United States. The Jewish War Veterans reported disbursements of \$124,860 in 1947, including its service for veterans' groups as part of its program of the defense of Jewish civic rights.

### *Health and Welfare*

Reports on seven of the larger national health and welfare agencies showed a total of \$3,540,000 received in 1947. The bulk of these funds were secured by the four national hospitals in Los Angeles and Denver for the care of the tuberculous, the National Home for Jewish Children in Denver and the Leo N. Levi Memorial Hospital. In addition, three regional agencies—one in Bellefaire, Cleveland (children), B'nai B'rith Home for the Aged in Memphis, and the Jewish Children's Home of Atlanta—reported a 1947 income totaling \$291,775.

<sup>1</sup> For further information on overseas aid, see p. 223.

*Cultural Agencies*

Reports received on twelve cultural agencies showed 1947 receipts of \$2,027,733. The largest of this group were the B'nai B'rith National Youth Services, the American Zionist Fund, the Yiddish Scientific Institute and Histadruth Ivrit.

*Religious Agencies*

Reports of twenty-three national agencies engaged in educational work, institutions for rabbinical training and yeshivahs for refugee students and rabbis showed receipts of over \$5,000,000 in 1947. The largest of these institutions were the Hebrew Union College, the Jewish Theological Seminary, Yeshiva University, Yeshivath Torah Vodaath, the Union of American Hebrew Congregations and the United Lubavitcher Yeshivot.

Increasing numbers of refugee students and rabbis had been arriving in the United States since May, 1946. USNA provided basic maintenance for most of the refugee scholars arriving on student visas, the orthodox institutions providing student affidavits. Reports indicated, however, that the enrollment of these institutions consisted mainly of American students.

The leading religious institutions no longer conceived their role in Jewish community life as being limited to rabbinical training. They had developed broad objectives in various fields of Jewish culture and sought to train teachers and communal leaders and technicians.

The Jewish Theological Seminary envisaged its transformation into a University of Judaism, with schools of Jewish Education, Communal Service, and Jewish Music, Art and Letters. Hebrew Union College, which recently merged with the Jewish Institute of Religion, set up a School for Religious Studies in New York City to train teachers for religious schools and communal workers. Yeshiva University was granted authority by the state of New York to issue social science degrees, and stated that it was a university of liberal arts and

sciences, rather than strictly a theological institution. Brandeis University at Waltham, Mass., announced that it was planning to initiate its academic program under Jewish auspices in the fall of 1948.

The larger institutions were conducting drives to secure new endowments as a basis for an expansion of activities. Hebrew Union College was campaigning for \$8,000,000, the Jewish Theological Seminary of America for \$10,000,000, and Yeshiva University for \$7,500,000. Some of the other yeshivot were conducting capital-fund drives, mainly for the purpose of increasing physical space for classrooms, dormitories, etc. The Mirrer Yeshiva's drive was to enable it to establish classrooms and dormitories for its refugee student body.

### *Outlook for 1949*

Jewish community organization, which had been going forward steadily over the past three decades, was accelerated during the postwar years in response to the unprecedented overseas needs. These gains in organization represented valuable assets to Jewish community life. With the hope that the coming year would see the achievement of the security as well as the political stability of Israel, the closing or the substantial reduction of the camps for displaced persons and progress toward recovery in the war-affected countries of Europe, it was hoped that long-term planning could replace the current state of continuing emergencies in the fluctuating economic and political status of overseas Jewry. If these developments were to take place, it might be anticipated that the Jewish communities would find themselves in a new constructive period, with the consolidation of organization and experience developed in war time and postwar overseas programs available to help the health, welfare and cultural needs of the American Jewish population. Besides the uncertainties of the situations in Israel and in Europe, the trends in the economic and political aspects of American life were the chief factors which would determine whether these aspirations would be realized.

EDUCATION<sup>1</sup>*By Uriah Z. Engelman*

THE PARTITION DECISION of the United Nations and the subsequent declaration of the state of Israel was reflected in the programming of this year's Jewish educational conferences. In a paper read by I. B. Berkson, and in the debate that followed it at the May conference of the National Council for Jewish Education, the old arguments of those who affirmed and those who denied the value of Jewish life in the Diaspora were given a thorough refurbishing. "A healthy, vibrant Yishuv in Eretz Israel is no substitute for the survival of American Israel," was the keynote of a speech by Moshe Davis, Dean of the Teachers Institute of the Jewish Theological Seminary, at the second annual Rabbinical Assembly Conference on Jewish Education. Horace M. Kallen, in the closing address of the annual meeting of the American Association for Jewish Education in Atlantic City, maintained a similar thesis. "Jewish education of American Jews is the necessary condition for the survival of Jewish values in the United States, regardless of what destiny has in store for the state of Israel. The American Jewish school must be an expression and development of the American democratic ideal, and the Jewish community must serve to transmit successfully the Jewish culture inheritance in the face of the competitive interest provided by the national scene, and lay the basis for the specific Jewish contribution to the national culture."

At the convention of the Central Conference for American Rabbis, held in Kansas City at the end of June, 1948, Abraham Feldman, president of the conference, called upon American Jewish groups, "to adjourn the political controversies of Palestine," and concentrate "on enlarging the

<sup>1</sup> See also pp. 133-34.



educational endeavors and on enriching the cultural life of the Jewish communities in the land." Similarly, Rabbi Philip S. Bernstein asserted at the same conference that "the major interest of American Jewish community life will shift from political activities on behalf of Zionism and philanthropy to the development of religious and cultural programs in the United States."

Likewise, Emanuel Neumann, president of the Zionist Organization of America, speaking at its convention in Pittsburgh in July and Alexander M. Dushkin, executive director of the Jewish Education Committee of New York, in a paper read at the national conference of Jewish Social Work in Atlantic City expressed their belief that the state of Israel would bring new relevance to Jewish culture and to the Hebrew language, and foresaw a great renaissance of Jewish religion and culture.

In Israel itself, *Moznayim*, the literary organ of the Palestine writers, echoing the debate of Jewish educational circles in America, warned against identifying the educational interests of the Yishuv with those of the Jews living in other lands.

Another major note heard at educational conferences was the warning to the communities not to curtail their educational budgets because of the pressure for funds for Palestine and foreign aid. This point was made by Rabbi Israel Goldman, president of the Rabbinical Assembly of America, in opening the second Rabbinical Assembly Conference on Jewish Education and by Michael Stavitsky, at the annual meeting of the American Association for Jewish Education.

### *Community Organization of Jewish Education*

The Jewish community of America was making serious efforts to create an institutional framework within which congregational and other elements interested in developing Jewish education could function effectively. The under-

lying principle of this framework was community responsibility and the organization of Jewish education. Early manifestations of this principle were the organization of communal Talmud Torahs; the most recent manifestation, the creation of local central agencies of Jewish education.

In 1947-48, for the first time in the history of Jewish education in America, a complete plan for a community-directed program of Jewish education was adopted by the Jewish Community Council of Essex County, New Jersey. The plan cut boldly across congregational and organizational interests and geographic boundaries. It proposed the reorganization of the thirty-seven existing schools in the county into seven or eight regional school areas, with one or two consolidated schools in each, the construction of consolidated school buildings and central financing.

The plan encompassed a complete system from kindergarten to high school, including one all-day school. It also provided for a community-conducted-and-financed experimental program in the "integration" of the formal classroom program of the Hebrew School with the play techniques and methods of group work. Judah Pilch, formerly a supervisor at the Jewish Education Committee of New York, was invited to direct the program.

Another development in the direction of community organization of Jewish education was the opening of a Western States regional branch of the American Association for Jewish Education, whose function was to organize Jewish education in communities in eleven Western States. The regional office was headed by Jacob M. Kartzinel, with Harold G. Trimble as chairman of the region.

Regional planning and supervision in Jewish education was extended by the establishment during the year of the Board of Education of the New York Metropolitan Council of the United Synagogue, with the function of developing uniform standards and adequate educational practices and policies in schools of the United Synagogue. To facilitate the carrying out of the purposes of the Metropolitan Council, two regional associations, one in Queens and one in Brooklyn,

were established. Each regional group had its own school board and principals' council. As an initial project the Council conducted a first-year-teacher curriculum workshop, and at the end of the year gave uniform achievement tests to the first graders of the affiliated schools. The trend toward grouping of schools into associations for the purpose of standardizing their curriculum, administrative practices, improving supervision and teaching techniques, was evident also among the non-congregational schools of New York. Two such associations were organized last year: the Associated Schools of West Bronx, and the Principals' Council of the Lower East Side in Manhattan. All these regional school associations were serviced by the District Supervisors of the Jewish Education Committee of New York.

In Chicago, the community took the Board of Jewish Education into the orbit of its interests through the Jewish Welfare Fund. It underwrote more than half of the Board's budget for 1948, and thus removed the need for independent campaigning by the educational agency. In New York City the provisional arrangement between the Jewish Education Committee of New York and the Federation of Jewish Philanthropies was replaced by a permanent one.

### *Enrollment*

The survey of 125 communities distributed over 30 states, comprising a Jewish population of 3,814,711, or 80.0 per cent of the total Jewish population in the United States, and including all the large metropolitan centers, showed an estimated enrollment of 237,384. Of this total, 117,538, or 49.5 per cent, was found in the weekday afternoon Hebrew, all-day and Yiddish schools, and 119,846, or 50.5 per cent, in the Sunday schools. The all-day school accounted for 15,543 pupils, an increase over last year's reported registration of 4.8 per cent. The total enrollment in all schools showed an increase of 2.2 per cent over that of 1947. In 1946-47 the increase was 1.4 per cent. In these two consecutive annual increases in enrollment the weekday after-

noon schools gained 6,875 pupils, while the Sunday schools lost over 8,000 pupils the first year, and gained almost as many the second year.

TABLE 1  
ESTIMATED JEWISH SCHOOL ENROLLMENT  
FOR  
1946, 1947 and 1948

Year	Enrollment in Weekday Schools	Per Cent	Enrollment in Sunday Schools	Per Cent	Combined Enrollment in Weekday & Sunday Schools
1948	117,538	49.5	119,846	50.5	237,384
1947	116,541	49.7	111,817 <sup>1</sup>	50.3	234,358
1946	110,663	47.9	120,365	52.1	231,028

<sup>1</sup> The drop in Sunday school enrollment in 1947 is partly accounted for by the omission of several cities with considerable Sunday school enrollment from the 1947 sample used for the estimate. These cities were included in the sample used for the estimate of enrollment in 1946 and 1948.

A study made by the American Association for Jewish Education of the patterns of Jewish school enrollment in the large, intermediate and small communities in the United States, showed that there was an inverse relationship between the size of the Jewish population in a community and the number of children attending the Jewish schools. Thus, in communities of 1,000 to 3,000 Jews, the proportion of enrollment to Jewish population was the highest, 9.26 per cent; in the large metropolitan centers of 120,000 Jews and over, the proportion was the smallest, 3.03 per cent. The data on intermediate communities conformed to this general pattern of the relationship between enrollment and population. However, this relationship was modified in cities which had had central agencies of Jewish education for any length of time. In such cities the enrollment proportion was higher than would be expected from the size of their population. The existence of these educational agencies seemed to be a factor in the readier acceptance of Jewish education by larger segments of their Jewish populations.

*Hebrew in the Public High Schools*

According to Judah Lapson, Director of the Hebrew Culture Council of the Jewish Education Committee of New York, 3,265 students were attending the Hebrew classes in the public high schools of New York City at the end of the 1947-48 academic school year. This represented an increase in enrollment of 9.4 per cent for the year. During the past year, four senior high schools added accredited courses in Hebrew to their curriculum, three in the borough of Queens and one in Brooklyn. Arrangements were completed for introducing the Hebrew language course in September, 1948, into three junior high schools in Brooklyn, which would bring the total number of high schools and junior high schools in New York City teaching Hebrew to twenty-six.

The New York State Board of Regents last year granted the Hebrew language a status of complete parity with the major modern languages taught in the state schools. Previously, modern Hebrew could be studied for two, three or four years in a New York City high school with full credit toward graduation and college entrance. However, the student could not include the marks he obtained in the city-wide Hebrew examinations in the tabulation of his average in applying for a state scholarship worth \$1,400. This restriction was finally removed.

The past year, Hunter College in New York gave full academic recognition to the Hebrew courses offered at the school, by establishing a Hebrew major in accordance with which students might now specialize in this subject and receive full academic credit.

The College of the City of New York offered courses in Hebrew for the first time in 1948-49 for students who had completed a minimum of two years in the high schools. In 1947-48, the Extension Division successfully conducted evening courses in Hebrew for adults; courses in the Yiddish language were given at Brooklyn College by Miss Jean Jofen, at the College of the City of New York and at the

summer session of the Los Angeles branch of the University of California by Max Weinreich, director of the Yiddish Scientific Institute. Except for articles in the professional pedagogic magazines, a number of textbooks, one chapter on Jewish education in the latest book by Mordecai M. Kaplan, "The Future of the American Jew," no theoretical works of significance in the field of Jewish education were published during the review year.

### *Teacher Training and Teacher Shortage*

The lack of trained teachers for all types of Jewish schools was still acute in most communities throughout the country. A poll of the teacher training institutes in the country<sup>1</sup> showed that in 1948 they had graduated only eighty-three Hebrew teachers. In the next four or five years, however, an increase was expected in the number of Hebrew teachers, judging by the present enlarged registration of the teachers' seminaries.

The ten teacher training schools included in the poll reported an enrollment of 1,326 students this year. Not all the enrollees were necessarily planning to become teachers; many students would transfer to other fields before graduation. The probable number of teacher graduates for 1949-50 was estimated at 185 to 200.

The Hebrew Union College School of Religious Education of New York City graduated eighty-nine Sunday School teachers in June, 1947, and fifty in June, 1948.

The shortage of kindergarten and nursery school teachers was alleviated to some degree last year through the co-operation of New York City colleges and universities, which

<sup>1</sup> The Teachers Institute of the Jewish Theological Seminary of New York, The Teachers Institute of the Yeshiva University, The Jewish Teachers' Seminary and People's University of New York, The Herzliah Hebrew Teachers Institute of New York, the Beth Medrash Lemorot of New York, The Hebrew Teachers College of Baltimore, The Hebrew Teachers College of Boston, The College of Jewish Studies of Chicago, The Teachers Institute of the Hebrew Theological College of Chicago, Gratz College in Philadelphia.

referred those Jewish students majoring in early childhood education who also had good Jewish backgrounds, to the Jewish Education Committee. These referrals resulted in obtaining twenty new teachers.

Several schools announced augmented programs for training teachers, executives for central agencies of Jewish education and school administrators. Dropsie College, of Philadelphia, announced the opening of an Extension Division of the Department of Education in New York City. The purpose of the Extension Division was to "provide facilities for experienced teachers, principals and educational administrators in New York City and vicinity to engage in studies which it is hoped may lead to research, experimentation and creative thinking in Jewish education, but whose professional duties make it difficult for them to come to Philadelphia."

The Department of Hebrew Culture and Education of New York University was extended last year, under the direction of Abraham I. Katsch. It announced a new curriculum for 1948-49 for students desiring to prepare themselves for the general field of Jewish community service, including group work and social case work. The Hebrew Union College School of Religious Education also gave special attention last year to the professional advancement and training of religious school principals of the New York area.

An interesting experimental development last year took place in the care given to children in Jewish nursery schools and kindergartens.

Two large Jewish schools, the Jewish Community School and the Jewish Settlement House of the East Side, added child psychologist specialists to their staffs. In both schools the psychologists and the teachers worked with family case workers. This innovation aimed to detect and correct any personality difficulties in the child as early as possible.

Ivriah, a women's organization interested in child education, realizing that both trained teachers and good equipment are needed to conduct kindergartens effectively, made a number of incentive grants available to New York kinder-



gartens and nursery schools for the buying of the proper equipment.

In addition to the training programs offered by the accredited institutions, teacher training on a less formal basis continued during the year in special workshops, seminars and practicums conducted throughout the country by national educational associations and local central agencies of Jewish education.

### *National Organizations*

The American Association for Jewish Education conducted a Labor Day week-end educational workshop for executives of central agencies of Jewish education at Cejwin Camp, Port Jervis, N. Y.

The Torah Umesorah conducted a monthly workshop for teachers and principals in the day-schools in the New York area during the past year.

The Hebrew Union College School of Religious Education conducted a two-week workshop for religious teachers from out-of-town congregations. It also carried its instruction out into the field through a series of pedagogic practicums at which staff members presented content and methods used in various areas of New York City. The Mizrachi National Education Committee conducted its third annual kindergarten workshop.

Seminars and workshops for in-service training of Sunday School and weekday afternoon teachers were conducted by central agencies of Jewish education in a number of cities. The Bureau of Jewish Education of Greater Miami added a special incentive to attend the seminars by presenting a monetary bonus to the Sunday School teachers who completed the entire eight-week course.

During the past year, the American Association organized a Department of Pedagogics and Curricular Materials, headed by Zalmen Slesinger. The first task of the Department was to be the preparation of a specialized index of pedagogics and curricular materials, including the pub-

lications by local bureaus of Jewish education, national educational agencies and private publishers.

A Board of Secular Education of the United Yeshivos was organized in 1947, with Jacob I. Hartstein as superintendent. The Board of Secular Education served as liaison between the affiliated and co-operating schools and state education departments and city boards of education. It also acted as a clearing house for information pertaining to general education under Jewish auspices, and offered supervision and consultation to its affiliates.

The Research Institute in American Jewish Education, which was organized in 1947 to study the psychological problems of the adjustment of American Jews, conducted several studies in co-operation with two community centers in the Bronx, the Jewish School of Sunnyside, and the School of Education of the College of the City of New York. Three papers were published in the *Journal of Psychology*: "Note on Children's Social Role Perception," "Children's Use of Ethnic Frames of Reference," and "Children's Perceptions of Ethnic Group Membership." The Institute also awarded a research grant for work on a doctoral dissertation at New York University on "Some Psychological Aspects of Minority Group Membership."

Educational conferences sponsored by various national educational organizations were held during the year throughout the country. In addition to those already mentioned, the United Synagogue Commission on Jewish Education held six regional conferences, extending from the metropolitan area of New York to the midwestern states at Chicago. The Zionist Organization of America held a two-day conference on "Reorienting Present-Day Zionist Education" in February, 1948.

Sessions devoted to education at several of the regional conferences of the Council of Jewish Federations and Welfare Funds were sponsored by the American Association for Jewish Education. The American Association also devoted an *Oneg Shabbat* to Jewish education at the annual assembly of the Council of Jewish Federations and Welfare

Funds in Chicago. Michael Stavitsky, president of the American Association for Jewish Education presented to this meeting a blueprint for a community-directed system of Jewish education.

### *Parent-Teacher Associations*

Of the 125 communities polled this year in the educational survey mentioned above, seventy-six communities reported 318 parent-teacher associations in Jewish schools. Of this number, New York City claimed over 100 such associations, 70 of which were organized in a United Parent Teachers' Association, with a membership of close to 15,000 parents. The United Parent Teachers' Association conducted conferences on parent education, arranged workshops on Jewish holidays for parents and encouraged the organization of child study groups. Outside of New York City 59 communities reported a membership of 13,844 in their parent-teacher associations.

At the second annual conference on Yeshivah Education, held in Baltimore and sponsored by Torah Umesorah, the National Congress of Parent Teachers' Association of Yeshivot Ketanot was organized. The American Association for Jewish Education at its last conference appointed a committee to study the problem of organizing a national association of parent-teachers' associations.

### *Anniversaries*

The Union of American Hebrew Congregations marked the twenty-fifth anniversary of the organization of the Commission on Jewish Education, which was headed from its inception by Emanuel Gamoran. The Commission pioneered in the creation and publication of textbooks for use in Jewish schools. Prior to the establishment of the Commission, the curriculum of the Jewish Sunday School had been very limited by the lack of textbooks. During the past quarter of a century it published texts on Jewish history, literature, customs and ceremonies, religion, folk-lore and

the Hebrew language and broadened the range of Jewish school literature. During the past year the Commission published *The Jewish Child Every Day*, by Edith S. Covich, an attractive, illustrated little book of stories and activities for the pre-school child; an *Animated Disc on the Jewish Calendar* and an *Animated Shovuos Booklet*, by Florence Zeldin. It added two new essays by Solomon B. Freehof and Bernard Heller to the Anniversary Series. It also published a number of experimental units: *The Synagogue*, by Miriam Schmuckler, for junior high school students, and *Units on Biblical Life*, by Theresa Kohn; the latter were introduced in the Demonstration School under the auspices of the Union of American Hebrew Congregations and the Jewish Education Committee of New York.

This year was also the twenty-fifth anniversary of the Board of Jewish Education of Chicago. The celebration was marked by conferences, exhibits and special observances which emphasized the various phases of Jewish education in that city. The activities of the Board included supervision, co-ordination, programming, subsidies, extension work, publications, Camp Avodah for boys and girls of high school age, at Buchanan, Michigan, the College of Jewish Studies, teacher training, and those areas of secondary and higher Hebrew education which are best provided on a city-wide basis. In 1945 the Board acquired its own home, which also included adequate quarters for the College of Jewish Studies and its extensive libraries of Judaica and Hebraica.

### *Educational Camps*

The school camp movement made additional progress during the past year. Camp Ramah, conducted by the United Synagogue Commission on Jewish Education, and Camp Massad, conducted by the Histadruth Ivrit, opened new branches, the former in Maine, and the latter at Dingman's Ferry, Pennsylvania.

The New York Council of Hapoel Hamizrachi opened Camp Moshavah at Pocono Summit, Pennsylvania, for

children between ten and eighteen years of age. The aim of the camp was to prepare the campers for a productive, religious life of labor in Israel and America.

### *Jewish Education Committee of New York*

The Jewish Education Committee inaugurated a weekly children's radio program, *World-Over Playhouse* last year. The program was cited by the Ohio State University Radio Institute for a major award "for its sensitive presentation of stories and legends based on the Old Testament, emphasizing cultural, ethical and spiritual values shared by all faiths as a heritage from Israel."

Plans were being made to rebroadcast *World-Over Playhouse* in communities outside of New York City.

*In Those Days—In Our Time* was the theme of the sixth annual Children's Community Assembly held on February 23, 1948 at Hunter College. It was arranged by the Jewish Education Committee and attended by more than 2,200 children delegates from 250 Jewish schools. Based on Israel's dramatic struggle for independence, it was presented as a living newspaper by Samuel Citron.

The fifth annual Exhibition of Art in Jewish education was held at the Jewish Museum under the direction of Temima Gezari between March 28 and May 2. The exhibition included art work of children from the United States, Canada, Mexico, China, Palestine, Cyprus, France, Germany, Holland, Hungary, India and Turkey.

Choral groups totaling more than 2,000 children from seventy-five Jewish schools in Greater New York participated in the seventh annual Music Festival which was conducted by Harry Coopersmith in four regional assemblies held in May and June.

The first Bikkurim Festival was held on the Mall in Central Park on June 20 and was attended by over 15,000 children. It was under the sponsorship of the Educator's Council of the Jewish National Fund in co-operation with the Jewish Education Committee of New York.

### *The Board of Jewish Education of Baltimore*

The Board of Jewish Education of Baltimore created a special department of tests and measurements in 1947. Previously, city-wide achievement tests were administered through its supervisory department. During September all pupils were given intelligence and achievement tests in at least one subject—Hebrew, Pentateuch or mechanical reading. The results were analyzed and presented to the principals and teachers for use in the classification of pupils and special assistance for retarded or advanced pupils, etc.

### *Other Communities*

Reports of the continuing trend toward intensification of Jewish education either through the increase in the number of hours of instruction per week, the lengthening of the school year, or raising of the requirements for graduation, confirmation or *bar mitzvah*, came from eighty-nine communities. Schools in over fifty communities recorded increased requirements for confirmation. In six communities (Oak Park, Ill.; Newton, Mass; Mt. Vernon, N.Y.; Ft. Worth and Dallas, Texas; Cedar Rapids, Iowa), the minimum age for confirmation was raised to fifteen. Seven communities (including Portland, Maine; Norristown, Pa.; Camden, N. J.; Huntington, W. Va.) made attendance at a Jewish school for at least three years a requirement for confirmation. Twenty-six schools of the Sunday School Society in Philadelphia lengthened the school year from thirty to thirty-five weeks, while twelve schools in Los Angeles, six in Philadelphia and schools in San Francisco and New Haven added two hours of instruction per week, making a total of nine hours per week for some schools. In Baltimore all three-day-a-week schools now required seven years of attendance for graduation.

Close to forty communities raised the standards required for qualifying for the public *bar mitzvah* ceremony. In twelve cities (Dallas and Houston, Texas; Norristown, Harrisburg

and Pittsburgh, Pa.; Oakland and Quincy, Mass.; Manchester, N. H.; Portsmouth and Roanoke, W. Va.; Woodbury, N. J.; Tulsa, Oklahoma), schools required a minimum attendance of three years for the public bar mitzvah honors. In seven communities (Mt. Vernon; San Antonio, Indianapolis, Northampton, Pittsburgh, Memphis, Lewiston, Pa.) schools required two years, while in Bangor, Me., the prerequisite was four years and in Pottsville, Pa., five years.

From fifty-three communities reports told of the intensification of their programs in other ways. In the schools of Arlington and Roanoke, Va., Hebrew teaching was introduced in the Sunday Schools. In Oak Park, Illinois, and Council Bluff, Iowa, the curriculum was enriched with the addition of arts and crafts; attendance at the junior Sabbath services became a regular part of the program of the schools in Elgin, Illinois, Pottstown, Lewiston and Beaver Valley, Pa.; Youngstown, Ohio, Red Bank, N. J., and Northampton, Mass. Some schools in these communities also added a Saturday morning Hebrew class. In Erie, Pennsylvania, the Temple Sunday School was gradually being converted into a weekday afternoon school.

Several communities, however, reported the lowering of educational standards and efforts. In Nashville, Tenn., and in South River and Sommerville, N. J., schools decreased the number of study days per week from five to three, and in Brockton, Mass., the hours of instruction in the weekday school were decreased from two to one per day.

### *Buildings*

A survey conducted by David Rudavsky of projected new educational buildings in New York City revealed that seventy-five Jewish school buildings were being planned in the four boroughs, excluding the borough of Richmond. The projected cost of these buildings would be over 15 million dollars. In thirty-nine other communities plans were made for erecting eighty-five new school buildings.



## RELIGION

*By Joshua Trachtenberg*

JUDAISM IN AMERICA appeared in 1947-48 to have reached a stage of "rationalization"—that is to say, of self-examination, clarification and integration in the realm of religious thinking and programming, as well as of organization. This process may be ascribed to three major influences: first, the rapid adjustment of Jewish life and thought to the American environment; second, the pivotal role imposed on the American Jewish community by the catastrophic events of recent Jewish history; and third, the connotations from a religious standpoint of the establishment of the state of Israel. Although the developments of the year under review could not be regarded as in any wise decisive, they did offer ground for some tentative judgments concerning the response of Judaism in America to the current facts of Jewish life.

*Theology*

*The Future of the American Jew* (Macmillan, 1948) was Professor Mordecai M. Kaplan's latest summation of his oft-propounded conception of Judaism as a civilization. Once again the founder and leader of the Reconstructionist movement advanced a conception of God as the cosmic "process" that "makes for salvation"; Kaplan refused to compromise with the "chosen people" idea, wrestled with the problem of evil, redefined the basic values in Jewish religion, and set his rational modern interpretation of Judaism in the foreground of a reconstructed Jewish life in America.

There was a radical cast to Kaplan's theological thinking, yet Reconstructionism was an off-shoot of the Conservative movement, to which many if not most of its proponents

adhered. This anomaly pointed up what appeared to be a growing tendency to define "sides" more precisely, to make a sharp cleavage between "traditionalist" and "modernist" thinking and practice. Creative speculation in theology had been pretty well restricted to the Reconstructionist group (this may be explained not only by its exceptional leadership, but also by the semi-traditionalist allegiances of Conservatism, which left the way open for dissent, at the same time obliging "dissenters" to account for their views). It was impossible as yet to gauge the influence of such a theology upon popular thought. Rabbi Joseph Zeitlin's *Disciples of the Wise* (Columbia, 1945) disclosed the impact of modernism upon broad sections of the American rabbinate outside the avowedly modernist Reform group. But the appearance of a number of expository works revealed the increasing alertness of representatives of the several schools of thought to the necessity of reaching the public. Rabbi Milton Steinberg's volume *Basic Judaism* (Harcourt, 1947) was not only widely acclaimed but apparently widely read as well. Although presenting the traditionalist and modernist viewpoints from a neutral position, it succeeded in underlining the divergences between the two even more sharply than their "basic" agreements, such as they are. The Orthodox position was broadly and authoritatively presented by Professor Meyer Waxman, in his *Handbook of Judaism* (Bloch, 1947). The Education Department of the Agudath Israel Youth Council issued eight titles of a series of Jewish Pocket Books (published by the Spero Foundation), among which several, notably *Science and Judaism*, by Rabbis Harold Leiman and Joseph Elias, and *Social Order—the Jewish View*, by Rabbi Elias, sought to approach modern issues from the Orthodox standpoint. To these must be added the earlier volume by Rabbi Robert Gordis, *Conservative Judaism* (Behrman, 1945), representing the traditionalist position within Conservatism. From the Reform side similar literary activity was indicated in the announcement of the forthcoming publication of a comprehensive statement by Professor Samuel S. Cohon.

These were but a few of the current theological works. A complete bibliography of recent publications, including periodical literature, would offer striking evidence of the growing interest in religious and theological problems among American Jews. Though original thought was still meager, these writings revealed an increasing self-awareness and militancy which were bound to stimulate creativity, and to align larger sections of the community more consciously and thoughtfully with the religious parties. A "modern traditionalism" was emerging to compete with an unmodified "modernism" for the allegiance of American Jews, at a moment when it was being increasingly acknowledged on all sides that the distinctiveness of Jewish life in America must reside essentially in its religious pattern.

### *Law and Ritual*

The debate over the role of rabbinic law in American Jewish life continued. For Orthodoxy the law was fixed and central. The establishment of the state of Israel presented a challenge which Orthodoxy somehow had to meet, since the traditionalist position in the "Holy Land" might influence strongly religious thought on this side of the Atlantic. Opposition to the "secularization" of Israel was being pressed not only by the Yishuv's religious leaders, but in America as well. This was evidenced in the discussion at the convention of the Rabbinical Council of America (Orthodox) in May, 1948, of "The Effect of a Jewish State upon the Galut." In the midst of the rejoicing, there was a clear note of concern lest a disregard of "the law" by the new state confront Orthodoxy with a "major obstacle." The issue, of course, lay out of the hands of American Jewry, and the Orthodox community could only await developments with apprehension. However, the centrality of Israel as the source of religious authority was endorsed when Rabbi Uri Miller, president of the Rabbinical Council, proposed in April, 1948, that the Chief Rabbinate in Palestine be

accepted by American Jewry as the central authority in Jewish law.

Meanwhile American Orthodoxy prepared to strengthen its bulwarks at home. The Union of Orthodox Jewish Congregations and the Rabbinical Council stepped up their campaign for the observance of the ritual dietary law, enlisting an increasing number of food-producing and processing firms under the supervision of their Kashrut Commission (which listed all the food products and detergents entitled to display the U insignia in each issue of *Jewish Life*, the official Orthodox publication). It brought pressure, in most instances successfully, on national organizations to instruct local chapters to provide kosher meals at public functions, and distributed thousands of pamphlets stressing the importance of adhering to the Jewish dietary laws. (The degree of public interest in kashrut was indicated by the lively and protracted debate in the letter columns of the *National Jewish Post* on the merits and demerits in our day of a strict observance of the dietary laws.) In the metropolitan New York-New Jersey area the Sabbath Observance Council, sponsored by the Orthodox rabbinical and lay organizations, sent out a mobile "Pulpit on Wheels" to distribute literature and present speakers at street corners to emphasize the desirability of Sabbath observance. Similar efforts were being planned by newly organized chapters in various sections of the country for the coming year. In many communities Orthodox rabbis were reported to be vigorously combatting the widespread practice of permitting physicians (often non-Jewish) to perform circumcisions, and to be insisting on the necessity of having a mohel officiate. However, the readiness of Orthodox leaders to make concessions to the times so long as the basic law was not infringed was indicated by the decision of the Halakha Commission of the Rabbinical Council to permit the donation of the eye of a deceased person to an eye bank for corneal transplantation, despite the traditional abhorrence at the mutilation of the dead and the utilization of any object detached from a corpse.

The Conservative group, which permitted a wide diversity of practice under a formal policy of adherence to the traditional corpus of Jewish law, also wrestled with this problem (and with its collective conscience), but with no more conclusive results than in the past. Bowing to the insistent pressure of American mores, and following the Reform lead, Conservative congregations had generally abolished the women's balcony and had for some time been seating families together. But this concession had not been accompanied by an acknowledgment of a formal change in women's status, although the principle of equality continued to plague the conscience of Conservatism. Further concession seemed called for. Rabbi Robert Gordis, former president of the Assembly, proposed in a magazine article the introduction of a ritual according women as a group a place in the Torah service. When this suggestion was challenged by correspondents as another evasion of the equal rights of women, Rabbi Gordis fell back on the Conservative dissent from too rapid and precipitate a change in Jewish law or tradition.

On March 30, 1948, the Rabbinical Assembly convoked a special conference on Jewish law at the Jewish Theological Seminary. The discussion revolved around the very practical problem of how to amend or revise the law in conformity with modern needs, with special reference to the acute and perennial problem of the *agunah*, the widow whose husband's death has not been properly attested to and who consequently may not remarry. In the absence of a universally recognized supreme judicial body, the Assembly found itself still unable either to make its own revisions on the basis of need, or to accept the traditional practice and sacrifice "modernist" scruples. Two "practical" suggestions (or hopes) emerged from this Conservative conference: first, that in the new state of Israel there might be established a new "Sanhedrin," a supreme judicial body which would dedicate itself to the task of making "our holy laws operative normally in the life of a normal people"—a proposal which aroused some fear lest a twentieth-century Sanhedrin might lack sufficient understanding of the problems of the tra-

ditional Jew outside of Palestine to resolve present-day conflicts; second, that a "Jewish Academy" be established in America, consisting of selected rabbis, scholars and laymen who would regularly discuss all phases of Jewish doctrine and practice, without laying any claim to the authority of the ancient Sanhedrin. "Its first task shall be to lead and guide the Conservative movement in a nation-wide 'repentance' effort, calculated to re-establish a minimum of observance among the members of our congregations."

But the *agunah* remained without relief. "Those who wish to modify the marriage law by new and radical legislation must recognize that legislation requires authority, which we have not and which no other existing body of rabbis can now claim," the conference concluded, adding somewhat disingenuously that the Jewish marriage laws as they now existed were flexible enough to prevent undue hardship for the *agunah*.

While wrestling with the problem of adjusting Jewish law, the Rabbinical Assembly added to its New York Beth Din courts of Jewish law in Philadelphia and Chicago, to deal with the interpretation of Jewish law under the guidance of the Assembly's Law Commission. (It need hardly be pointed out, of course, that these courts were not recognized by Orthodox Jewry.) In many local communities Conservative rabbis assumed the responsibility of furthering "an appreciation and reverence for Jewish law," although the formal distinction between "custom" and "law" generally conceded by Conservatives and particularly stressed by the Reconstructionists left a wide area for interpretation and emphasis.

The problem of the law concerned the Reform rabbinate as well, though its impact upon them was far less drastic and far-reaching. Reform, which did not recognize the binding quality of Jewish law and had freely disregarded the legal and ritual codes, had in recent years restored some phases of discarded ritual practice. In 1944 the Hebrew Union College Press published *Reform Jewish Practice and Its Rabbinic Background*, by Solomon B. Freehof. This work,



whose purpose was "to describe present-day Reform Jewish practices and the traditional rabbinic laws from which they are derived," indicated an interest in establishing some connection with the legal tradition without in any way compromising the historic position of the Reform movement. At the June, 1947, convention of the Central Conference of American Rabbis the most hotly debated issue was the re-acceptance of a traditional point of Jewish law, though the debate was based on religio-sociological rather than legalistic considerations. A resolution to the effect that "the Central Conference of American Rabbis does not sanction mixed marriages between Jew and non-Jew, without conversion, and it therefore calls upon the members of the Conference to discourage such marriages and *to refrain from officiating at them*" [italics ours], was barely defeated by a vote of seventy-four to seventy-two. Instead, the Conference reaffirmed its resolution of 1909 declaring that mixed marriages "are contrary to the tradition of the Jewish religion and should therefore be discouraged by the American Rabbinates."

It was thus by an extremely narrow margin that the Conference resisted the pressure to become itself a "law-making" body, and adhered to its consistent policy of refraining from imposing "official" restraints and obligations upon its membership. It may be prophetic that the attempt to forbid mixed marriages under any circumstances was largely made by the younger rabbis, while the older group, most of whom declared they never officiated at mixed marriages, preferred to maintain the freedom of action in special cases allowed by the 1909 resolution. The convention also approved a series of recommendations concerning various aspects of conversion and marriage.

Somewhat similar were the moves within the Reform and Conservative rabbinates to develop "Codes of Rabbinic Ethics," "Principles of Relationship between Congregations and Rabbis" and "Standards of Jewish Practice" for lay congregants. These efforts reflected an acknowledgment of the prevailing lack of adherence among American Jews to certain minimal ethical and ritual requirements which might



be presumed to represent the basic position of each of these movements. The Central Conference of American Rabbis had been concerned with this problem for some years, and despite its reluctance to "legislate," because of the moral sanctions implied, each convention debate found it moving closer to the goal. At one of the symposia attending the ceremonies at Cincinnati marking the inauguration of Dr. Nelson Glueck as president of the Hebrew Union College, in March, 1948, Rabbi Maurice Eisendrath deplored the failure of American Jews to observe even a minimum standard of religious practice. Despite his earlier opposition to any such action, Rabbi Eisendrath declared that he had been reluctantly driven to the conclusion that some sort of "discipline" ought to be expected of Reform congregants, and that the time was approaching when the rabbinate would have to elaborate a code and educate the laity to its observance.

A "Code of Ethics and Guide for the Rabbi" underwent final editing during 1947-48, before submission to the Conservative Rabbinical Assembly for adoption. A similar "Code of Ethics and Guide for Synagogue Officials" was recommended for adoption by the United Synagogue of America. The Reconstructionist movement had already circulated its own code of practice some years earlier.

The editing and publication of "official" prayerbooks must also be regarded as falling within this same area, since a uniform ritual serves educational and cohesive as well as liturgic purposes. The two volumes of the *Union Prayer-Book*, used by all Reform congregations, underwent revision in 1940-1945. In 1946 the Rabbinical Assembly published a *Sabbath and Festival Prayer Book*, being used at the time of writing by 185 congregations; the current new printing was to contain transliterations of some of the more important prayers and hymns; a *Daily Prayer Book* was in preparation. The Reconstructionist *Sabbath Prayer Book*, which aroused such a violent reaction in Orthodox circles, appeared in 1945. During the current year the Rabbinical Council announced the completion of a "traditional Hebrew prayer-

book with a modern English translation," which it was hoped "will become the official Orthodox *Siddur* for American Israel."

### *Intensification of Religious Life*

The intensification of religious life was not limited to rabbinic debate. The Central Conference of American Rabbis not only protested vigorously against the "secularization" of Jewish life, but joined with the Union of American Hebrew Congregations in the annual "American Jewish Cavalcade," which sought to strengthen religious understanding and loyalties among the laity; forty-two cities were reached by the thirty-seven speakers who participated in the project. The tour of Rabbi Leo Baeck, president of the World Union for Progressive Judaism, who addressed meetings in eleven cities under the sponsorship of the Cavalcade, provided an especially moving experience for many, and elicited much favorable publicity. Rabbi Samuel H. Goldenson, on his retirement from Temple Emanu-El, New York City, devoted himself entirely to conducting a Cavalcade of his own, visiting thirty-nine communities throughout the United States from January through May, 1948. An intensive campaign to "win the unaffiliated" resulted in the formation of twenty-seven new congregations, many begun with the aid of subsidies from the Union; thirteen of the congregations were in the West, and fourteen in the East. The Union of American Hebrew Congregations reported a total membership of 359 (over 100,000 families), as compared with 344 on June 1, 1947; in 1940, the number of affiliated congregations had been 305 with a family membership of some 59,000.

The almost universal practice among Reform congregations of suspending religious activities during the summer months came under attack at several meetings of congregational presidents held in various sections of the country. An increasing number of congregations conducted services during the summer under the leadership of the rabbi, or, in his

absence, of lay members. Some congregations experimented with techniques for keeping in touch with vacationing congregants and with children at camps through the mails. At Temple Emanu-El in New York a daily late afternoon service was resumed after a lapse of a half century or longer.

Equally disturbed over the spread of secularization, the Conservative rabbinate at its June, 1947, convention in New York sharply attacked the community center for having weakened the role of the synagogue in the community and for fostering an ethnic-cultural rather than religious view of Jewish life. The Rabbinical Assembly gave serious consideration to a proposal to convert the Conservative synagogue into a synagogue-center, with executive director, director of education, director of youth and club activities and director of social and recreational programs, and to provide these directors with the physical facilities to carry on a fully integrated community program. The serious, practical and communal difficulties which lay in the way of such a scheme prevented immediate action, and the entire project was turned over to a committee for further consideration. That the centers themselves were alive to this problem was indicated in the new Statement of Principles adopted by the Jewish Welfare Board in May, 1948. Whether and to what degree the charge of secularization was justified, and how it could best be dealt with were moot questions of pre-eminent concern in the present stage of Jewish religious and communal development.

In order to give its program more effective local expression, the Assembly established six regional offices. The United Synagogue added eight new regional offices to the four previously established, thus greatly increasing its capacity to serve its member congregations. The total membership of the United Synagogue, reported in May, 1948, to the biennial convention at Chicago, numbered 317 congregations, an increase of 67 in the course of two years. The Cantors Assembly, organized by the United Synagogue in February, 1947, reported a membership of seventy-eight; its primary function for the present was to set up standards to govern

the activities of cantors and their relationship with synagogue officials.

The Orthodox community followed along the lines laid down by Reform and Conservatism. The convention of the Rabbinical Council held in New York in May, 1948, in considering various practical phases of the rabbi's function in the synagogue and the community, made it apparent that the pattern of rabbinic service established by the other groups had been accepted by the Orthodox rabbinate as well. Acting in conjunction with the Union of Orthodox Jewish Congregations, which held its fiftieth anniversary convention at the same time, plans were developed for the creation of commissions to organize regional groups "for the effective implementation of Orthodox Jewish ideals," and to establish a department of synagogue activities, under the joint sponsorship of the rabbinic and lay bodies and of the affiliated *yeshivot*. The Union reported that its membership had reached the figure of 500 congregations.

### *Religious Education*

Jewish education is being treated in detail elsewhere in this volume,<sup>1</sup> and there is no need to attempt to cover similar ground here. This report will therefore limit itself to a consideration of certain particularly pertinent developments in the field of religious education.

In 1947-48, the theological seminaries followed a path calculated to make them the central professional training institutions of the Jewish community. The energy they displayed indicated a deep conviction and determination among all branches of Judaism that the community should be religiously oriented and guided. It would be a mistake, however, to see a solely parochial motivation behind this program of expanded religious education on the higher level. More important, there was a growing conviction in Jewish religious circles that Judaism's message, suppressed in recent centuries

<sup>1</sup> See article on Jewish Education, p. 148.

by the inner struggle for adjustment in a changing world scene and the sheer physical struggle to survive, must now be extended to a universal audience for which it is intended. Together with the Yishuv in the new Israel, American Jewry felt it had the opportunity and duty "to strengthen and apply religious ideals and spiritual values in all relationships," so that Judaism might help point the way out of the current crisis in world affairs. To this end, the seminaries undertook the major burden of responsibility for providing an adequately trained leadership.

Coincidentally with the inauguration of its new president, the Hebrew Union College embarked upon the first stages of a far-reaching program of expansion. Among the innovations were: a Department of Human Relations, designed to bridge the gap between religion and the social sciences; a Department of Graduate Christian Ministers, to provide an opportunity for non-Jewish clergymen to become acquainted at first hand with liberal Judaism and its proponents; a Department for Graduate Jewish Studies; a radio workshop; the American Jewish Archives, directed by Professor Jacob R. Marcus; a summer institute for rabbis; a program of training for lay leadership at the college and in various centers throughout the country; a traveling museum; fellowships for young Christian ministers and theological students, as well as for young rabbis. In New York City, a new School of Sacred Music was to be opened in the Fall of 1948 in co-operation with the Society for the Advancement of Liturgical Music. This school, which would represent another significant advance in Reform's changing attitude toward ritual, and specifically toward the place of the Jewish musical tradition, would operate in conjunction with the School of Religious Education opened in New York in the Spring of 1947. (The Jewish Theological Seminary, also, had under consideration the establishment of a Cantors Seminary.) In addition, the amalgamation of the Hebrew Union College and the Jewish Institute of Religion was consummated, with the latter to continue in existence as an adjunct training school for rabbis in New York and a College of Advanced Studies.

The West Coast, which had been developing rapidly as a center of Jewish life, acquired two major educational institutions, both located in Los Angeles. The Union of American Hebrew Congregations, with the financial aid of Haskell W. Kramer, organized a College for Jewish Studies under the direction of Rabbi Leonard Greenberg. The West Coast University of Judaism, an offshoot of the Jewish Theological Seminary comprising two schools, also came into existence, with the help of Louis Rabinowitz. Rabbi Jacob Kohn was appointed dean of the graduate school, and Dr. Samuel Dinin dean of the school of education; Rabbi Simon Greenberg, acting president of the Jewish Theological Seminary for the academic year 1948-49 during the leave of absence of the president, Professor Louis Finkelstein, would also serve as director of the Los Angeles institution. It should be noted too that *The Eternal Light* radio program, sponsored by the Jewish Theological Seminary, received the Ohio State University Institute for Education by Radio award for the third consecutive year.

The Yeshiva University, which previously announced the establishment of several professional schools, began the construction of a new building to house undergraduate classes. Since this structure was being erected with state aid which required a non-sectarian policy of admissions and instruction, this venture posed interesting new problems.

Brandeis University, opening under Jewish auspices at Waltham, Mass., in the Fall of 1948 with Dr. Abram L. Sachar as president, also constituted an interesting venture in the integration of Jewish and secular studies.

The congregational organizations were active, as usual, in publishing educational and propaganda material. It may be worthy of note that both the Orthodox and Conservative groups issued a number of pamphlets on holiday observance addressed to adults; the Reform group added several items to its excellent series for preschool and kindergarten children, also dealing with holiday observances. The Rabbinical Council sponsored the publication of *The Unfailing Light*, the



memoirs of the late Dr. Bernard Drachman, an outstanding leader of American Orthodoxy for close to a half-century.

The objection to sectarian observances in the public schools became somewhat more vocal. In a number of communities, individual rabbis and rabbinic associations (notably the Union of Orthodox Jewish Congregations and the New York Board of Rabbis) protested against the singing of Christmas carols and other such religious activities. The released-time program met with universal condemnation from organized Jewish religious agencies, which joined, through the Synagogue Council, in supporting the McCollum case before the Supreme Court.<sup>1</sup>

### *Palestine and Overseas*

The establishment of the state of Israel was greeted with universal satisfaction and acclaim, save for the note of dissent sounded by the American Council for Judaism, which continued to profess alarm over the danger of conflict between Zionist and American loyalties, and insisted that Judaism must be professed solely as a religious faith. However, there were a considerable number of defections from its ranks, including some of the few remaining rabbis, on the ground that with Israel's independence the Council had lost all reason for continuing its struggle against Zionism, and that the Council had failed to develop a positive religious program. Several of its chapters were reported to be considering the advisability of disbanding.

A noteworthy project was sponsored by the members of the Rabbinical Assembly, who financed a visit by Rabbi Kalman Friedman to his former community in Florence, Italy. During his stay of several months early in 1948, Rabbi Friedman helped reorganize congregational and communal affairs, and introduced several features of congregational life familiar to the American synagogue. He returned with the proposal that "rabbis of Conservative training should be sent

<sup>1</sup> See p. 221.



to organize European communities and synagogues" which in his judgment were ready to pursue the Conservative pattern and program. From the Jewish Theological Seminary came a report that the rabbinical students there, possibly influenced by such a suggestion and eager to co-operate in Jewish constructive efforts, had agreed to spend a year in the service of the Jewish people, either in Europe among the displaced persons, or in newly re-established communities, or in Israel on the soil or in the service of the state. Those who could not go overseas were to perform such service in small communities in the United States, or in "intensive study."

### *Social Justice*

Issues affecting social justice and civil rights remained in the forefront of religious thinking. All religious groups commended the report of President Truman's Committee on Civil Rights, and expressed the hope that the President would set up a permanent commission to safeguard the civil rights of American citizens and of political, social and religious minorities. The Rabbinical Assembly and the Central Conference of American Rabbis voiced their opposition to the enactment of a program of universal military training. In a statement issued by the Rabbinical Council, the Orthodox rabbinate urged the elimination of discrimination because of race, color or creed in industry and education, with special reference to the Negro, and expressed the hope that the government would take measures to combat the rising cost of living.

Among the Conservative and Reform rabbinate there was discontent over the policy of piling up pious but unheeded statements. At the instance of the Rabbinical Assembly, a new Commission on Social Action was projected jointly with the United Synagogue, to bring lay and rabbinic representatives together on issues of social justice, and to be "a commission for action rather than merely for the issuance of pronouncements."

The Joint Commission on Social Action established by the Central Conference of American Rabbis and the Union of American Hebrew Congregations came into being in February and adopted a ten-point program on social action for education within and outside the liberal Jewish fold and for co-operation with like agencies of other religious and secular groups, to further international peace, social justice and inter-racial harmony. Meanwhile, the Commission on Justice and Peace of the Central Conference of American Rabbis published statements on "Judaism and Race Equality" and "Judaism, Management and Labor," and sponsored an Institute on Judaism and Civil Rights at St. Louis in April, 1948, which also produced a statement fully covering the issues involved.

## CULTURAL ACTIVITIES

*By Sholom J. Kahn*

OUR SUBJECT IS THE DYNAMIC and growing pattern of Jewish creative activities in America, and the present article is in the nature only of an exploration of general areas and forms still in the making. Though the concept of culture employed has been restricted to literature and the arts, an attempt has been made to represent as many segments of Jewish life as possible. Since the United States, as the largest of surviving Jewish communities, may be expected because of its unique history and position to develop a character peculiarly its own, the criteria which have determined whether a creative product should be included as "Jewish" have been rather broad and flexible. Such an approach, it was hoped, would have the virtue of comprehensiveness.

## LITERATURE

The People of the Book were creating and reading books in America during the period under review, as always, but with an increased tempo indicating a spiritual stock-taking in the aftermath of the recent World War.

*New Books*<sup>1</sup>

In their variety, the new books reflected the problems and themes uppermost in the minds of American Jews. A number of refugees and others began the process of recording and exploring the harrowing experiences of Nazi persecution in Europe, especially the destruction of Polish Jewry, the situation of the displaced persons, and the migrations to Palestine and elsewhere. Works worthy of note were Zvi Kolitz's *The Tiger Beneath the Skin: Stories and Parables of the Years of Death*, and Marie Syrkin's *Blessed Is the Match: The Story of Jewish Resistance*; other authors wrote of Auschwitz, Birkenau, Buchenwald, Dachau and Poland during and after the war.

American Jewry also began putting into books the stories of its participation in the war. Two volumes of the collective record appeared under the title of *American Jews in World War II: The Story of 550,000 Fighters for Freedom*; less formal treatments included personal experiences of individuals ranging from Marines to USO entertainers.

Many writers were also busy recording and evaluating their personal experiences in peace-time America. That some of these had been happy was clear from the number of books of nostalgic memoirs, of which Charles Angoff's *When I Was a Boy in Boston* and William Manners' *Father and the Angels* were typical. Ann Birstein, Class of '48 in Queens College, Flushing, N. Y., won the Dodd, Mead Intercollegiate Fellowship for 1948 with a first novel, tentatively entitled *Fruit of His Goodness*, written in a similar vein.

Among the Jewish poetry of the year were Karl Wolfskehl's

<sup>1</sup>For a complete listing of books of Jewish interest in English published in the United States, see the bibliography in this volume, p. 527.

1933: *A Poem Sequence*, published in the original German accompanied by an English translation, and the posthumous *Poems* of Samuel Greenberg, rescued from oblivion through the accident of their having influenced the work of Hart Crane. Karl Shapiro showed an increased awareness of his Jewishness in his *Trial of a Poet*. Jacob Sloan was a relatively new voice, Jewish both in the subjects of his own verses and in his many translations from Yiddish and Hebrew.

Involved in the spiritual self-discovery of the American Jew was a return to the classic sources of his tradition. First and foremost was the Jewish Bible. During the course of the year publication was begun of a series of thirteen or more volumes by Solomon Goldman dealing with the Jewish Bible, under the general heading of *The Book of Human Destiny*, to include translation, commentary, historical analysis, bibliography, and notes. The first to appear was *The Book of Books*, published jointly by the Jewish Publication Society and Harper & Bros. A Bible for the blind in Hebrew Braille was in process of publication by the Jewish Braille Institute of America. In the Jewish Pocket Books series, published by the Agudath Israel Youth Council of America, other classic works were reprinted in cheap editions, including Judah ha-Levi's *Kuzari* and Nathan Birnbaum's *Confession*.

Also deserving of notice was a striking literary trend toward increased concern with the problems of anti-Semitism and intermarriage. This type of material proved to be extremely popular and commercially profitable, and Hollywood began to explore its possibilities.

Less commercial and more profound were the products of a growing group of young writers who described Jewish experiences on a high literary level. Saul Bellow's *The Victim* was praised for its subtlety and solidity, as were Delmore Schwartz's stories.

### *Jewish Publication Society*

The Jewish Publication Society<sup>1</sup> completed sixty years of

<sup>1</sup> A full report of the Society's activities may be found on p. 841 of this volume.

activity with a busy year of production. Biography and history predominated among its publications: Cecil Roths' *The House of Nasi: Doña Gracia*; *Essays in Jewish Biography*, by Alexander Marx, whose seventieth birthday was celebrated; Solomon Grayzel's *A History of the Jews*, a one-volume history for general use; and Abram V. Goodman's *American Overture*, a pioneering exploration of the status of early Jewish settlers in America, in addition to Marie Syrkin's *Blessed Is the Match*.

### *Schocken Books*

An outstanding contribution to the cause of Jewish books in America was made by the appearance, beginning in October of 1946, of Schocken Books.

Carrying on a tradition already well established in Europe and Palestine, this distinguished house published twenty-two volumes in whose number are such important works as Gershom Scholem's *Major Trends in Jewish Mysticism*, Martin Buber's *Tales of the Hasidim: The Early Masters* and two fine anthologies: *In Time and Eternity*, edited by N. N. Glatzer and *Röyle Pomerantsen*, edited by I. Olsvanger. In addition, Schocken Books continued its program of printing the complete works of Franz Kafka. The twelve volumes published in the Schocken Library series included classics, writings of the recent past, and the works of living authors. Among the authors were Heinrich Heine, Solomon Maimon, S. Y. Agnon, Bernard Lazare, and Sholom Aleichem, and the subjects ranged from prayer, through essays, autobiography, and history, to humor and fiction.

Schocken Books were models of beautiful book production: The American Institute of Graphic Arts chose two of them, Roman Vishniac's *Polish Jews: A Pictorial Record* and Leo Baeck's *The Pharisees*, for exhibition among the fifty best books of the year.

### *Scholarship*

The wealth of Jewish scholarship this year was impressive both from the point of view of completed achievements and the number of important projects in progress.

Of permanent value were Saul Lieberman's critical edition of a newly published Maimonides manuscript, from the famous *geniza* discovered by the late Solomon Schechter, *Hilkhot ha-Yerushalmi* ("Laws of the Palestinian Talmud"); Harry A. Wolfson's two-volume *Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam*, an epoch-making book which will probably result in profound re-evaluations of early Christian and Moslem history; and the completion of Chaim Tchernowitz's *Toledot ha-Poskim*, a monumental three-volume history of the Jewish codifiers.

Basic works of more general and timely interest included Mordecai M. Kaplan's *The Future of the American Jew*, a thoroughly documented volume applying the Reconstructionist analysis to the current scene, and two popular but solid attempts to present the essentials of Judaism to the American public: Milton Steinberg's *Basic Judaism*, and Meyer Waxman's *Handbook of Judaism*.

Biblical studies were represented by the American Biblical Encyclopedia Society's publication of Volume 12 of its *Torah Shelemah* ("Complete Torah"), under the editorship of Rabbi Menachem M. Kasher, and Dropsie College's announcement of a projected new edition of the Apocrypha. Yale University initiated the publication of a Yale Judaica Series with Samuel Rosenblatt's translation of Saadia Gaon's *Emunot Ve-Deot* ("Faith and Dogma"). Basic reference works in progress included the encyclopedia, *Judaism and the Jews*, sponsored by the American Jewish Committee and under the editorship of Louis Finkelstein; the Central Yiddish Culture Organization's *Jewish Encyclopedic Handbooks*, now under the editorship of A. Steinberg, and the one-volume encyclopedia, *The Jews*, under the editorship of Guido Kisch.

There were many signs of increased interest in the study of American Jewish history. In February, 1948, it was announced that the National Jewish Welfare Board had become the sponsor of the fifty-six-year-old American Jewish Historical Society; Volume 37 of the Society's *Publications* was issued and plans for expansion of activities were announced. Chief among the projects of the American Jewish Historical Society

under its new sponsorship will be the setting up of an institution in the Washington building of the Jewish Welfare Board to be known as the American Jewish Museum, with Isidore S. Meyer, librarian of the AJHS, as curator, and the publication of a new quarterly.

The Hebrew Union College set up a department of American Jewish Archives and began collecting documents from individuals, concentrating on material relating to the West and Mid-West. The Jewish community of Charleston, South Carolina, assigned two scholars, Charles Reznikoff and Uriah Z. Engelman, to put its local history into book form. Finally, clarification of some of the problems involved in the writing of such history was sought at a conference on "The Jewish Experience in America — How to Record It, How to Interpret It," sponsored by *Commentary* magazine on May 22-23, 1948. Among the historians who participated were Carl Bridenbaugh, Lee M. Friedman, Hyman B. Grinstein, Oscar Handlin, Arthur M. Schlesinger, and Max Weinreich.

In the academic field an all-time high of 68 Hillel Foundations and 117 Counselorships was indicative of Jewish cultural awareness on the campus; credit courses in fields of Jewish learning were added to the curricula of many colleges and secondary schools. Israel Matz established the Sidney Matz Teaching Fellowship in Jewish Culture and Education at New York University.

### *Jewish Book Council*

The outstanding organized effort to disseminate Jewish literature was made by the Jewish Book Council of America, under the sponsorship of the National Jewish Welfare Board. With the co-operation of the World Federation of YMHA's, similar projects were initiated in South America, England, France and South Africa.

The annual Jewish Book Month was observed in 1947 from November 8 to December 7, and 1,756 organizations in 426 communities participated, as compared with slightly more



than 1,300 in 1946. November 15, 1947, was designated as Jewish Book Sabbath. On November 30, the popular Eternal Light radio program was devoted to the celebration; in addition, short wave broadcasts of Jewish Book Month programs were beamed abroad in French, Spanish, Yiddish and English.

In addition to the tri-lingual *Jewish Book Annual*, the Council published a bimonthly review, *In Jewish Bookland*, under the editorship of Mortimer J. Cohen. A Book Recommendation Contest was held to stimulate ideas about books of Jewish content; and plays and booklists were distributed.

In order to encourage the growth of Jewish libraries, the Council initiated a plan for granting citations of merit to institutions whose libraries met certain requirements. On the basis of a survey made in 1947, criteria were formulated, and, at the annual meeting of the National Committee of the Council held on May 19, 1948, eighteen libraries were awarded citations. The Council also reported the growth of Jewish book shops throughout the land.

A relatively new development was the growth of book-selling agencies modeled after the Book-of-the-Month Club: i. e., the Jewish Book Club and the Jewish Book Guild of America. Seventeen titles were distributed by the Jewish Book Guild during the year, and books dealing with the Palestine situation, with Jewish history (Sulamith Ish-Kishor's *Everyman's History of the Jews*), and with biblical themes (Konrad Bercovici's *The Exodus*) were especially popular.

### *Hebrew and Yiddish*<sup>1</sup>

The Jewish word in America has suffered neglect, partly because its alphabet has been forgotten by so many. Nevertheless, a solid nucleus of Hebrew and Yiddish cultural activity remained, nourishing small but significant minorities.

The impact of events in Palestine created an increased demand for modern Hebrew cultural expression to supple-

<sup>1</sup> For more complete treatments of books in Hebrew and Yiddish, see those sections of the *Jewish Book Annual*.

ment more traditional forms associated with the synagogue and the school, and Hebrew organizations tried to meet the challenge. Chief among them was the Histadruth Ivrit of America (the National Hebrew Culture Organization).

The Hebrew Arts Committee, after about a decade of pioneering, was transformed into the Hebrew Arts Foundation and sought wider community participation and backing. *Ani Ma'amin* ("Credo"), a new sort of program created for this purpose, utilizing a Hebrew script with explanatory notes spoken in English, was first presented on May 23, 1948, starring Burgess Meredith as narrator. *Pargod* ("Curtain"), the theatrical group, rehearsed two plays, Bialik's *Yom Ha-Shishi Ha-Katzar* ("The Short Friday") and Pinski's *Ha-Yehudi Ha-Nitzi* ("The Eternal Jew"), to be presented the following year.

The basic idea of the Hebrew Arts Foundation has been that the spirit of Hebrew culture can best be conveyed by utilizing all the creative arts. This idea has taken root in various parts of the country, in Chicago, where a Festival of Jewish Arts was conducted by the College of Jewish Studies, and in New Haven, where the Friends of Hebrew Culture and Arts was organized. Los Angeles, too, had its Festival of Jewish Arts, and a Hebrew Arts Institute program was under the direction of Shlomo Bardin.

To accommodate increasing numbers of adults who were interested in the study of Hebrew, the Zionist Organization of America published and distributed *Hebrew Self-Taught*, by Zevi and Ben-Ami Scharfstein, which proved to be a popular text.

Hebrew Month was celebrated during April, 1948, opening with a cultural evening, March 28, 1948, dedicated to the works of Zalman Schneur, in celebration of his sixtieth birthday. Especially effective organs of Hebrew cultural expression for youth were the summer camps, Camp Massad and Kibbutz Kaitzi, the latter modeled on a Palestinian collective colony.

Tarbut ("Culture"), the women's Hebrew society, devoted special programs to music and art (Saul Raskin spoke on "Jewish Art"). The American Fund for Palestinian Institutions, headed by Edward A. Norman of New York, ran a

banquet-concert at the Waldorf-Astoria (November 13, 1947), featuring Leonard Bernstein, for the benefit of the Palestine Philharmonic Orchestra. Among the outstanding Hebrew visitors of the year were a number of Palestinian editors, who were honored by a banquet at Freedom House, New York, and Ernst Simon of the Hebrew University, who was Visiting Professor at the Jewish Theological Seminary.

Hebrew publications in the United States included a double volume (32-33) of *Ha-Tekufah* ("Epoch"), issued by The Goslava and Abraham Joseph Stybel Foundation for Hebrew Literature, which included some prose and verse on American themes; Aaron Zeitlin's collected poems, in two volumes; Harry Sackler's *Ha-Keshet B'anan* ("The Rainbow in the Cloud"); J. Ovsay's *Ma'amaram U'Reshimot* ("Essays and Sketches"); I. Rabinowitz's *Ha-Safrut Be-Mashber Ha-Dor* ("Literature in a Time of Crisis"); an Israel Matz Foundation volume of letters by Hebrew writers; a collection of Daniel Persky's popular pieces, entitled *Ivri Anokhi* ("I Am a Hebrew"); and Zevi Scharfstein's *Yotsre Sifrut Ha-Yeladim Shelanu* ("Creators of Our Children's Literature"). Hebrew translations of Shakespeare's plays were published by Hillel Bavli (*Antony and Cleopatra*) and Simon Halkin (*King John*).

In the periodical field, *Yeda Am* ("Folk Lore"), a journal, under the editorship of Yomtov Levinsky and G. Kresel, and two issues of *Alil* ("Crucible"), a magazine of literature and criticism, made their first appearance.

A Guggenheim Fellowship, granted to Reuben Wallenrod, Hebrew author, to enable him to write a book on the development of modern Hebrew literature, indicated the extent to which modern Hebrew culture had gained recognition from the general American community.

In the Yiddish area the Central Yiddish Culture Organization (CYCO) and the Yiddisher Kultur Farband (YIKUF) published and circulated new Yiddish books and pamphlets.

During the year, the Yiddish Scientific Institute (YIVO) conducted a course on "Trends in Jewish Thought from 1750 to the Present"; a series of public lectures including a series on "The Poet and Language"; a symposium on "The Ac-

tivities of the Jewish Documentation Centers"; a program about "Three Years of the Kovno Ghetto"; and an exhibition on the theme of "Jewish Children in Europe after World War II."

Published by YIVO were the Yiddish edition of Max Weinreich's *Hitler's Professors*, and the first volume of Jacob Shatzky's *History of the Jews in Warsaw*.

Some other Yiddish volumes worth noting included the *Sefer Hashabos* ("Book of the Sabbath"), translated from the Hebrew by I. J. Schwartz; the first volume of B. Ravkin's *Yiddishe Dikhter in America* ("Yiddish Poets in America"); S. Katsherginsky's *Khurbon Vilno* ("Destruction of Wilno"); and *Kiddush Ha-Shem*, a collection of literary and historical material dealing with Jewish martyrdom, edited by S. Niger.

Several Yiddish courses, taught by Nathan Susskind and Max Weinreich, were introduced into the curriculum of the College of the City of New York. The occasion was celebrated at City College on October 16, 1947, with a Yiddish program featuring dramatic readings by Maurice Schwartz.

### *Translations*

There has been increased recognition of the need for co-operation between Hebrew and Yiddish organizations, writers and scholars, and for more and better translations from both literatures into English.

An organization which works towards both these goals, the Louis LaMed Foundation for the Advancement of Hebrew and Yiddish Literature, continued to make its annual awards: Yiddish prizes for 1947 went to the poetess-novelist Kadie Moladowsky for *Dovid Ha-Melekh iz Aleyn Geblibn* ("Only King David Remained"), a book of verse, and to S. Miller of Los Angeles for *Dor Haflagah* ("Divided Generation"), a novel; Hebrew winners were A. S. Yahuda, for *Ever Ve-Arav* ("Hebrew and Arab Civilization"), essays, and Simon Halkin, for *Al Ha-I* ("On the Island"), verse; and English winners were Martin Buber, for *Tales of the Hasidim*, (translated by Olga Marx), and Irving A. Agus, for *Rabbi Meir of Rothenburg*.

Other agencies which worked towards the goal of translation included the American Fund for Palestinian Institutions, whose quarterly *American Fund News* presented various aspects of Jewish culture in Israel to the English-reading public, and Histadruth Ivrit, which published one issue of an English periodical called *Hebrew World*.

Translations of the year included Samuel Y. Agnon's *In the Heart of the Seas* (I. M. Lask, Schocken), Bachya ben Joseph ibn Paquda's *Duties of the Heart* (Moses Hyamson, Bloch), and Sol Liptzin's collection of stories and articles by Peretz (Yivo Bilingual Series). An event eagerly awaited was the publication of the complete poetry of the late Hayyim Nahman Bialik, in English translation, under the editorship of Israel Efros, which was announced by Histadruth Ivrit late in the year.

These were indications of the widespread feeling that the wealth of Hebrew and Yiddish literature, both classic and modern, should be made more fully available in English to American Jews and the American public generally.

#### OTHER CULTURAL MEDIA

To an increasing extent, Jewish cultural organizations and movements made use of the various media of oral, as well as written, communication, supplementing the theater with movie and radio programs.

##### *Theater*

The season started in late September, 1947, with Maurice Schwartz's Jewish Art Theater presentation of *Shylock and His Daughter*, a free adaptation into Yiddish of the Hebrew novel by Ari Ibn-Zahav. This retelling of the story of Shylock from the Jewish point of view aroused considerable interest and discussion.

At least twice during the year, the Broadway stage dramatized aspects of the Jewish problem: Ben Hecht's *A Flag Is*

*Born*, starring Paul Muni, was a melodramatic plea for Zionism, and Jan De Hartog's *Skipper Next to God*, starring John Garfield, presented a moral indictment against the Christian world for its treatment of refugees.

An outstanding theatrical event of the year was the six weeks' appearance on Broadway in May and June, 1948, of the world-famous Habimah Theater troupe. Brought to the United States by the American Fund for Palestinian Institutions, Habimah presented four plays in Hebrew: *The Dybbuk*, by S. An-ski, *The Golem*, by H. Leivick, *David's Crown* (from Calderon, classic Spanish dramatist), and the *Oedipus Rex* of Sophocles (Hebrew translation by Saul Tchernichovsky). The Habimah's coming was rendered doubly dramatic by the declaration of the state of Israel on May 14, and its performances received considerable critical attention from the press, both Jewish and general.

The familiar "Goldbergs," of radio fame, moved onto Broadway with the production of Gertrude Berg's *Me and Molly*, the authoress creating her own lead as Molly.

A number of organizations published and produced plays of Jewish interest, among them *The Joseph Play* (Agudath Israel Youth Council) and Max Zweig's *Sword by His Side* (Zionist Organization of America). Celia Adler toured the country with a group, performing the following Yiddish plays by Jacob Gordin: *Die Yosoime* ("The Orphan"), *Der Kreutzer Sonata*, and *Mirele Efros*.

## Movies

The movies and radio also showed an increased interest in Jewish themes this year. The recent European experience was treated in such films as *The Search* (MGM), *The Burning Bush* (United Artists), and Peter Viertel's *The Children* (United States Pictures). *Report on the Living* was issued by the Joint Distribution Committee as a report of Edward M. L. Warburg's trip to investigate postwar conditions in Europe.

Palestine received considerable attention from movie-

makers. *My Father's House* was produced by the American team of Meyer Levin and Herbert Kline, and was widely shown throughout the country; the story and some of the scenes in still photographs were also brought out in book form. Also concerned with Palestine were *House in the Desert* and *Look Homeward, Wanderers* (both produced for the United Palestine Appeal by Palestine Film and RKO Pathé). The Zionist Organization Film Bureau served as a clearing house for some thirty sound films on Palestine, and the Hebrew Arts Foundation formed a Hebrew Film-of-the-Month Club, with the co-operation of the State Department, the United Palestine Appeal and Palestine Films. The National Jewish Welfare Board also distributed a number of films of Jewish interest.

Among the other movies which touched on Jewish themes and characters this year were *The Big City*, Robert Nathan's *Bridgit* and *Body and Soul* (all MGM) and *My Girl Tisa* (United States Pictures).<sup>1</sup>

### Radio

In the radio field, the Eternal Light Program, sponsored by the Jewish Theological Seminary, celebrated its third anniversary on October 5, 1947, and for the third consecutive year won the Ohio State Institute for Education by Radio Award as the outstanding program in the field of religious education. Many of its more popular programs, such as the *Song of Berditchev*, were recorded for wider distribution. Yiddish programs continued to be popular, and occasional programs of Jewish interest produced by the large networks included Arnold Perl's *The Promise* (Columbia Broadcasting System) for the United Jewish Appeal, and Morton Wishengrad's *The Passover of Rembrandt van Rijn* (National Broadcasting Company), an Eternal Light script. The ZOA recorded two radio programs which were broadcast throughout the land: *Palestine Speaks* and *The Drama of Palestine*.

<sup>1</sup> For a discussion of motion pictures dealing with intergroup relations, see p. 219.



*Lectures and Forums*

The lecture, the forum, the conference and the discussion group were popular. Lectures were arranged by the Jewish Center Lecture Bureau, whose members spoke in English and Yiddish on a wide range of topics of Jewish and general interest. The Bureau booked 1,613 lecture engagements in 1947, as against 777 in 1943.

In 1948, the Bureau published a catalogue of model Jewish Adult Institutes, a method of adult education which had been proven popular. As an added service, a Directory of Jewish Organizational Speakers who were available on a non-fee basis was also prepared. The ZOA Speakers Bureau also provided lecturers, as well as artists, on subjects of Jewish interest.

The dissemination of authentic information about Jews and Judaism to America's Christian college youth and faculties was the function of the Jewish Chautauqua Society, a project of the National Federation of Temple Brotherhoods. This was done by providing lecturers, full-term credit courses, books for college libraries, and teacher-counselors for summer church camps. In 1947-48, over 400,000 persons heard 180 lecturers on 430 campuses in every state of the Union. Rabbinic teachers were provided for 140 Christian camps in the summer of 1948.

## MUSIC

*National Jewish Music Council*

Jews have always contributed much to the musical life of America; in recent years, this contribution was greatly stimulated by the annual Jewish Music Festivals and other activities of the National Jewish Music Council, under the chairmanship of Mrs. Frank Cohen.

The Fourth Annual Festival (January 24 to February 22, 1948) aroused so much enthusiasm that it was carried over by many organizations into March; the Synagogue Council

of America designated January 24, 1948, as Jewish Music Sabbath (*Shabbat Shirah*); fifty-four national organizations co-operated actively; over 350 communities participated, including some in Europe, Asia, Africa, and South America; fifteen major symphonies in the United States, including the Detroit, Indianapolis, Denver and New York Philharmonic orchestras, devoted part or all of an evening to the occasion; and radio programs of Jewish music included a Columbia Broadcasting System Church of the Air program (February 15, 1948), and an Eternal Light broadcast which paid tribute to the career of the late Bronislaw Huberman, organizer of the Palestine Symphony Orchestra, who died during the summer of 1947.

The Festival was the occasion for a large number of public performances, and the Jewish Music Contest stimulated creative composition. Initiated by the National Jewish Music Council in 1947, the contest elicited more than one hundred compositions from all parts of the world. On February 9, 1948, a prize of \$1,000 was awarded to Jacques Berlinski, musical director of the Jewish Art Center in Paris, for a symphony entitled *Canaan*, inspired by the biblical story of the departure of Hagar from Abraham; a prize of \$500 went to 29-year-old Jacob Avshalomoff, faculty member of the Columbia University music department, for a composition for clarinet and chamber orchestra entitled *Evocations*; and honorable mention went to Alberto Hemsí, of Alexandria, Egypt, for his *Danses Bibliques*.

In connection with the Festival, the Council compiled bibliographies of Jewish music (vocal and instrumental), Jewish recordings, and articles and books on Jewish music; and lectures were distributed on "The Scope of Jewish Music," "Music in Palestine," and "Music of the Synagogue."

Among the critical discussions which appeared during the year on the long-continued controversy "What Is 'Jewish' Music?" were Hilda Pinson's report on "The Past Season in New York" (*Menorah Journal*, Winter 1948), which discussed "The Synagogue Music Controversy" between the "traditionalists" and the "modernists"; Kurt List's discussion of

"The Renaissance of Jewish Music: A Report on Progress" (*Commentary*, December 1947), which gave the point of view of a modernist; and Abraham W. Binder's article on "Trends in Synagogue Music" (*American Hebrew*, February 6, 1948).

The Jewish Music Forum provided opportunities for exchange of news and views by its membership, which included composers, performers, and others interested in advancing Jewish music; some of the papers read and discussed at its meetings were printed and circulated in an annual *Bulletin*.

### *Music in the Synagogue*

Musicians of the synagogue, seeking a common core of traditional music which is clearly Jewish in function, organized a Society for the Advancement of Jewish Liturgical Music, drawing its membership from the ranks of Orthodox, Conservative, and Reform Jewry, and aiming at a co-operative effort to raise the standards of Jewish liturgical music.

The United Synagogue of America's Department of Music sponsored an all-day conference on "Jewish Music in the Synagogue" at the Jewish Theological Seminary on February 26, 1947. Over 300 cantors from all parts of the country attended, and the day's activities culminated in a special concert of synagogue music at the Juilliard School of Music. The Hebrew Union College established a School of Sacred Music to train cantors, directors of music, choir leaders, organists, and other musical functionaries of the synagogue and temple, and to foster research and creative work in the field. Classes were scheduled to begin in the Fall of 1948.

Even in the synagogue, however, the field was divided between those who stressed the importance of traditional continuity (Pinchas Jassinowsky, Sholem Secunda, and others) and those who welcomed innovation and modernism, including the work of non-Jews. In the latter category were David J. Putterman and Max Helfman. By way of illustration, the Sixth Annual Service of Liturgical Music by Contemporary Composers, held at the Park Avenue Synagogue on May 7, 1948, under Cantor Putterman's direction, featured premieres

of compositions by such varied figures as Douglas Moore, David Diamond (awarded Honorable Mention by the Music Critics Circle of New York), Henry Brant, Suzanne Bloch, Jacob Avshalomoff, Yedidia Gorochof, Jacob Schonberg, and Robert Starer.

Chemjo Vinaver conducted a chorus under the auspices of the newly organized Friends of Choral Art, sponsored by Robert Shaw, Leonard Bernstein, David Diamond, Frederick Jacobi, and others. During the 1947-1948 season the Vinaver Chorus presented a series of three concerts in Town Hall, New York, devoted to music of the Bible, of the Hasidim, and of Palestine; and twelve American composers, Jews and non-Jews, were commissioned by Vinaver to compose choral works on Old Testament themes.

Jacob Weinberg's choral music for "*Adon Alam*" was used by the Army Department for a film on *Naval Chapels in the Pacific*. The Third Annual Ernest Bloch Award for the best new work for women's chorus based on a text from the Old Testament was divided by Norman Lockwood ("Birth of Moses") and Miriam Gideon ("How Goodly Are Thy Tents"); and the prize-winning compositions were premiered at Temple Emanu-El's Three Choir Festival, supervised by Lazare Saminsky, with the help of Karl Krueger, conductor of the Detroit Symphony Orchestra.

### *Music of Palestine*

In addition to the synagogue, Palestine was an important source of musical activity during the year. A large number of young Palestinians were in the United States on concert tours or studying on scholarships. Professor Salom Rosowsky, on leave from the Palestine Conservatoire of Music of Jerusalem, was an outstanding musical ambassador. Besides working on his important book, *Cantillation of the Pentateuch*, he taught a course in biblical cantillation at the New School for Social Research. The Zionist Organization of America's Education Department launched the publication of a new series of the latest Palestinian music, arranged for voice and

piano by A. W. Binder, under the title of *Shire Zion* ("Songs of Zion"); and Palestinian songs and dances were important in the cultural programs of all Zionist groups.

Siegfried Landau stimulated the performance of Palestinian music as conductor of the Kinor Sinfonietta, broadcasting regularly from the Brooklyn Museum over Station WNYC. He also conducted the annual "Palestine Night," a regular event of the Carnegie "Pop" Concerts which are part of New York's Spring Music Festival; in 1948, this occasion became also a "Musical Salute" to the newly formed Jewish state of Israel.

Reciprocating the musical inspiration of Palestine, two projects were started in the United States to stimulate the musical life of Israel. The Esco Foundation for Palestine offered a scholarship to the winner of a composers' contest to be held in Palestine, the winner to be brought here for graduate study at the Berkshire Music Center in Tanglewood, Massachusetts. As a result of the efforts of the Palestine Symphonic Choir project, headed by Myro Glass, James Heller, Jacob Weinberg, and others, the Jewish National Fund acquired fifty acres of land for the erection of a music center in Palestine.

"Palestinian Jewish Music" also remained a broad and much-disputed term. At a meeting of the National Jewish Music Council, held in the Jewish Museum on January 12, 1948, Leonard Bernstein discussed "The Problem of Jewish Music." Comparing the development of modern Palestinian music with the early development of American music, he concluded that Palestine would eventually evolve a musical style expressive of the many cultures represented there. However, Mr. Bernstein expressed his belief that, because of our history, there is no distinctive Jewish musical style, and suggested that any music which the listener or creator considers to be Jewish must be called such.

### *Music for the Folk*

Everyday experiences of the folk have always been a source of Jewish musical expression. Ruth Rubin, a member of the American Folk Lore Society, had for some years been exploring

the folk songs of Jews in America, singing them, and lecturing about them. During the past year, she was able to supplement her notebook jottings by means of a recording apparatus, and her collection grew to over 500 items, some 300 of which have never been published. In this manner, Mrs. Rubin was preserving for posterity some of the remnants of European-Jewish culture which have survived in America.

Active in spreading Jewish music throughout the land was the Jewish Center Lecture Bureau, which featured singers, choral groups, instrumentalists, and the Palestine String Quartet. On May 12, 1948, the Bureau held its first annual music audition for the purpose of selecting vocal artists to be included in their listings. Winners this year were Norman Atkins, American baritone; Hanna Kipnis, mezzo-soprano from Tel Aviv; and Ingrid Rypinski, mezzo-soprano from Germany and Palestine.

The Workmen's Circle Chorus, directed by Lazar Weiner, was outstanding among the many political, social, and cultural organizations which included music in their programs. Although choral groups were most popular, a Yeshiva University Orchestra was formed, under the direction of Alexander Petrushka, a twenty-three-year-old Polish refugee.

Many recording companies, recognizing widespread interest in Jewish music, issued albums of Jewish music during the past year, including: A. W. Binder's *New Songs of Palestine* (Keynote); Stephen S. Wise and A. W. Binder's *Prayers and Songs for the Synagogue* (RCA Victor); Dov Arres' *Haganah* (Night Music); Moshe Nathanson's *Sing—Palestine!* (Metro); the Palestine String Quartet's *Hasidic Music* and *Songs of Palestine*, with Hilda and Josef Lengyel (Stinson); Sidor Belarsky's *Songs of Palestine* (Besa); Richard Tucker and Sholem Secunda's *Cantorial Jewels* (Columbia); and Ruth Rubin's *Jewish Folk Songs* (Disc). *Songs for Jewish Children* (*Far Yiddishe Kinder*) appeared, and *Shire Gan* ("Kindergarten Songs") was issued by the Mizrachi National Education Office.

To an increasing extent Jewish composers were seeking Jewish themes (e. g., Aaron Copland's "In the Beginning")

and Arnold Schoenberg's as-yet-unperformed "A Survivor of Warsaw"), and they were receiving organizational and commercial encouragement. However, there were warnings of the need for higher standards; and that a significant cultural life could develop only after popular taste had been educated to evaluate with objectivity such phenomena as adaptations of Yiddish folk music into pseudo-Zionist marches with Tin Pan Alley lyrics.

### THE DANCE

The dance, combining the musical and the visual arts, was well represented on the American Jewish scene. Katya Delakova and Fred Berk were the directors of a professional group known as the Jewish Dance Group; they performed and taught at various institutions, as well as preparing a *Jewish Folk Dance Book* for the Jewish Welfare Board. Other outstanding performers were Dvora Lapson, Naomi Aleh-Leaf, of Jerusalem; and Benjamin Zemach, who appeared on the West Coast.

A Jewish Dance Festival was presented at Hunter College by the School of Jewish Studies in New York City on December 13, 1947, with performances by Hadassah, Lillian Shapero, Anna Sokolow, and Delakova-Berk. During the year, the Hebrew Arts Foundation Dance Group, under Alix Taroff, gave performances in a lecture-demonstration program on "The Development of the Jewish Dance." A trend towards the establishment of dance activities as a permanent part of the community cultural program was evident. Typical of the Jewish dance groups established was one in Washington, D.C., under the direction of Batya Heller. These groups presented dance programs in conjunction with the annual Jewish Music Festival.

Corinne Chochem supplied musical accompaniment for Jewish folk dances in the albums *Jewish Holiday Dances and Songs* and *Palestine Dances* (Vox), and Delakova and Berk issued *Jewish Folk Dances* (Ultra).



## THE JEWISH MUSEUM

A landmark in the history of Jewish art in America was the opening of the Jewish Museum, on May 8, 1947, in the former Warburg mansion in New York City, which was donated to the Jewish Theological Seminary by Mrs. Frieda Schiff Warburg.

Continuing a Seminary activity begun in 1904, the Museum expanded its program steadily during the first year of its existence and under the direction of its curator, Dr. Stephen S. Kayser, developed into an institution where Jewish art and culture were living realities.

Jewish living, past and present, was the dominant pattern of the various exhibits. Permanent exhibits included one devoted to the art of the Torah Scroll and the ceremonies connected with it; also, synagogue architecture, the Sabbath, festivals, music and articles of everyday life, for use on various occasions from birth to death, such as circumcision knives, wedding rings, china, silverware and even tombstones. A Junior Gallery exhibited paintings by students in Jewish schools throughout New York City, in co-operation with the Jewish Education Committee of New York.

Among the living Jewish artists represented at the opening exhibition were Ben-Zion, Hyman Bloom, Marc Chagall, Jacques Lipchitz, Elias Newman, Ilya Schor, Max Weber, William Zorach, and Jacques Zucker. During the year, separate exhibits were devoted to the works of M. Adon-Bronstein, Ben-Zion, Oded Bourla, Ellen Colmars, Abraham Levin, Victor S. Ries, Raisa Robbins, Ilya Schor, Arthur Szyk, and David Zak.

As with Jewish music, visitors to the Museum were impressed by the diversity of styles in Jewish art. Torah arks were Egyptian or Italian in style, depending on their country of origin, and some of the silver ornaments were produced by renowned Christian craftsmen of the sixteenth century. Contemporary Jewish artists worked in the modern idiom, even when they treated Jewish themes.

In addition to its exhibits, the Jewish Museum served as a

center for lectures, courses, roundtable discussions, and concerts.

Such architects as Percival Goodman and Eric Mendelsohn were concerned with the problems of synagogue architecture of the future. The Synagogue Architecture room at the Jewish Museum contained models, sketches, and plans of modern American synagogues designed to meet the needs of American Jewish communities; an attempt was made to integrate the contributions of architects, painters, and sculptors into harmonious units. The Union of American Hebrew Congregations sponsored two conferences (in New York and Chicago) to consider means of adapting synagogues to American styles, in continuation of the inevitable process which has taken place wherever Jews have lived.

#### VISUAL ARTS

Exhibits worthy of note during the year were one sponsored by YIVO on "Jewish Children in Europe after World War II" and one by the Keren Hayesod ("Palestine Foundation Fund") on Palestine products, in the Museum of Science and Industry (Radio City, New York).

There was an increased demand for the circulating exhibits made available by the JWB. *A Catalogue of Audio-Visual Materials* was compiled in June 1947, and a *Jewish Art Bulletin* was issued, describing the circulating exhibits. Over 200 groups throughout the country were supplied with exhibits during the last year. These included Jewish ceremonial objects, photographs, lithographs, etchings, drawings, and illuminated manuscripts. Among the artists exhibited were Marc Chagall, Stanislaus Bender, Isidore Kaufman, Ishkar Ber Ribak, Saul Raskin and others.

The School of Jewish Studies in New York had a special exhibit of art works on Jewish themes from April 3 to 25, 1948. Historical as well as contemporary subjects, including East Side themes, were represented. Among the artists were Albert Abramowitz, Maurice Becker, Aaron Goodelman, William Gropper and Chaim Gross.

Palestinian themes and influence were again evident. Under the auspices of the American Fund for Palestinian Institutions, a group known as "Artists for Palestine" was formed under the chairmanship of Elias Newman. Leading American artists, Jews and non-Jews alike, contributed their works for presentation to the Art Museum in Tel Aviv after exhibition in this country. J. B. Neumann, art critic and director of the New Art Circle, visited Palestine in the summer of 1947 to select a representative group of art works for exhibition in this country. In addition, a portable exhibit of pictorial panels depicting various aspects of Jewish culture in Israel was prepared and circulated.

Critical discussion on Jewish art was slight, but noteworthy articles included H. Salpeter's "American Jews in Art" (*Jewish Life*, April 1948) and Leon Spitz's "What Price Jewish Art" (*American Hebrew*, November 7, 1947). Interesting publications included a collection of *One Hundred Contemporary American Jewish Artists* with an essay by Louis Lozowick, Saul Raskin's *Land of Palestine*, Arthur Szyk's volume of drawings, *Ink and Blood*, and two volumes of photographs: Raphael Abramowitch's *The Vanished World*, and Roman Vishniac's *Polish Jews: A Pictorial Record*.

#### A RENAISSANCE OF JEWISH CULTURE?

The nature and state of Jewish culture was a popular theme of discussion this year, not only in literature, music, and the arts, but in more general terms as well. Reflection was stimulated by Elliot E. Cohen's speculations on "Jewish Culture in America" (*Commentary*, May 1947), and a series of articles which followed in the same magazine. An informal nation-wide symposium was conducted by the Jewish Welfare Board on the same subject. Data were compiled and analyzed for publication by Oscar Janowsky in a volume which constituted a detailed portrait of the state of Jewish culture in the Jewish centers of America in the light of the findings and recommendations of the JWB Survey Commission. As a result of numerous questionnaires and conferences, regional and national, and considerable discussion and debate, *A Statement*

*of Principles on Jewish Center Purposes* was finally adopted at the annual meeting of the JWB's National Council, in May 1948, the first article of which began: "Jewish content is fundamental to the program of the Jewish center."<sup>1</sup>

But the search for "Jewish content" was not a simple one. Elliot E. Cohen contended that "there is no such thing as pure Jewish culture" and that, given a healthy "culture for Jews," Jewishness would emerge. Every segment in Jewish life had its own version of Jewishness, ranging from the Orthodox through the Zionist to the extreme left wing; each was vying for the loyalties of Jews, in terms of its own particular cultural concept.

This review could not conceivably mention all cultural events of the year, and unavoidably there are omissions. For not all cultural events are public. Some cultural manifestations were so pervasive that they were taken for granted. Recordings and "lectures" by Jewish humorists, ranging in quality from genuine folk humor to crude vulgarity, achieved sudden popularity. Activities in separate communities throughout the land, such as Chicago, Los Angeles, Cleveland and others deserve more than passing notice, as does the increased demand for Jewish culture in smaller communities, the thousands of American Jewish Middletowns which are so easily overshadowed by the large metropolitan centers, and the impact of such outstanding visiting personalities as Leo Baeck, former Chief Rabbi of Germany.

Finally, the impingement of events in Europe and Palestine on public consciousness must not be overlooked. Our review would not be complete if it failed to mention the many dramatic Jewish advertisements that played a role in popular American culture, particularly those calling attention to the needs of displaced persons.

The general picture last year was one of transition and ferment. If indeed there was no large-scale renaissance, there was an increased sense of awareness; and from the quantity and variety of activities higher standards of cultural life may also be expected to develop in years to come.

<sup>1</sup> For fuller treatment see p. 133.

## INTERGROUP RELATIONS

*By Isaiah M. Minkoff*

THE CAUSE of better intergroup relations drew fresh energy and encouragement during the year under review from the issuance of the courageous Report of the President's Committee on Civil Rights, and from a series of decisions by the United States Supreme Court which enlarged the constitutional concept of equal rights guaranteed under the Fourteenth Amendment and gave clearer definition to the doctrine of separation of church and state. Broad campaigns of education in the dangers of prejudice and discrimination were carried to the nation through all the various channels of communication. Meanwhile, the professional anti-Semitic agitators declined in influence despite their augmented production of propaganda materials. But opinion polls showed no diminution in anti-Semitic sentiment, and the public generally seemed apathetic toward anti-Semitic utterances and manifestations.

### PRESIDENT'S COMMITTEE ON CIVIL RIGHTS

Organizations and groups working for a fuller realization of America's democratic ideals derived tremendous inspiration and encouragement from the Report of the President's Committee on Civil Rights, which was issued on October 29, 1947, and was widely read and reprinted. It elicited enthusiastic commendation and was called "a new charter of human freedom." It also was lustily condemned in the reactionary press, and President Truman's endorsement of its recommendations touched off a bolt by an undetermined number

of Southern States from the Democratic Party, and the formation of a States' Rights party. Its impact obviously did not derive from any of its specific findings—since these scarcely revealed anything not already known—or from any of its specific recommendations, which were neither novel nor (as such) revolutionary. That it made so profound an impression as it did was due probably to a combination of factors: the membership of the committee,<sup>1</sup> the blunt manner in which its findings were described, the tone of mingled dignity and indignation in which the argument for reform was couched and beyond all these the impress of a unified program for the realization in contemporary terms of the promise of the American heritage.

The four sections of the Report of the President's Committee on Civil Rights dealt respectively with (1) "the historic civil rights goal of the American people," (2) the extent to which "our present record falls short of that goal," (3) the responsibility of "the National Government of the United States to take the lead in safeguarding the civil rights of all Americans" and (4) recommendations for action.

The recommendations included: reorganization and strengthening of the Justice Department's Civil Rights Section; a Permanent Commission on Civil Rights; a Federal anti-lynching law; Federal and state action ending poll taxes and "white" primaries; legislation ending discrimination and seg-

<sup>1</sup> The members were: Charles E. Wilson, (chairman), president of General Electric Company; Mrs. Sadie T. Alexander, assistant City Solicitor of Philadelphia; James B. Carey, secretary-treasurer of the Congress of Industrial Organizations; John S. Dickey, president of Dartmouth College; Morris Ernst, New York lawyer; Rabbi Roland G. Gittlesohn of the Central Synagogue at Rockville Centre, L.I.; Dr. Frank P. Graham, president of the University of North Carolina; The Most Rev. Francis J. Haas, Bishop of Grand Rapids; Charles Luckman, president of Lever Brothers; Francis P. Matthews of Omaha, former Supreme Knight of the Knights of Columbus; Franklin D. Roosevelt Jr., American Veterans Committee; The Right Rev. Henry Knox Sherrill, presiding Bishop of the Episcopal Church; Boris Shiskin, American Federation of Labor; Mrs. M. E. Tilley, Women's Society of Christian Service, Methodist Church; and Channing H. Tobias of New York, director of the Phelps-Stokes Fund.

regation in the armed forces; the making of federal grants to public or private agencies conditional on the absence of discrimination; enactment of federal and state fair employment bills; state enactment of fair educational and fair health bills and measures outlawing restrictive real estate covenants; federal and state legislation declaring discrimination or segregation in public services, transportation facilities or public accommodations to be contrary to public policy; application of the disclosure principle for organizations engaged in influencing public opinion; local self-government and suffrage for residents of the District of Columbia; modification of the naturalization laws to permit citizenship without regard to race, color or national origins; legislation to indemnify evacuees for property or business losses; and a long-term campaign of public education.

Most of the recommendations set forth in the Report had been incorporated in statements and testimony submitted to the Committee by many pro-democratic groups, including the Jewish community relations agencies.

On February 2, 1948, President Truman sought to give effect to the salient recommendations in this report in a special message to Congress on Civil Rights. He urged legislation to achieve the following objectives: (1) To establish a permanent Commission on Civil Rights, a Joint Congressional Committee on Civil Rights, and a Civil Rights Division in the Department of Justice. (2) To strengthen existing civil rights statutes. (3) To provide Federal protection against lynching. (4) To protect more adequately the right to vote. (5) To establish a Fair Employment Practice Commission to prevent unfair discrimination in employment. (6) To prohibit discrimination in interstate transportation facilities. (7) To provide home rule and suffrage in Presidential elections for the residents of the District of Columbia. (8) To provide statehood for Hawaii and Alaska and a greater measure of self-government for our island possessions. (9) To equalize the opportunities for residents of the United States to become naturalized citizens. (10) To settle the evacuation claims of



Japanese-Americans. None of these recommendations was acted upon by the Eightieth Congress.

The recommendations of the Report of the President's Committee were widely disseminated. Within several months after the appearance of the Report perhaps twenty or more digests, analyses and short popularizations were in circulation, their distribution and study being promoted by a variety of agencies. A new thirteen-week series of broadcasts, based on the Report, was in preparation. Film strips were projected, and at least one group was developing plans for production of a feature-length documentary film. The Advertising Council planned units in its *United America* campaign on specific civil rights issues. Pamphlets, articles, manuals for schools and discussion groups, wall maps and other materials were being produced.

The Report gave impetus also to a new kind of community self-survey, the "community audit." Denver, Colorado, undertook such a study, as did "Northtown," an anonymous northern New Jersey community and Montclair, New Jersey. These "audits" sought to appraise the exact status of civil rights in the community. Local organizations and individuals conducted the research phases of these projects under the supervision of experts. Their participation served not only to turn up facts long obscured behind screens of reticence, indifference and complacency, but, more important involved local groups in the process of evaluation and judgment which followed, and in the formulation of recommendations for action. Thus, many who otherwise might not have joined in advocating civil rights reforms were confronted with findings which they themselves had helped to compile.

In the summer of 1948 prominent citizens organized the National Citizens' Council on Civil Rights, with headquarters in New York City, "to urge the establishment of a permanent governmental commission on civil rights; to act as a clearing house for civil rights programs of national organizations; to encourage local communities to conduct an appraisal of civil rights in their own areas and to take steps to improve local conditions." Several state-wide organizations were formed.

among them the Kansas Council on Civil Rights and the Virginia Civil Rights Organization. The Michigan Council for Fair Employment Legislation reconstituted itself the Michigan Committee on Civil Rights, with a correspondingly broadened program.

### *NCRAC Statement on Civil Rights*

The Report of the President's Committee focused attention on the broad civil rights issues involved in freedom of press, speech and assembly, as well as on the equal rights of minority groups. Growing international tensions and the political activity engendered by the approach of a Presidential election contributed toward heated controversy among politically divergent factions and led on several occasions to disorder and violence.

A statement issued by the National Community Relations Advisory Council deplored these incidents as violations of basic civil rights. "Though we abhor the evils of totalitarianism, whether fascist or communist," the statement declared, "we oppose and condemn all efforts to impair, by use of force or intimidation, or violent mass demonstration, the proper exercise of the fundamental freedoms guaranteed in the Bill of Rights to any group or individual. . . . The history of the United States is a history of struggle for those freedoms. The future security and welfare of the United States rests upon them. Only by fostering those freedoms for all can we hope to achieve that genuine democracy which, by its hold on the hearts and minds of people, will constitute its own unassailable bulwark against any kind of totalitarianism."

### DISCRIMINATION

Reports and surveys made during the period under discussion indicated no abatement of discrimination in employment, except in those states where fair employment practices laws were in force.

The Ives-Chavez FEPC bill failed to reach the floor of the Senate during the Eightieth Congress, although it had been favorably reported on by the Labor and Public Welfare Committee in February, 1948. Testifying to the urgent need for fair employment practices legislation at Committee hearings were representatives of the Protestant and Catholic faiths, of major Jewish community relations agencies and of such organizations as the American Federation of Labor, Congress of Industrial Organizations, Young Women's Christian Association and the National Association for the Advancement of Colored People.

Of the eighteen states in which FEPC bills were pending on May 1, 1947, only Oregon succeeded in passing a fair employment practice law. The Oregon statute, however, was little more than a declaration of public policy and authorized the State Department of Education to prepare educational programs to combat prejudice. Reports from the four states with effective FEPC laws (New York, New Jersey, Massachusetts and Connecticut) all claimed substantial progress towards the elimination of employment discrimination. It is noteworthy that none of the state commissions deemed it necessary to invoke the enforcement powers granted by the law in any case or to proceed beyond the stage of informal conciliation.

Two cities, Minneapolis and Philadelphia, enacted municipal FEPC ordinances. Unlike the ordinances previously enacted in Chicago, Cincinnati and Milwaukee, these contained effective administrative machinery providing for the establishment of a commission with power to receive, investigate and adjust charges of unfair employment practices.

### *Education*

Findings of discrimination in education were corroborated in three separate government studies.

The Report of the President's Commission on Higher Education, released in December, 1947, found widespread discrim-

ination and inequality of opportunity in higher education, pointing out, among other things, that: "Jewish students do not have equal opportunity with non-Jewish students in the choice of institutions and in certain fields of advanced study. The obstacles created by private institutions of higher education are manifested in tacit or overt quota systems."

The New York State Commission on the Need for a State University, in its report issued on January 12, 1948, arrived at a similar conclusion.

The President's Committee on Civil Rights (discussed above) found that application blanks of many American colleges and universities included questions pertaining to the candidate's racial origin, religious preference, parents' birthplace, etc., and observed that in many northern educational institutions the enrollment of Jewish students seemed never to exceed certain fixed points and there was never more than a token enrollment of Negroes.

"The impact of discriminatory practices in private education is illustrated by the situation in New York City," the Committee said. "The students of the city colleges of New York are predominantly Jewish, resulting in part from the discrimination practiced by some local private institutions. These colleges have high academic standards, but graduates from them with excellent records have been repeatedly denied admission to private and nonsectarian professional schools."

All three of these bodies recommended not only an expansion of educational facilities, but also the enactment of state fair educational practices laws designed "to make equally applicable in all institutions of higher learning the removal of discriminatory practices in the carrying out of admissions policies."

In New York State, these recommendations were translated into reality in 1948. The State Legislature enacted the Feinberg-Steingut bill establishing a state university and the Quinn-Olliffe bill making it an unfair practice for a secondary school "to exclude, limit or otherwise discriminate against any

person or persons seeking admission as students . . . because of race, religion, color, creed or national origin."

Proceedings under this latter act, the first such law in the country, might be initiated either by the petition of an aggrieved individual, or by the Commissioner of Education on his own initiative. The Commissioner of Education would then be required to adjust the matter by informal arbitration, mediation or conciliation. Should such procedure fail, the Commissioner would refer the matter to the Board of Regents, which would issue its own complaint against the education practice charged as being unfair, and hold public hearings. The Board of Regents, on finding the charge of violation of the act to be proper, would be required to issue first a tentative, then a final order directing the school or college to cease and desist from the unfair practice found to exist. The order of the Board of Regents is enforceable by resort to Court procedure. The law was to become effective July 1, 1948, but applied only to unfair practices committed after September 15, 1948.

During the period under discussion, two Jewish agencies conducted studies of Jewish enrollment in professional schools, both of which reflected the existence of discrimination practiced in the selection of students in medical schools.<sup>1</sup>

Several colleges and universities voluntarily altered their application forms so as to eliminate all discriminatory ques-

<sup>1</sup> *Two Hundred Thousand Jewish Collegians*, B'nai B'rith Vocational Service Bureau; *Multiple Applications for Admission to American Medical Schools*; American Jewish Congress. The former revealed a decline in the proportion of Jewish students in medical schools from 16.1 to 13.3 per cent and a rise in osteopathy from 9.1 to 20.3 per cent which was attributed in part to blocked opportunities for medical education. (See Statistical section for text and tables.) The latter study revealed that Protestant physicians in the states of New York, New Jersey and Connecticut had filed an average of 1.6 applications to medical schools before being admitted as compared with 13.8 for Jewish physicians. A companion study of the application blanks in use in sixty-three of the seventy-four approved medical schools in the United States revealed that only two were free of the kind of questions which were considered discriminatory under State FEPC regulations.

tions, and the American Association of Colleges adopted a resolution in January, 1948, opposing discrimination. The Association, however, urged reliance on voluntary action and strongly opposed resort to law as "interference" in college affairs. In Massachusetts, a resolution calling for a legislative investigation of educational discrimination was defeated in the state legislature.

Brandeis University, at Waltham, Massachusetts, the first Jewish-sponsored liberal arts college to be established in the United States, announced that it would open in the Fall of 1948. In preparation for that opening, it distributed thousands of specimen application forms. The forms were so designed that the portion containing personal data might be separated from the portion containing scholastic information. Only the latter portion would be supplied to the committee on admissions, thus eliminating any possible consideration of race, color or religion in the selection of students.

### *Housing*

In May, 1948, the United States Supreme Court handed down a series of decisions holding that racial restrictive covenants limiting the ownership or occupancy of real estate were unenforceable by state or federal courts, thereby reversing the entire structure of federal and state decisions of lower courts in many jurisdictions which had held these covenants to be enforceable as private contracts. In a subsequent opinion, the Attorney General interpreted the Supreme Court's ruling as being applicable to religious or ethnic, as well as racial, restrictions.

An unusually large number of briefs *amicus curiae* had been submitted, supporting the contention that the restrictive covenants complained of were invalid. The United States Department of Justice had intervened in this way, as had the American Civil Liberties Union, the American Federation of Labor, the Congress of Industrial Organizations, the American

Association for the United Nations, and national Jewish agencies.

The Supreme Court decision, however, did not prohibit voluntary adherence to restrictive covenants by interested parties. Its decision in this regard might be clarified by appeals from cases pending in state courts when they eventually came before the Supreme Court.

In New York, an appeal was filed from a decision in favor of the Metropolitan Life Insurance Company in a taxpayers' suit brought against the Negro-exclusionist policy of the Company's Stuyvesant Town development.

The decision of the Supreme Court provided timely encouragement to minority groups during a period when discrimination against them in housing had risen, and both the restrictive covenant and the less formal "gentleman's agreement" had been widely used in connection with new building developments.

### *Social Discrimination*

The exclusion of racial and religious groups from hotels, resorts and places of entertainment continued in many places. Prohibitory laws in some states proved unenforceable. More generally, restrictive practices tended to be expressed obliquely in such phrases as "selected" or "restricted clientele," and the like.

Some newspapers refused to accept discriminatory advertising, and public officials and spokesmen for citizens' groups in many states and communities condemned discriminatory practices. Law enforcement officials in many places were alert to violation. But as with housing, so with hotels and resorts, the "gentleman's agreement" quietly operated to skirt the laws where they existed.

Many local chapters of businessmen's clubs and fraternal orders excluded Jews from membership. Some Chambers of



Commerce did likewise. In Minneapolis, on the other hand, the Automobile Club abandoned a long-standing policy of excluding Jews from membership.

### *Supreme Court Decisions*

Continuing to expand its liberal interpretations of constitutional law, the United States Supreme Court handed down several decisions of far-reaching import in addition to the restrictive covenant opinions already mentioned.

In *Patton v. Mississippi* (68 S. Ct. 184), decided on December 8, 1947, the Court reiterated its condemnation of the systematic exclusion of Negroes from grand and petit juries. In *Oyama v. California* (68 S. Ct. 269), decided on January 19, 1948, the Court invalidated a vital part of the California Alien Land Law, which prohibited ownership of agricultural land by Japanese and other aliens ineligible for citizenship. The two decisions in the Oklahoma Law School case (*Sipuel v. Board of Regents*, 68 S. Ct. 299, and *Fisher v. Hurst*, 68 S. Ct. 389), issued on January 12 and February 16, 1948, established the principle that a state must admit qualified Negro applicants to law school training as soon as it admitted white students, even where no separate Negro school was in existence. In *Bob-Lo Excursion Co. v. Michigan* (68 S. Ct. 358), the Court held that the Michigan Civil Rights Law, which banned discrimination in places of public accommodation, could validly be applied to a corporation operating excursion boats between Detroit and an island located in Canadian waters.

### *Federal Communications Commission*

An important principle was established by the Federal Communications Commission in the course of its hearing of objections to the granting of a frequency modulation broadcasting permit to the *New York Daily News*. Evidence was introduced to show that the newspaper had displayed bias against Jews and Negroes in its news and editorial columns.

Although the Commission held that the charge of bias had not been sustained, it ruled that the Commission could properly "seek to determine on the basis of the applicant's previous activities whether he is likely to be fair in his treatment of racial and religious groups in the community," and that, in making such a determination with regard to a newspaper applicant, it would consider past "acts of unfairness . . . or the repeated making of irresponsible charges against any group or viewpoint without regard to the truth of such charges, and without bothering to determine whether they can be corroborated or proven." The newspaper was denied the permit on grounds other than bias, unfairness or irresponsibility.

### *State and Municipal Commissions*

Some new official and quasi-official agencies of state and municipal government were created and charged with fostering civil rights. Outstanding was the New Jersey Committee on Civil Liberties, which on April 22, 1948, submitted to the Governor a report in which it reviewed the status of civil rights in New Jersey, appraised the degree to which the citizenry of the state enjoyed or was denied equality of opportunity, and recommended the creation of a permanent Commission on Civil Rights. Some months previously, in November, 1947, New Jersey had adopted a new state constitution, the first article of which was a "bill of rights," incorporating a prohibition of discrimination against any person because of his religious principles, race, color, ancestry or national origin.

In Chicago, a municipal ordinance adopted in December, 1947, raised the Commission on Human Relations, which had existed since 1943 under executive orders of the Mayor, to the status of an official body.

### OVERT ANTI-SEMITISM

The most active of the anti-Semites was Gerald L. K. Smith. During 1947-48 Smith continued to hold meetings throughout the country, but with significantly few exceptions these turned

out to be poorly attended, unpublicized and financially unprofitable. This development followed the adoption by community relations agencies of a "quarantine" policy toward Smith. Meeting with less and less success in his meetings, Smith switched his emphasis to the publication of vicious anti-Semitic leaflets and brochures. He also continued to issue his monthly publication, *The Cross and Flag*, and his newsletter, the contents of which grew progressively more vitriolic.

At the end of 1947 Smith moved his headquarters from Detroit to St. Louis, though taking up residence in Tulsa, Oklahoma. He soon announced the formation of the Christian Nationalist Crusade, which began to hold regular meetings, attendance at which ranged from sixty to thirty persons. His staff at St. Louis included Homer Loomis, Jr., leader of the defunct Columbians, Jonathan E. Perkins, a minister and John Hamilton, who up to the middle of 1947 had been active in Boston. In May, 1948, Smith started the Patriotic Tract Society, a name under which he began the production of small leaflets, which were the size of stickers and contained brief anti-Semitic messages.

Smith lost several collaborators and supporters during the period under review, including Reverend Arthur W. Terminiello, who afterwards left the movement and was reinstated by his bishop; Elizabeth Dilling, who attacked Smith in her newsletter; and Homer Loomis, Jr., who announced his dissociation from Smith shortly after joining the latter's staff in St. Louis. Gerald Winrod's *Defender* of December, 1947, contained a notice signed jointly by Winrod, Lawrence Reilly and Upton Close advising that they had "no connection" with Smith.

George W. Armstrong, reputed oil and steel millionaire of Fort Worth, Texas, drew wide attention in 1947 by publicly announcing that he planned to use the Judge Armstrong Foundation (incorporated by him in Texas in 1945 for charitable purposes) to promote anti-Semitism through the publication of literature and subsidizing of agitators throughout the country. A prolific pamphleteer, Armstrong's latest published

writings were *World Empire* (1947) and *Traitors* (1948), both compilations of vicious anti-Semitic canards. Associated with Armstrong was General George Van Horn Moseley (ret.), who reappeared upon the anti-Semitic scene late in 1947. In 1939 Moseley was exposed by the Dies Committee as having attended a private meeting with Fritz Kuhn. Immediately after this public revelation, he had desisted from open anti-Semitic activity. Until he was supplanted by Moseley, Gerald L. K. Smith had been Armstrong's consultant.

### *Ku Klux Klan*

In the South, organized bigotry manifested itself largely in Klan-like activities, which received much impetus in 1948 from the emergence of the "civil rights" issue in the presidential campaign. Many instances of cross-burning, and several instances of intimidation and violence occurred, most of which was motivated by hatred of Negroes. Many Klan-like groups not only disguised themselves with hoods, but took different names as well. Thus, the Black Raiders took a man from his home in Atlanta and flogged him, leaving cards at the scene bearing the name of the organization. Governor Melvin E. Thompson of Georgia charged that this incident foreshadowed a series of terroristic acts by the Klan. Four men were subsequently indicted, one of whom committed suicide. Dr. Samuel Green's Associated Klans continued to meet at Atlanta, and at Knoxville, Chattanooga and Marysville, Tennessee. Nocturnal ceremonies were publicly held atop Stone Mountain, near Atlanta, at Chattanooga and elsewhere. In June, 1948, an organizational rift occurred in the Ku Klux Klan with the formation of the Original Southern Klans, Inc. at Columbus, Ga. In Miami, where one Klan unit continued to function, hooded Klansmen attended church services in June, 1947, at the minister's invitation. He was promptly warned by his congregation not to renew the invitation.

The Klan was by no means confined to the South. At Akron, Ohio, a Klavern regularly held meetings until its exposure in

1947. In 1947 the Klan attempted to resume operations under the name of American Shores Patrol in Virginia, Baltimore and Philadelphia, but the effort was publicized and failed. In California, Klansmen were active in groups bearing such names as the Great Pyramid Club, Order of Ru-Ha-Mah and The Mohicans. Despite Klan activity in both the North and South, the Klan nowhere (excepting Georgia and Tennessee) gave evidence of being more than a series of small, loosely affiliated units, and everywhere appeared to be vigorously combatted by governmental agencies, the press and the public generally.

### *Pro-Arab Propaganda*

During 1947-48, anti-Semites exploited the Palestine issue for their propaganda, and were of great assistance to the Arab cause. Their general approach was to equate Zionism and Jews generally with Communism, and to present the state of Israel as a Communist threat. They also repeated the threadbare "double loyalty" charge against American Jews. Among those actively promoting this line were Gerald L. K. Smith, Jonathan E. Perkins, Gerald Winrod and the leaders of the Anglo-Saxon movement.

### *Displaced Persons*

Another major issue which precipitated anti-Semitic canards was that of displaced persons. Representatives of all faiths and of virtually every economic grouping and political persuasion had joined in a national Citizens' Committee for Displaced Persons, which sought the enactment of liberal, non-discriminatory legislation to admit a fair share of displaced persons to the United States. Every anti-Semitic device was employed, not only by the anti-Semitic press and orators, but in Congress itself. In place of a bill proposed by Representative William Stratton of Illinois, which was warmly supported by the Citizens' Committee, Congress enacted the bill proposed by Senator Chapman Revercomb of West Virginia, which authorized the entry of 205,000 displaced persons, but

restricted the definition of the term to persons who had entered the Axis countries before December 22, 1945. Among other specifications, the bill required that 40 per cent of the visas go to DP's from the Baltic countries and Poland, and that 30 per cent of the quota be devoted to DP's who were farmers. President Harry Truman reluctantly signed the bill on June 25, 1948, motivated by humanitarian consideration for those who would benefit by it, but made the following comment in his statement: "The bill discriminates in callous fashion against displaced persons of the Jewish faith. This brutal fact cannot be obscured by the maze of technicalities in the bill or by the protestations of some of its sponsors."

### *"Sentinel" Libel Case*

On December 3, 1947, a Chicago jury awarded more than \$24,000 in libel judgments to a group of known anti-Semites, defendants in the abortive sedition trials which began in 1944 (see *American Jewish Year Book*, vols. 46, 47), who had sued the *Sentinel* for reprinting a telegram in which they were characterized as "traitors," "criminals" and "pro-Nazis." Those bringing the suit were Elizabeth Dilling, Joseph E. McWilliams, E. J. Parker Sage, George Deatherage, Ernest Elmhurst, Charles Hudson, Laurence Dennis, Col. Eugene Sanctuary, William R. Lyman, Jr. and Robert E. Edmonson. Judgments were handed down in favor of all but the last three. The defense contended that the charges of "treason," etc., were true, and offered the writings and testimony of the plaintiffs themselves in support of this contention. The jury did not construe any of this as proof of treason, and awarded damages to the plaintiffs.

### EDUCATIONAL ACTIVITIES

As in the previous year, anti-Semitism and racial prejudice were the subjects of frank discussion and serious study. The evils of prejudice and discrimination continued to be a theme widely disseminated through all the media of mass com-

munication. Civic and educational organizations, national, state and local, continued or intensified their human relations programs. Research and publication on the subject went on. The following is a brief summary of the highlights in these fields:

### *Advertising Council*

The "United America" program of the Advertising Council, launched in the spring of 1948 with the help of some of the best talent in the advertising industry, embodied newspaper and radio messages built around a three-point appeal to the American audience (1) to accept or reject people as individuals, not as members of groups; (2) not to listen to or spread rumors against racial or religious groups; (3) to speak out against group prejudice wherever and whenever it showed itself. Co-ordinated with radio "spot" announcements was a *Voice of Democracy* oratorical contest for young people, carried out under the sponsorship of Junior Chambers of Commerce with the collaboration of the United States Office of Education, the Radio Manufacturers Association and the National Association of Broadcasters.

### *Interfaith Activities*

Meeting at Seelisberg, Switzerland, in August, 1947, an emergency conference of delegates of Christian and Jewish organizations from Europe, the United States and Australia recognized in a formal resolution that anti-Semitism was a world problem to be solved only through the co-operation of all races and creeds. The conference unanimously recommended the establishment of a permanent International Conference of Christians and Jews. At the instance of Christian delegates, the conference also called for a revision of Christian religious teaching by eliminating concepts hostile to Jews. In July, 1948, the National Conference of Christians and Jews announced the final formation of the International Conference, in a meeting in Fribourg, Switzerland, attended by 150 leaders from 17 European nations.



### *Radio and Motion Pictures*

The radio continued extensive broadcasts of transcriptions of the *Let Us Forget* series. *The Eternal Light* reached a vast audience, and presented many new scripts during the year. A new series, *The World Over*, brought the message of unity to children. Several hundred stations broadcast recorded jingles entitled *Little Songs on Big Subjects*, each of which stressed tolerance and equality.

In a number of cities, radio stations carried programs based on local incidents and situations. Philadelphia continued its *Within Our Gates* series. The scripts of the Cleveland programs broadcast under the title *Inside Story* were edited to remove local references, and made available for general use or adaptation. San Francisco and Hollywood stations carried a regular series of broadcasts entitled *This Way to Unity*. WJJD in Chicago inaugurated a weekly series called *Human Rights*; WBBM, also in Chicago, broadcast *Report Uncensored* and *Democracy-U.S.A.* as sustaining programs. Station WCCO in Minneapolis produced an award-winning series of six original half-hour programs under the title, *Neither Free Nor Equal*. A number of local agencies engaging in the fight against prejudice co-operated. Other stations likewise adapted local incidents and local community problems to broadcast programs.

Among the motion pictures which contained frank portrayals and discussion of anti-Semitism were *Gentleman's Agreement*, an adaptation of Laura Z. Hobson's best-selling novel; *Crossfire*, *Open Secret*, and *Body and Soul*. *Gentleman's Agreement* won the Motion Picture Academy Award as the best picture of 1947.

Of the 16-millimeter films produced during the year in the group relations field, *Make Way for Youth* made the deepest impression. Sponsored by twenty-one co-operating organizations, the film was widely shown, and resulted in the establishment of some score of Youth Councils in as many communities.

*Scholarship and Research*

Three major publications in the period attempted to summarize the large amount of current research on problems of prejudice and intergroup tensions. In *The More Perfect Union*, Professor R. M. MacIver described prejudice, segregation and discrimination as forming a "vicious circle," and suggested that it could most effectively be breached by a concerted strategy, with the concrete social embodiments of tension—segregation and discrimination—as the first points to be attacked. *The Reduction of Intergroup Tensions*, by Robin M Williams, Jr., and *Studies in the Reduction of Prejudice*, by Arnold M. Rose, reviewed the relevant literature and, summarizing the basic assumptions or hypotheses on which research had been based, suggested approaches for further exploration. A book by Carey McWilliams, *A Mask for Privilege*, which also appeared during this period, advanced the thesis that anti-Semitism had been sustained in this country by the efforts of a dominant group to maintain a privileged position.

Important theoretical papers on action-research and on mass propaganda in the war against bigotry appeared during the period under review. Studies of the roots of anti-Semitism continued, with major studies nearing completion at two large universities.

Research continued on the problems of group interaction. A survey of social scientists' opinions showed that 90 per cent of respondents to a questionnaire believed segregation to have harmful psychological effects on the group subject to segregation, and 83 per cent saw harmful effects on the majority group.

In public opinion study, a new type of polling operation sought to determine the incidence of anti-Semitic feeling by means of small-sample, intensive polling of twelve selected communities. One of the large national polling organizations in the course of the year reported findings suggesting widespread latent anti-Semitism; there was some correspondence and discussion in the public press concerning the interpretation of the results and the adequacy of the techniques.

## RELIGION AND THE PUBLIC SCHOOLS

Climaxing a long dispute over the constitutionality of many forms of released-time practices for religious instruction of public school pupils, the United States Supreme Court in March, 1948, issued a highly important adverse decision on the Champaign, Illinois, released-time program. The specific case before the Court involved the use of public school classrooms during regular school hours for religious instruction. Language used in the majority opinion, however, appeared broad enough to sustain a constitutional attack on the validity of all released-time programs.

An *amicus curiae* brief had been filed in the case by the National Community Relations Advisory Council and the Synagogue Council of America, jointly in behalf of all their constituent organizations. A number of non-Jewish groups, denominational as well as secular, likewise had filed briefs, arguing that released time was unconstitutional, tended toward divisiveness and was incompatible with the fundamental American doctrine of separation of Church and State. The Court sustained this position.

It was immediately recognized that much further litigation would follow, in order to test the constitutionality of released-time systems that did not incorporate some of the features of the Champaign program.

In April, 1948, the Synagogue Council of America and the National Community Relations Advisory Council adopted a "Statement of Principles on Sectarianism and the Public Schools" setting forth their policy on religious manifestations in the public schools other than released time. The statement read:

1. The American democratic system is founded in large part upon ethical and moral concepts derived from the great religions of mankind. The preservation and fostering of these concepts are essential to the fullest realization of the American ideal; and their growth and development as major forces in American life should be the deep concern of every citizen.

2. Religion has always been and continues to be the central core of Jewish life. The Jewish community of America is deeply concerned with secularistic tendencies in contemporary American life, which, if permitted to grow unchecked, may work great harm to the moral and spiritual basis of American democracy. We urge all religious groups to unite in an intensified national program, designed to enroll all the children of our country in religious educational institutions of their respective faiths. We urge the religious bodies to avail themselves of all media of mass communication for this program, such as the press, radio, motion pictures, speakers' platforms, and special dramatic projects.

3. We reaffirm the position enunciated in the Joint Resolution of the Synagogue Council of America and the NCRAC on Religious Instruction and the Public School that the maintenance and furtherance of religion are the responsibility of the synagogue, the church and the home, and not of the public school system; the time, facilities, funds or personnel of which should not be utilized for religious purposes.

4. Therefore, and mindful of the dangers inherent in any violation of the traditional American principle of separation of church and state, we are opposed to religious practices or observances in the public elementary and high schools.

5. We are opposed to the use of public school premises during school hours for religious education, meetings, or worship. Where public school premises are made available after school hours to civic groups outside the school system, they should be made available on the same basis to religious groups.

6. We are opposed to governmental aid to schools under the supervision or control of any religious denomination or sect, whether Jewish, Protestant, or Catholic, including outright subsidies, transportation, textbooks and other supplies. We are not opposed to the use of any school for the provision of lunches, medical and dental services to children.

7. We are opposed to sectarian observances and festivals in the public schools. We recommend that further consideration and study be given to the presentation of the religious practices of various groups as part of the program of intercultural education.

8. We look with concern upon proposals for the integration of religion into the public school program. The Joint Advisory Committee on Religion and the Public Schools<sup>1</sup> of the Synagogue Council of America and the NCRAC is directed to continue the study of all programs and proposals in this regard.

9. All matters dealt with in this statement shall come within the purview of the Joint Advisory Committee. The Committee shall make available to local Jewish communities such guidance and direction as they may request, and local Jewish communities are urged to consult with the Joint Advisory Committee about such problems. It is realized that the methods of coping with such problems in a local community must take into consideration the local situation.

10. The Joint Advisory Committee shall include in its program a continuing examination into the problems of religion in publicly supported institutions of higher education.

## IMMIGRATION AND REFUGEE AID

*By Maurice R. Davie*

THE PERIOD UNDER REVIEW—May 1, 1947 through June 30, 1948—was marked by an increasing number of immigrant arrivals, including refugees and displaced persons, by a great expansion of the program of refugee service, and by the enactment of legislation for the admission of displaced persons.

The number of immigrants admitted to the United States, by fiscal years [ending June 30], rose from 38,119 in 1945 to 108,721 in 1946 to 147,292 in 1947. Although the number of quota immigrants admitted in 1947 was the highest since

<sup>1</sup> The Joint Advisory Committee on Religion and the Public Schools had been created in 1946 by the Synagogue Council and the NCRAC "in order to make available to Jewish communities such guidance and direction as they may request . . . and . . . to continuously study the problem . . . and . . . keep the communities advised of its findings."

1930, only 46 per cent of the permissible quota was utilized. This was because immigration was relatively slight from the countries of Northern and Western Europe to which the major portion of the total quota is assigned. The following countries exhausted their quotas: Austria, Belgium, Czechoslovakia, Finland, France, Greece, Hungary, Italy, Latvia, Lithuania, Poland, and Rumania. The quotas of Latvia and Lithuania were completely filled by displaced persons, as was most of that of Poland.

#### ARRIVAL OF DISPLACED PERSONS

Under President Truman's directive of December 22, 1945, displaced persons are given priority within the quota. The first ship carrying displaced persons arrived on May 20, 1946. By November 30, 1947, a total of 28,789 had been admitted, nearly two-fifths of them sponsored by approved welfare agencies. Ninety-three per cent of them came as quota immigrants; 5 per cent as nonquota immigrants, chiefly wives of United States citizens; and 2 per cent as non-immigrants, mainly resident aliens returning to this country, and students. Germany, Poland, Czechoslovakia, Soviet Russia, and Austria were the main countries of origin; indeed, they were the only countries sending more than a thousand each. The total number of DPs admitted up to June 30, 1948 was 36,479.

It is significant to note that since the war's end, Palestine and Great Britain have accepted more displaced persons than has the United States, and Belgium almost as many. During the period under review, Great Britain, Belgium, France, and Canada exceeded the United States in the number of displaced persons admitted.

Of the displaced persons admitted during the last half of 1947, according to a special tabulation made by the U. S. Immigration and Naturalization Service, 10 per cent were professional or semi-professional workers, 2.2 per cent farmers, 6.7 per cent proprietors and managers, 8.1 per cent clerical and kindred workers, 9.3 per cent skilled craftsmen, 11.4 per cent semi-skilled operatives, 4.6 per cent servants



and laborers, and 47.3 per cent persons with no occupation. As compared with other immigrants arriving during the same period, the displaced persons showed higher percentages of professional and semi-professional workers, proprietors and managers, skilled craftsmen, and semi-skilled operatives.

The newcomers who are the concern of the welfare agencies are not only displaced persons entering the United States under the President's directive but also refugees from all parts of the world who have been admitted on immigrant or non-immigrant (permanent or temporary) visas. It was estimated that since the arrival of the *S. S. Marine Flasher* on May 20, 1946, a total of about 38,000 Jews had come to the United States by November, 1947 and that by June 30, 1948 the number had reached approximately 46,000. Roughly half of this number came during the period covered by this article. Some of these Jews arrived as quota immigrants under the Truman directive, others as visitors, as students, or as transients on their way to countries of final destination, but most of them required service of some sort from the welfare agencies.

As compared with the pre-war refugees, most of the newcomers are survivors of concentration camps and slave labor, and are Eastern European rather than German and Austrian in origin. The great majority are destitute and few have American relatives who can assist in their support and adjustment. In general, they suffered greater hardships and deprivations than the earlier refugee group and may need assistance for a longer period of time. Few, especially among the younger members, have had vocational experience, and all need guidance in developing a sense of freedom and personal responsibility. The median age is lower than that of the pre-war refugees, but there are proportionately fewer children under 18. (The median age of all displaced persons admitted to the United States up to November 1947 is 31.9 years.) Their numbers are about equally divided between the sexes. Emotionally, these post-war refugees manifest bewilderment, anxiety, and shock, mixed with gratitude and a great desire to shake off the past and build a new life here.



The basis for issuing visas to displaced persons in the occupied zones in Europe (and since April 1947 to displaced persons in Shanghai) who do not have American relatives or friends to guarantee that they will not become a public charge is the corporate affidavit or sponsorship by an approved welfare agency. Of the 28,789 displaced persons admitted by November 30, 1947, 36 per cent were sponsored by agencies and 64 per cent by individuals, as follows:

Agency Sponsorship	Number	Per cent
Catholic Committee for Refugees.....	1,096	4
Church World Service, Inc.....	971	3
Hebrew Immigrant Aid Society.....	1,823	6
International Rescue and Relief Committee....	301	1
United Service for New Americans.....	5,039	18
United States Committee for the Care of European Children.....	1,150	4
Vaad Hatzala Rehabilitation Committee.....	26	...
Individually sponsored.....	18,383	64
Total.....	28,789	100

The American Federation of International Institutes was approved as a corporate affidavit agency in July 1947, but so far has not made use of its mandate.

Pursuant to the requirements of the corporate affidavit, the agency submits periodically to the Government a detailed report for each person under its sponsorship. If the report shows that the person is steadily employed, is self-supporting, has had no serious illness, and has not become a public charge, no action is taken on the report and the agency is automatically released from further responsibility 60 days after receipt of the report by the U. S. Immigration and Naturalization Service. In its *Monthly Review* for February 1948, the Service states: "The reports from the agencies holding corporate affidavits indicate that most of the displaced persons sponsored by the agencies have found employment and become self-supporting, so that the agency is released from responsibility."

## EXPANSION OF THE REFUGEE-SERVICE AGENCIES

A key factor in the rapid adjustment of the newcomers was the widespread support of refugee-aid programs in communities throughout the country. The leading agency in this field was the United Service for New Americans, whose program was based upon popular support through the United Jewish Appeal. Next to the American Red Cross, it was the largest voluntary social service agency in the country. Its program was the greatest ever provided in the United States for the immigration, reception, resettlement and adjustment of the foreign born. Since its establishment in August, 1946, it expanded greatly as refugee immigration increased, until by April, 1948 it had over 10,000 unduplicated cases under care, in addition to rendering numerous other services, such as assisting 5,518 individual cases in migration problems. The cases under care included 2,476 in family service, 3,288 in vocational services, 1,078 in national reception and settlement, 877 in business and loan services, 1,086 religious functionaries, and 1,231 children under its affiliate, the European-Jewish Children's Aid, Inc. The USNA budget, which was \$9,153,500 in 1947, was increased to \$13,644,673 for 1948. Approximately 85 per cent of its expenditures were for relief and relief services—food, clothing, shelter, health care, minimum household furnishings, and other essentials. The balance was for migration, vocational adjustment, and other non-relief services and for administration.

USNA provided the necessary assistance to the Jewish refugee or displaced person from the time when he first planned to immigrate to the United States until he became firmly established in an American community. It co-operated with the Joint Distribution Committee, which conducted the overseas services for the migrants, issued the corporate affidavit on behalf of USNA when required, and advanced the fare and expenses for travel. Through its Migration Department, USNA handled the domestic end of travel arrangements, advised American relatives and friends in preparing affidavits

and other documents, represented them in dealing with governmental departments on migration matters and furnished up-to-date information on immigration laws and regulations. The new arrivals were met and assisted in New York by representatives of the Port and Dock Division, at other seaports by the local sections of the National Council of Jewish Women and other local co-operating organizations.

Those who landed in New York without money, friends or relatives in the United States, and had no plans and no place to go were cared for by the Reception Shelter Division of USNA in the Hotel Marseilles. This Shelter, which operated twenty-four hours a day, cared for an average of 500 people monthly, at an estimated cost in 1948 of \$4.25 per day per client. It provided rooms, meals, essential clothing, emergency medical care and other necessities. Among the special events at the Shelter during the period under review were a Seder held in April, 1947, in which distinguished guests joined with the newcomers in celebrating their first Passover in America, and a Thanksgiving Day celebration with addresses by Secretary of Commerce Harriman and former Governor Lehman and performances by Raymond Massey, Lawrence Tibbett and other stars, all of which was widely publicized in the press and on the radio.

The newcomers who needed training or retraining and assistance in finding employment were aided by the Vocational Adjustment Department of USNA, which greatly expanded its program. In 1947 it launched a National Immigrant Vocational Training Program in co-operation with B'nai B'rith, and secured the assistance of the Women's ORT Federation in soliciting jobs. The Physicians and Dentists Unit assisted in securing internships and hospital placements. The Business and Loan Services Division in 1947 granted loans totaling \$113,645 to families and individuals to help them set up or purchase small businesses, enter professional practice, continue study, learn new trades, purchase tools, or, in co-operation with the Jewish Agricultural Society, settle on farms.

The resettlement program, which was effective in pro-

moting the adjustment of the pre-war refugees, was resumed, with main centers of activity in New York and San Francisco. By the end of 1947 about 200 newcomers were being moved out of New York each month and nearly 150 out of San Francisco. The estimate for 1948 was that an average of 400 would be resettled monthly. In addition to these assisted cases, a larger number of newcomers resettled themselves in communities throughout the country. Aided by the Community Relations Department, which in addition to its public information program rendered field service to local communities in resettlement and other immigrant-aid matters, numerous communities throughout the country actively participated in the national program of refugee aid and rendered great service, despite such obstacles as the acute housing shortage. Studies made by the Government as well as by USNA indicated that the postwar refugees were following the same pattern of ready adjustment that had been established by those who came before the war. It was reported to be common practice for the newcomers to file declarations of intention to become citizens within a few days or weeks after arrival.

Typical of the evidence from local communities regarding the adjustment of these latest arrivals was the following statement by the executive director of the Jewish Welfare Society of Philadelphia, a city which since January, 1946 has received approximately a thousand families consisting of about 3,000 persons:

We had been led to believe that the DPs were beaten and broken people who would need a relatively long period of time for their rehabilitation. Much to our amazement, however, we have found the vast majority to possess a great resiliency in being able to spring back to normal living, to put down roots in the community, to become self-supporting, responsible citizens. This quality emerges not only from a basic impulse to live again, but also from a deep appreciation of being in a great country which, above all others, offers security and opportunity for those who wish to avail themselves of so great a gift.

Space limitations will not permit a discussion of all the various types of services rendered refugees and displaced persons, but three additional activities should be mentioned.

In the latter part of 1947 a new Religious Functionary Division was organized in USNA to handle both the casework and the community relations aspects of the Yeshivah and rabbinical groups whose particular cultural, educational and professional background required highly specialized treatment in orienting them to American life. The great majority were here on temporary visas requiring regular study at specific Yeshivahs and barring them from gainful employment. The Division maintained about 250 of these orthodox rabbis, teachers and students in three congregate Yeshivah groups and about 1,000 individually, most of them in Brooklyn. The JDC indicated that about 1,000 religious functionaries and members of Yeshivah groups would come to the United States in 1948.

The work of the European-Jewish Children's Aid underwent a change after the war. The average age of the children under care was seventeen. "Chronologically most EJCA clients are young adults. Emotionally they are young children. They need to be given security and assurance, so that they may learn, in turn, to love and trust other people and to get along with them." These were children who had never had a childhood. Their formative years were spent in concentration camps or in hiding. They were not so easy to place as younger children and remained for a longer period in the Reception Center. This Shelter was operated by the United States Committee for the Care of European Children of all faiths. The cost of care for Jewish children was paid by USNA on a pro-rata basis. During the period under review about 1,200 children were under the supervision of EJCA; approximately eighty unaccompanied children per month are expected to arrive in 1948.

In July, 1947 a National Reception Unit, representing an expansion of the work of the San Francisco Committee for Service to Emigres and financed by USNA, was set up in San Francisco to provide reception, relief and resettlement

services to the several hundred Jewish refugees arriving monthly from Shanghai. This movement, which had begun a year earlier, increased after April, 1947, when the corporate affidavit of USNA was extended to include refugees from Shanghai. Many of these arrivals were in transit to other countries, some were en route to relatives or affiants in various communities in the United States, while others required resettlement. In the co-ordinated program that was developed in San Francisco, the Section of the National Conference of Jewish Women provided port and dock service and made housing arrangements; the Committee for Service to Emigres handled resettlement and, pending it, provided extended welfare service; HIAS co-operated in immigration matters; and the Jewish Council of 1933, a former refugee group, provided volunteers as receptionists, interpreters, case aides, and transportation clerks and escorts. This comprehensive program operated with extraordinary effectiveness.

The Hebrew Immigrant Aid Society (HIAS), with headquarters in New York City, carried on activities in behalf of Jewish immigrants not only in the United States but in numerous other countries as well. During the first three months of 1948 it helped 5,175 Jews to emigrate from European countries. The United States absorbed 1,305 of these emigrants. From its headquarters and from its branch offices in Washington, Philadelphia, Boston, Chicago, Baltimore, Seattle and San Francisco its workers met ships, trains and planes and gave assistance to the Jewish arrivals. HIAS also provided meals and shelter to immigrants and assisted in the preparation of documents for immigration and naturalization. In 1948 it was seeking \$4,520,000 with which to carry on its work throughout the world.

#### LEGISLATIVE ACTIVITY

Three years have now elapsed since the end of the war, and the problem of displaced persons remains unsolved. This neglect of moral obligation on the part of the United Nations,



and especially of the United States, is one of the most incredible and disgraceful phenomena of the postwar period.

Displaced persons for whom some international solution will be required number about one million, over half of whom are under United States jurisdiction in Germany and Austria. They fall into three main groups: (1) the liberated forced-labor group who were brought into Germany from Poland, Yugoslavia, and the Ukraine, (2) the Baltic group, who fled before the occupation armies of Russia in 1944, and (3) the Jewish group, some of whom were liberated from concentration camps but the majority of whom fled in 1946 from anti-Semitism in Poland. The Jewish DPs are variously estimated at from 18 to 22 per cent of the total group.

The special Subcommittee of the House Committee on Foreign Affairs, which visited DP camps during September and October 1947, stated in its published report that "most of these people, given an adequate approach to the solution of their problems, will be an asset and not a liability to the Western world," and it urged "the early admission by the United States of significant numbers of displaced persons." President Truman in his message to Congress on Jan. 7, 1948 again stressed the responsibility of the United States in finding a solution of the DP problem, and stated: "I believe that the admission of these persons will add to the strength and energy of the Nation." A campaign, spearheaded by the Citizens Committee on Displaced Persons, to obtain legislation which would admit a fair share of the DPs to the United States, received the support of leading government officials, every major newspaper, and hundreds of national business, labor, civic, veteran, and religious groups. The 80th Congress, which ended its first Session in December 1947 and its second Session in June 1948, took the following action:

Hearings on the Stratton Bill, H. R. 2910, which would admit 100,000 displaced persons a year for four years, began on June 4, 1947 and continued until the first session of Congress adjourned. The testimony, published in a 693-page document by the House Subcommittee on Immigration and



Naturalization, was overwhelmingly in favor of the bill; yet it was never reported out of committee.

The Ferguson Bill, S. 1563, sponsored by nine Senators and calling for the admission of "a fair share" of displaced persons to the United States, but without specifying the number, was introduced on July 2, 1947. No hearings were held, and it was never reported out of committee.

The Wiley-Revercomb Bill, S. 2242, was introduced on February 2, 1948. After repeated delay, it was reported, without a single public hearing, during the closing days of the session. Though it was most inadequate and discriminatory, it was passed by the Senate on June 2, 1948. This bill provided for the admission of 50,000 DPs a year for 2 years, with no carry-over of any unmet yearly quota to the following year and it contained the following limitations which appear, in actuality, to be tortuous and devious methods of closing rather than opening the doors to DPs. It required that 50 per cent of the DPs admitted must be agricultural workers, although farmers comprise only one-eighth to one-quarter of the total group of DPs. If the DPs thus admitted were to bring an average of just one dependent each, they would consume the total visas allowed. It provided that 50 per cent of those admitted must be persons coming from territories "annexed by a foreign power," presumably Russia. This refers to the Baltic group from Latvia, Lithuania, Estonia, and Poland east of the Curzon Line, who constitute only about 25 per cent of the DPs but who include most of the Protestants. It would in effect recognize the Soviet annexation of these territories, contrary to our established foreign policy. It limited eligibility to DPs who entered Germany, Austria, or Italy prior to December 22, 1945, thus excluding the majority of the Jews (estimated to number from 100,000 to 150,000) who fled Poland and Rumania in 1946 and 1947 and a number of anti-Communist Catholics coming from Yugoslavia and other Soviet-dominated countries since 1945. It restricted entrance to persons who already have assurance of suitable employment and housing. In addition to being discriminatory on grounds of religion, nationality, and oc-

cupation, the scheme was administratively unworkable. The bill was passed by the Senate with an amendment which increased the total number admissible to 200,000, and with a rider that permitted Volksdeutsche from Poland, Czechoslovakia, Hungary, Rumania, and Yugoslavia (many of whom are suspected of close association with the Nazis) to come under the German or Austrian quota.

The Fellows Bill, H. R. 6396, was introduced in the House on April 7, 1948, and was passed on June 11, 1948. More generous and less discriminatory than the Senate bill, it was a compromise version of the old Stratton Bill. It provided for the admission of 100,000 DPs a year for two years, with a carry-over from the first to the second year. Visas were allotted to the various nationality groups in proportion to their ratio to the total number of DPs. These visas were charged against future immigration quotas at the rate of 50 per cent a year until the total number should be paid back. Nonquota status was given to war orphans who are unmarried minors. The cut-off date for eligibility was set at April 21, 1947. Provision was made for granting permanent status to 15,000 DPs who were already lawfully in this country on temporary visas. Priority was given to farm laborers, physicians, dentists, nurses, household and other workers, and technical experts; also to blood relatives of American citizens or lawfully admitted alien residents. The various states were to agree on the number of DPs they would receive. Preferences under the Truman directive were eliminated. This Bill was passed by the House with one amendment, admitting 2,000 of the recent refugees from the Communist coup in Czechoslovakia.

A House-Senate conference was held on the two widely differing proposals, and a compromise measure was adopted which was accepted by the House on June 18, 1948 and by the Senate on the following day, and sent to the President for his signature. It became law on June 25, 1948. This Displaced Persons Act of 1948, resulting from hasty, last-minute action, combined the worst features of both bills, with the Senate version (S. 2242) prevailing. It allows 200,000

"eligible"\* DPs to enter the United States in the two years from July 1, 1948 through June 30, 1950, plus 3,000 homeless orphans under 16 years of age, and 2,000 Czechs who have fled their country since January 1, 1948. Except for the orphans, the law charges the DPs admitted under its provisions to future immigration quotas of their countries of origin, up to 50 per cent of the quota per year. Under this system, 50 per cent of some quotas will be mortgaged for generations. The cut-off date limits eligibility to those persons in DP camps on or before December 22, 1945, thus excluding a large majority of the Jewish DPs. Not less than 30 per cent of the DPs admitted shall have been farmers who intend to remain farmers in the United States. Not less than 40 per cent of them must be DPs "whose place of origin or country of nationality has been de facto annexed by a foreign power," that is, Balts. Other restrictive requirements include prior assurances of suitable employment and of "safe and sanitary housing." A maximum of 15,000 of the DPs in the United States on temporary visas before April 1, 1948 may gain permanent status, but only upon the approval of the Attorney General and concurrent resolution of Congress in the case of each individual applicant. Finally, Volksdeutsche or persons of German ethnic origin are allowed to compete with bona fide DPs for places under the regular quota allotment for Germany and Austria.

This compromise measure was a shock and a disappointment to all who had hoped that this country would assume world leadership in the solution of the DP problem. Four of the twelve House-Senate conferees, Senators Homer Ferguson of Michigan and Harley Kilgore of West Virginia, and Representatives J. Caleb Boggs of Delaware and Emanuel Celler of New York, refused to sign the bill, and two, Representatives Frank L. Chelf of Kentucky and Frank Fellows of Maine, signed reluctantly. President Truman denounced the bill as "flagrantly discriminatory" as he signed it "with very great reluctance," and he stated that if the Congress were still in session he would return the bill without his approval and urge that a fairer, more humane bill be passed. He

termed it anti-Semitic and anti-Catholic and a mockery of "the American tradition of fair play." The only hope was that its injustices would be rectified by Congress in the special session which was to convene on July 26. [The special session took no action.]

## PALESTINE IN THE UNITED NATIONS

### AND THE UNITED STATES<sup>1</sup>

*By Louis Shub*

THE UNITED NATIONS was concerned in the past year with a number of delicate international problems that taxed its members. None, however, proved as difficult as the Palestine problem which had been constantly on the UN agenda since April, 1947. The UN's decision on the partition of Palestine was hailed because it marked the first major agreement between the United States and the Soviet Union at a time when their relations were exacerbated in other areas. The problem of Palestine, however, also revealed the major weakness in the United Nations, i. e., the lack of the necessary force for the implementation of its decisions. Not only was Palestine the major concern of the UN, but it was likewise a major domestic problem in the United States. The American government was both roundly applauded and roundly condemned for its successive espousal and retreat from partition. The Jewish community in America was likewise preoccupied with the implications of partition as it affected the relationship between itself and the new Jewish state.

On September 16, 1947, the regular session of the General Assembly of the United Nations began its deliberations regarding the report and recommendations on the question of Palestine made by the United Nations Special Committee on Palestine (UNSCOP) on August 31, 1947. The United Nations had been continuously preoccupied with the problem

<sup>1</sup> See also article on Israel, p. 409 ff.

of Palestine, ever since the special session of the General Assembly had been called on April 28, 1947 to deal with the Palestine question.

From the time the problem of Palestine was turned over to the General Assembly, it was widely felt that this was the crucial test of the strength of the international organization. Here, the argument ran, was highlighted the dramatic conflict of interests among the great powers: Great Britain would not voluntarily give up strategic Palestine, lying at the eastern end of the Mediterranean and close to the oil fields of the Middle East; Russia would at all costs seek to expedite the evacuation of Britain from this strategic area; and the United States, which through its Truman doctrine sought to prevent the encroachment of communism in Greece, would not permit Russia to use Palestine as a springboard for further expansion in the Middle East. Events of the past year bore out this prediction, and it is within this frame of reference that one can understand properly the deliberations at the UN sessions on Palestine.

It was Great Britain herself who on April 2, 1947, asked the UN to call a special session of the General Assembly on Palestine. The General Assembly acted quickly in sending out the United Nations Special Committee on Palestine (UNSCOP), a body representing eleven neutral nations, to investigate the problem of the Holy Land.

### *UNSCOP Report*

UNSCOP's members agreed unanimously that the British mandate should be terminated as soon as practicable, but they split over specific plans for Palestine's future. The majority (the representatives of Canada, Czechoslovakia, Guatemala, the Netherlands, Peru, Sweden and Uruguay) recommended that Palestine be divided into separate sovereign states—one Jewish and one Arab—to become completely independent on September 1, 1949. During the interim period Great Britain would continue to administer the country under the UN, perhaps with the assistance of other countries.

The minority (the representatives of India, Iran and Yugoslavia) recommended the creation of a federalized Palestine, including Jewish and Arab states having the power of local self-government.

The Arabs naturally reacted negatively to both proposals. The first official Zionist reaction was expressed in a resolution adopted by the Zionist General Council meeting in Zurich on September 3, 1947, which read in part as follows: "The Council notes with satisfaction that a substantial majority of the United Nations Special Committee on Palestine recommended the early establishment of a sovereign Jewish state. The territory proposed is a minor part of the territory originally promised the Jewish people on the basis of its historic rights . . . . There are other features of the proposal which require careful examination." The Council found the federation plan "wholly unacceptable." Advocates of binationalism voiced their disapproval of the partition report, as did their ideological opposites, the Revisionists, who continued to clamor for all of Palestine, and Transjordan as well.

The members of the UNSCOP remarked that their report was only a working paper and that "ultimately it will be the great powers that will decide what shall be done." With the latter statement uppermost in the delegates' minds, the General Assembly awaited the statements of Palestine policy by the Big Three, as the fifty-seven-member Ad Hoc Committee of the Assembly met to examine the UNSCOP report.

Prior to the actual deliberations of this Ad Hoc Committee, the United States revealed its position through a guarded statement made by Secretary of State George C. Marshall, in which he said that the United States would give "great weight" to UNSCOP's majority report on partition. The statement was generally considered pro-Zionist. Counter pressures set in immediately and Secretary Marshall, in his capacity as host at a private luncheon for the chiefs of the five Arab delegations to the UN, was reported to have assured them that the United States still maintained an open mind on Palestine.

Deputy Foreign Minister Andrei Vishinsky of Russia made



no reference to Palestine, and a prediction concerning the Russian position rested solely on a statement made by Andrei Gromyko in the special Spring Assembly session, to the effect that in the event the conflict between Arab and Jew made a binational state impossible, Russia would support partition. Thus, as previously indicated, the voting in the Assembly was merely waiting to be swayed by the positions soon to be enunciated by Russia and America during the respective meetings of the Assembly and the Ad Hoc Committee.

### *Policy Statements of British, Arabs and Jews*

The relative insolubility of the Palestine problem, "which however must be made soluble" (in the expression of the chairman of the UNSCOP, Justice Emil Sandström), was soon evident in the conflicting views expressed by the three major interested parties, the British, the Arabs and the Jews.

The opening shot was fired by Great Britain's Secretary of State for the Colonies, Arthur Creech-Jones, who stated that Britain endorses, "without reservation, the view that the mandate should now be terminated." He then made the following major points, which later proved to be the cardinal stumbling block in the implementation of the future UN decisions: (1) Britain will not try to "prevent the application of a settlement recommended by the Assembly"; (2) Britain will act to carry out an Assembly recommendation on one condition—agreement between Jew and Arab—because the British are not prepared alone to undertake the task of imposing a policy in Palestine by force of arms; (3) if the Assembly recommendation is unacceptable to either Jews or Arabs, Britain will make plans for an early withdrawal of British forces from Palestine, and some alternative authority will have to implement the recommendation.

With this the British unequivocally rejected any role in any future implementation of the partition plan, since it was known in advance that the Arabs were not amenable to any such proposal. This was proved when Jamal el-Husseini, representing the Arab Higher Committee, declared that the



Palestinian Arabs were "solidly determined to oppose with all the means at their disposal any scheme that provides for the dissection, segregation or partition of their tiny country." He called for the establishment of a free and independent Arab state in the whole of Palestine. The Arab position was a consistent "No!" to partition, Jewish immigration and a Jewish state.

In contradistinction to Arab inflexibility, Dr. Abba Hillel Silver, chairman of the American section of the Executive of the Jewish Agency for Palestine, pledged acceptance of the proposed partition of the Holy Land and declared that the Agency would "assume this burden as one of the sacrifices intended to find a way out of the present intolerable impasse."

The divergent attitudes of belligerence and compliance towards the United Nations adopted by the two parties was presaged by the following statements:

Husseini: The United Nations is not competent and cannot legally dictate to it [Palestine] the form of its government . . . . An Arab state in the whole of Palestine [must] be established.

Silver: We favor an international authority under the United Nations to supervise and insure the implementation of [the majority recommendation].

### *Preliminary Debate in the Ad Hoc Committee*

With this background, the Ad Hoc Committee of the General Assembly of the United Nations began its general debate on October 3. The preliminary verbal skirmishing that followed found Uruguay and Panama favoring partition, while Lebanon and Iraq reaffirmed the stand taken earlier by the spokesman of the Arab Higher Committee. Karel Lisicky, the Czechoslovak representative, made a cardinal point that later proved prophetic, when he warned the Committee that unless an international force were instituted responsible directly to the United Nations, some other great power or powers must be persuaded to take the responsibility for enforcement.

That the partition solution would receive the ultimate sanction of the Assembly was adumbrated by the first policy statements issued by the United States and the USSR, in which they gave their support in principle to partitioning the country into Arab and Jewish states. Herschel V. Johnson, in his declaration on October 10, stated the following: "The United States delegation supports the basic principles of the unanimous recommendations and the majority plan which provides for partition and immigration." He also stated that certain geographical modifications should be made, such as placing Jaffa in the Arab state, because it was predominantly an Arab city.

On October 13, the USSR, in a statement by Semyon K. Tsarapkin, announced its stand: "The majority plan is under the present circumstances the one which could be better put into practice." Moreover, the Soviet delegate emphasized that the Palestine mandate should be terminated as soon as possible. This statement was regarded as an expression of Russia's desire that Great Britain abandon her strategic position in the Middle East which later ran through all Soviet discussions on the Palestine question.

The accord between the United States and the USSR on Palestine heartened the United Nations considerably, for this marked the first agreement between the Big Two in a major area of contention.

### *Subcommittees*

During two weeks of general debate, the following countries joined the United States and the USSR in supporting the partition of Palestine: Poland, Guatemala, Czechoslovakia, Sweden, Peru, Haiti and Canada. The proponents of an independent undivided Palestine included the representatives of Pakistan, Egypt, Syria, India, Iran and Afghanistan. On October 22 the Ad Hoc Committee set up two subcommittees for further examination of the partition and unitary state proposals. On November 10, as anticipated, subcommittee I of the Ad Hoc Committee on Palestine agreed on

proposals to implement measures which might be recommended by the General Assembly for partitioning Palestine into Jewish and Arab states, while subcommittee II on November 10 proposed that a unitary independent Palestine be established. Following the conclusion of its debate on the two subcommittees' reports, the Ad Hoc Committee first defeated the report of subcommittee II by a sixteen to sixteen vote, with twenty-three abstentions. The Committee then voted on subcommittee I's report—the partition plan—and it was adopted by a vote of twenty-five to thirteen, with seventeen abstentions. These decisions were transmitted to the General Assembly, which debated three more days before ending seven months of exhaustive study by the UN on the question of the future government of Palestine.

### *Acceptance of Partition*

In the Assembly's final debate the representatives of the USSR and the United States voiced strong support for the partition plan. Andrei A. Gromyko maintained that all alternatives to partition were unrealistic and impractical, since the Arabs would not co-operate with the Jews in Palestine. Most important in Mr. Gromyko's arguments was the conclusion that the partition plan was in accordance with the purposes and principles of the United Nations, particularly that of self-determination. The latter point was extremely important, because it constituted the essence of the Arab argument against partition and had also served the Russians in their previous anti-Zionist position.

Herschel V. Johnson, admitting imperfections in the plan, felt that it was "the best possibility of attaining, in a future foreseeable to us now, a peaceful settlement in Palestine." He described the partition plan as genuinely a United Nations plan, involving action on the part of the main organs of the organization—the General Assembly, the Security Council, the Trusteeship Council and the Economic and Social Council—and on the part of member states. With the co-operation

of these organs and the member states, the partition plan would bring about a solution to the Palestine problem.

After considerable parliamentary maneuvering and a last minute attempt to return the whole problem to the Ad Hoc Committee, the partition plan was adopted thirty-three to thirteen, with ten abstentions. The vote was: in favor of partition: Australia, Belgium, Bolivia, Brazil, Byelorussia, Canada, Costa Rica, Czechoslovakia, Denmark, Dominican Republic, Ecuador, France, Guatemala, Haiti, Iceland, Liberia, Luxembourg, Netherlands, New Zealand, Nicaragua, Norway, Panama, Paraguay, Peru, Philippines, Poland, Sweden, Ukraine, South Africa, Uruguay, USSR, the United States and Venezuela; against: Afghanistan, Cuba, Egypt, Greece, India, Iran, Iraq, Lebanon, Pakistan, Saudi Arabia, Syria, Turkey and Yemen; abstaining: Argentina, Chile, China, Colombia, El Salvador, Ethiopia, Honduras, Mexico, United Kingdom and Yugoslavia; absent: Siam.

### *Summary of Partition Plan*

The partition plan contained the following major features: the establishment of a five-member assembly commission which would progressively assume the administration of Palestine during the transitional period until the actual establishment of the states; provision for seaport and hinterland in the future Jewish state to provide facilities for substantial immigration by February 1, 1948; the establishment of a provisional council acting under the commission, to assume full control over matters of immigration and land regulation by April 1, 1948; independent Arab and Jewish states to come into existence October 1, 1948; Jerusalem to be placed under a special international regime operating under the Trusteeship Council.

The reactions of the contending parties to the decision were as might have been expected. Dr. Abba Hillel Silver, speaking for the Jewish Agency, among other things stated the following: "The Jewish people will be forever grateful to the nations which contributed to the decision. We are especially

appreciative of the leadership provided by the United States and the Soviet Union, and are happy that, in the solution of the Palestine problem, these two great powers worked harmoniously together." The reply of the Arab League members in the Assembly was summed up by Emir Feisal al-Saud of Saudi Arabia, who said: "Today's resolution destroys the charter and all previous covenants." Herschel V. Johnson of the United States stated with cautious optimism that "the General Assembly's action on the Palestine question demonstrates that the United Nations is capable of dealing forthrightly with urgent international issues."

Judging by the American press, the partition decision obtained largely by the efforts of the United States was popular with the American people. *The New York Times* declared on November 30 that "it is the best decision which that great agency of world opinion was able to discover, and we trust that it will have the willing compliance of the two peoples whose future it involves." *The New York Herald Tribune*, commenting on partition in its December 1 editorial, remarked that "the final vote in the General Assembly in the United Nations, approving the partition of Palestine by a little better than the requisite two-thirds vote, represents one of the few great acts of collective statesmanship which our shattered postwar world has been able to achieve." *The Philadelphia Inquirer* declared that the vote for partition marked "the most likely solution of the tragic problem of Palestine, for new hope is offered hundreds of thousands of harassed and homeless Jews throughout the world." Editorials of a similar nature were recorded throughout the United States, and all of them expressed the hope that all parties would comply with the decision.

### *Appointment of Palestine Commission*

There was considerable misgiving about the future of the plan owing to the reiterated attitude of strict neutrality taken by Great Britain. Sir Alexander Cadogan restated the position of Great Britain, to the effect that his government would

not allow its troops or administration to be used to enforce a decision which was not accepted by both parties in Palestine. The new Palestine Commission, consisting of five members from Denmark, Czechoslovakia, Bolivia, the Philippines and Panama, was charged with implementing partition, without clarification of its powers and authority. From the beginning, the projected partition timetable could not be met.

### *Lag in Partition Timetable*

The General Assembly had proposed a schedule of Jewish immigration at the rate of 6,500 a month, which was to replace the old schedule of 1,500 a month, by February 1, 1948. When questioned about this by the Palestine Commission, the Mandatory Power replied through Sir Alexander Cadogan that the United Kingdom intended to maintain its present immigration policy until the mandatory administration had been terminated. He stated further that the opening of a Jewish seaport to an unlimited number of Jewish immigrants and to the possibly unregulated importation of arms would "undoubtedly produce a most serious deterioration of the security situation in Palestine with incalculable effects upon the maintenance of the mandatory administration." Sir Alexander also informed the Commission that ships carrying unauthorized Jewish immigrants would be prevented from going to Tel Aviv and landing there in the period between February 1, 1948 and the termination of the Mandate.

It was also quite apparent that the date of April 1 on which a provisional government was to be set up could not be met, because of Britain's refusal to permit the United Nations Commission to come to Palestine until May 1—two weeks before Great Britain intended to terminate the Mandate.

### *Reports of Palestine Commission*

In concluding its first progress report, the Commission pointed out that on the basis of information given it by the Jewish Agency and the United Kingdom, the situation in regards to security and civil authority was more likely to



deteriorate than to improve. The Commission touched the heart of the whole Palestine problem when it declared that it envisaged the possibility of a complete collapse of security and administrative services, "unless adequate means are made available to the Commission for the exercise of its authority." The Commission realized that undertaking the study of such matters as the limitation of boundaries, selections of provisional councils of government and negotiations regarding economic union was perfectly futile, unless serious attention was devoted to the security problem, "with particular reference to the possible need for an international force in the implementation of the recommendations of the General Assembly." With this in mind, the Commission declared its intention of preparing a special report dealing with the key problem of the means of enforcement. On February 18, this report was submitted to the Security Council, with a stern warning that the moment the present Mandate came to an end on May 15, Palestine would be a scene of "uncontrolled widespread strife and bloodshed, unless an international army can take prompt and effective action." This prediction was based on the fact that 2,778 persons had been killed or injured since the announcement of the partition in the UN Assembly on November 29, 1947. The Commission pointed out that on February 6 the Arab Higher Committee informed it that "not a single Arab will co-operate with any commission which proceeds to Palestine." The Arab Committee concluded with the statement that "the only way to establish partition is first to wipe them [the Arabs] out—man, woman and child."

The Commission felt particularly frustrated because Great Britain refused to permit it to build up and arm Jewish militia in Palestine prior to its surrender of the Mandate.

### *Debate in Security Council*

Thus the Palestine Commission threw the problem of Palestine back into the arena of debate, only this time it became the property of the Security Council, which alone was in a position to effect the implementation of the partition



plan. As in the debate of the General Assembly, the feeling prevailed that the positions taken by the Big Three would be decisive. Britain's Colonial Secretary, Arthur Creech-Jones, stated that Britain would not oppose the creation of an international police force for Palestine, while both Russia and the United States, which were the strongest advocates of partition in the Assembly, did not indicate the nature of their program. Prodded by thirty Republican members of the House of Representatives led by Jacob K. Javits for a statement with respect to the enforcement of the partition of Palestine, Secretary Marshall stated on February 14 that "it is not possible for this government to determine in advance the steps which may be necessary to carry out such a decision." Thus, considerable indecision prevailed in United States government circles prior to the meeting of the Security Council on the special report of the Palestine Commission, requesting the establishment of an international army for Palestine.

It should be pointed out that there was considerable pressure being brought to bear upon the State Department to lift the embargo on the shipment of arms to the Jews in Palestine, to enable them to defend themselves and maintain a degree of order under which the United Nations Palestine Commission could carry out the partition plan. This course was reported opposed by those in the State Department who believed that American sale of arms to the Jews would provoke the Arabs and merely encourage them to make an all-out attack on the Jews before the arms shipment could favor the Jews. The same members of the State Department whose position was represented by Loy Henderson, long an opponent of Jewish aspirations and an adviser of the State Department on problems in the Near East, are also said to have feared that this might interfere with American supplies of oil from the Middle East. They likewise felt that if America sent troops to Palestine, Russia would insist upon sending an equal number, and might try to use them to get a permanent foothold in the Middle East.

On February 24, 1948 the Security Council began its

debate on the use of force in Palestine. Mr. Austin's speech on that date was not definitive. According to his reasoning, the Security Council did not have the authority to enforce a political settlement, but did have the authority to use armed force if it found that a danger to peace existed. If the Council, continued Mr. Austin, found that armed force was necessary to maintain international peace which might be endangered by Palestine, then the United States would be ready to consider such action. After fruitless debate over technicalities and procedural matters, a decision was finally reached calling upon the Big Five to consult privately and to report back within ten days with "recommendations which the Council might give to the Palestine Commission with a view of implementing the resolution of the General Assembly."

### *Trusteeship Proposed by Austin*

Britain dissociated herself from the group which met five times between March 5 and 19. The meetings were marked by wrangling and hard feelings. Over Russian objections, the United States tried to renew consultations between the Jews and Arabs to seek a new solution. To Andrei A. Gromyko's charge that the United States was trying to scuttle partition, Mr. Austin issued a sharply worded denial. On March 19 the Security Council convened to hear the Big Four report. Mr. Austin, first of the Big Four to speak, began by recommending that the Security Council "is determined not to permit the existence of a threat to peace in Palestine." At this point he asked for an intermission to permit the big powers to make another effort to agree on a recommendation. Their efforts failed once more, and later that afternoon Mr. Austin issued the statement which was commonly characterized as the reversal of partition by the United States. He recommended the following: (1) that the plan to partition Palestine into Arab and Jewish states by October 1 be suspended; (2) that all necessary steps be taken—including the employment of armed forces if necessary—to stamp out the fighting in the Holy Land; (3) that

an immediate special session of the General Assembly be called; (4) that the General Assembly set up a temporary trusteeship for the Holy Land, presumably by May 15, to maintain the peace and give Jews and Arabs further opportunity to agree.

Here, Trygve Lie, Secretary General of the United Nations, pointed out that the trusteeship proposal had been considered and abandoned by the UNSCOP, because it felt that it would take more troops to impose a trusteeship than to impose partition, and that there would be both Jewish and Arab armies to fight. He asked Mr. Austin whether the United States would be prepared to send troops to administer the trusteeship. To this Mr. Austin replied that: "The United States of course is ready to back the United Nations decision." Virtually every press release on this story was headed "U. S. Abandons Partition," or some similar phrase.

The United States proposal was termed by Dr. Silver of the Jewish Agency a "shocking reversal of the former position taken by the United States." David Ben-Gurion, chairman of the Jewish Agency for Palestine, stigmatized the United States' abandonment of partition as surrender, and rejected a United Nations Palestine trusteeship "even for the shortest time."

Andrei Gromyko declared that the United States proposals had nothing in common with the Assembly's resolution and were a contradiction in terms.

Secretary of State Marshall defended the new United States policy with regard to Palestine as the only way to prevent bloodshed after the British withdrawal. He added that every possibility had been explored before he recommended this course to the President.

The United States reversal was met with a general protest by both Jewish and non-Jewish circles. The *Washington Post* stated in an editorial on March 23, 1948, that all efforts in the State Department and outside it seemed to be dedicated to the task of junking the UN decision. "All the folderol from February 24 on was an American maneuver to scuttle partition, and it added farce to tragedy." Said

the *Chicago Sun*: "Our government has finally dropped the pretense that it still favors partition—the solution which our delegates so vigorously pushed through the UN General Assembly last Fall." Editorials in similar vein appeared throughout the American press.

Jewish circles generally protested this reversal on the part of the American government, and the American Zionist Emergency Council, representing all major Zionist bodies in the United States, selected April 8 as a day of mobilization and prayer in protest against the abandonment by the United States of the partition plan. The Jewish War Veterans held a protest parade in New York City on April 4. Protest meetings were likewise held by the Union of Orthodox Rabbis, the Synagogue Council of America, the Rabbinical Assembly of America, and the Agudas Israel.

The hue and cry which generally greeted the Austin statement forced President Truman to state that the United States vigorously supported the plan of partition, but was temporarily abandoning it "because the partition plan cannot be carried out at this time by peaceful means." The President stressed "that the trusteeship does not prejudice the character of the final political settlement, but would only establish the conditions of order essential for a peaceful solution." Mr. Truman also indicated that the United States was prepared to enforce trusteeship if the United Nations agreed to such a proposition.

As previously indicated, the Palestine picture cannot be properly understood unless viewed within the frame of reference of the rift between the western and eastern blocs. That this rift was instrumental in influencing the decision of the United States, and especially that of President Truman, is evident from the report Secretary Marshall gave to a closed session of the Senate Foreign Affairs Committee on March 23, to explain the United States shift on partition. The following reasons were adduced:

- a. There was fear of a substantial deployment to the Near East of large bodies of Russian troops.
- b. The United States feared the presence of Soviet troops

in any area because past experience had revealed that once the Soviet troops entered an area of occupation they did so with the intent to stay on.

- c. Greece and Turkey would be fearful of having Russian troops so near their borders; moreover, Arabian oil fields were officially held essential to the United States and to the entire European Recovery Program.
- d. Russian intervention could conceivably lessen the security of the western democracies in the basin of the Mediterranean.

It was generally believed that the sole purpose of the trusteeship proposal, in the light of these arguments advanced by Secretary Marshall, was to prevent the Soviet Union from entering Palestine through a force set up by the Security Council. For while the Soviet Union could exercise her power of veto in the Security Council, she had been boycotting the Trusteeship Council for thirteen months, maintaining that it had been improperly established. However, Russia forestalled this maneuver of the United States by joining the Trusteeship Council on April 25 and naming Semyon C. Tsarapkin to fill the twelfth chair of that Council. This reversal by Russia cleared the way for Soviet participation in any measures taken in Palestine.

The Secretary General set April 16 for the convoking of the special session which the United States had requested.

### *Debate in the Special Session of the Assembly*

Dr. Jose Arce of Argentina was elected president of the special session which met on April 16 in a somber atmosphere. The consideration of the question of a future government of Palestine was handed over to the political committee, which conducted a general debate preceding the usual detailed examination. Mr. Austin repeated the new trusteeship proposition and stated: "The United States is willing to undertake its share of responsibility for the provision of police forces which are required during the truce and a temporary trusteeship, along with other members who may be selected by the General Assembly."

Mr. Gromyko, voicing a strong protest against the Austin proposals, declared that the United States reversal of its position could only be explained as action "dictated by the oil and military and strategic interests of the country." Trusteeship, in his opinion, would merely leave Palestine, whose peoples were ready now for independent existence, a semi-colony.

Thus for the first time Palestine was the subject of open debate as an east-west issue. Other nations were cautious in their evaluation of the American proposals, primarily because the issue of enforcement still remained integral to any solution. The Guatemalan representative, Dr. Jorge Garcia Granados, estimated that 150,000 soldiers would be needed to enforce trusteeship and asked where they were to come from, when a mere thousand could not be obtained for Jerusalem. He also expressed the view that many countries opposing trusteeship would refuse to supply funds for it.

Considerable time was consumed in seeking to overcome procedural snags, particularly the USSR's blocking of the attempt by the United States to submit its working trusteeship draft proposal to the Trusteeship Council.

When it was evident that no progress would be made in the debate on the trusteeship proposals, the British representative, Arthur Creech-Jones, proposed on May 3 that a temporary provisional regime for Palestine under the United Nations be set up as a neutral authority which would conduct further mediation and work toward a final solution.

This proposal, too, made no headway, and on May 15 the General Assembly had gathered for what was to be its final meeting, when news reached the UN that the Jewish State of Israel had come into being by virtue of an Israeli Declaration of Independence, proclaimed by the members of the National Council representing the Jewish people in Palestine and the Zionist movement of the world. It should be noted that in the proclamation the Jewish state in Palestine was declared established "by virtue of the natural and historic right of the Jewish people and the resolution of the General Assembly of the United Nations." Moreover, the



boundaries were approximately the same as those recommended by the United General Assembly in its partition decision.

### *Recognition of Israel by President Truman*

More startling than the anticipated proclamation of independence was the fact that only a few moments afterwards the United States gave de facto recognition to the state of Israel, through the following announcement by President Truman: "This government has been informed that a Jewish State has been proclaimed in Palestine and recognition has been requested by the provisional government thereof. The United States recognizes the provisional government as the de facto authority of the new State of Israel." A month later, an agreement was reached for the exchange of diplomatic missions with the state of Israel. James G. MacDonald was named as this country's first diplomatic representative to Israel, and Eliahu Epstein was designated by the Government of Israel as its representative to the United States. Arab representatives angrily denounced the United States and called the move a shameless betrayal.

Immediately following his recognition of Israel, President Truman held a long consultation with Dr. Chaim Weizmann, President of Israel.

The special session of the General Assembly then adjourned until the next regular session in September 1948 leaving the status of Palestine as follows: (1) Legally, the partition resolution of November 29, 1947, still stood; (2) the provisions of the partition resolution which established Jerusalem as an international enclave under the United Nations Trusteeship Council were still valid; (3) responsibility for keeping the peace remained with the Security Council, the agency charged with that function under the United Nations.

### *Arrangement of Truce by Mediator*

The Assembly however, before adjourning, did pass a resolution to send a mediator to the Holy Land to arrange a



truce and carry on public services. Previous attempts had been made to end hostilities — all were unsuccessful. On April 1, an appeal was made by the Security Council for a cessation of all violence; on April 17 a call for a general truce was again made by the Security Council; on April 23 a commission was appointed to assist in the implementation of the truce; a cease-fire order for the Walled City was issued in Jerusalem on May 2; and on May 22 there was another cease-fire request. Finally, on May 29 the Security Council passed a resolution for a four weeks' truce that was to "bring about a cessation of hostilities in Palestine without prejudice to the rights, claims and position of either Arabs or Jews." The mediator, Count Folke Bernadotte of Sweden, formally notified the Arab states and the provisional government of Israel that the effective date and hour for the commencement of a cease-fire and truce would be June 11 at 6:00 A.M. On June 9, he received unconditional acceptances of his proposal from all the interested parties, and thus the United Nations brought to a successful conclusion its efforts to bring temporary peace to the Holy Land.

No decision was made with respect to the relationship between the Special Municipal Commissioner for Jerusalem, Harold Evans, who had been appointed on May 13 by the Secretary General, and the United Nations mediator for Palestine, Count Folke Bernadotte. Considerable hope was held out for the possibility of extending the truce into an enduring settlement. Count Bernadotte was given much latitude in interpreting the provisions of the truce. He succeeded in establishing the first international police force of the United Nations, consisting of forty-nine men whose chief job was to patrol the vital Tel Aviv-Jerusalem road to see to it that the Arabs allowed food to get through, and that Israeli elements did not smuggle arms into the Holy Land. The United States Government provided four C47 transports to patrol the Palestine coast and check on the arrival of ships carrying immigrants and supplies.

The Soviet-American conflict intruded itself when Russia requested the right to send five military observers to Palestine.

On June 8, Mr. Gromyko declared at a meeting of the Security Council that he deemed it "essential to state that the USSR is prepared to send observers to Palestine, together with some other powers which are directly concerned, with a view to carrying out the functions provided for in the resolution of the Security Council on May 29." But the resolution introduced to this effect was defeated by the Security Council. The previously expressed opposition of the United States to the presence of Soviet troops in the Near East was extended to apply to even a limited number of Soviet officials.

After succeeding in obtaining a peace generally observed except for occasional violations, Count Bernadotte undertook to lay a basis for a final solution of the Palestine question. Unofficial releases of this plan indicated that the Count sought to create a "dual state with an Arab-Jewish central council to co-ordinate foreign policy, defense and economics." His plan contained a considerable revision of the partition plan, insofar as it gave Jerusalem and the Negev to the Arab state, and proposed that the Arab part of Palestine be absorbed by Transjordan. The last was an attempted concession to King Abdullah of Transjordan, who had for a long time been contemplating this enlargement of his domain. Despite these concessions to the Arabs, they rejected the plan in a refusal to recognize the existence of any Jewish state, regardless of its size. As this was written, the official four weeks' truce had come to an end and hostilities had been resumed.

#### THE AMERICAN SCENE AND PALESTINE

Palestine was unquestionably the foreign issue uppermost in people's minds during the past year. This was indicated when a survey of incoming mail to the White House and the State Department during the week end of June 11 revealed that about 200,000 letters and wires had been received from all sections of the United States, supporting, criticizing, or inquiring about the Administration's Palestine policy.

At least one half of the mail received dealt directly with the question of partition, with nearly all of the correspondence characterized as "pro-Jewish." The lifting of the Palestine arms embargo was also strongly advocated. On the day following the United States reversal on partition, the State Department received a total of 30,000 letters and telegrams protesting this action.

### *Reaction of Major Jewish Organizations to Partition Decision*

Palestine certainly was the almost exclusive preoccupation of the major Jewish organizations in the United States. The decision to establish a Jewish State in Palestine generally received the acclaim of most Jewish organizations, Zionist and non-Zionist, with the former holding huge victory rallies throughout the country following both the United Nations' November, 1947 resolution and the proclamation of the State of Israel in May, 1948.

The American Jewish Committee, which had supported the partition program for Palestine since August, 1946, expressed satisfaction with the United Nations decision, and reiterated this stand at its forty-first annual meeting, at which it also requested that the United States take the initiative in the United Nations to create an international police force in Palestine, and urged that the embargo on weapons for the Yishuv be abolished. Meyer Steinbrink, National Chairman of the Anti-Defamation League of B'nai B'rith, said: "Establishment of a Jewish State means life and dignity for thousands of our fellow Jews who have faced only death and degradation." He also added his belief that "the new state will help to eliminate antagonism between Jews and non-Jews in many parts of the world, and deprive anti-Semites in this country of fuel to feed the fires of anti-Semitism." Speaking for the National Council of Jewish Women, Mrs. Joseph Welt, its president, termed the United Nations action "a necessary part of any program that will enable the Jews of the world to rebuild their lives in freedom and security," but she pointed

out that "it is not a completely permanent answer to all the problems that face world Jewry today."

### *Controversy re: Dual Loyalties*

The American Council for Judaism did not give its blessings to the new Jewish state and, with the reversal of partition, came out for trusteeship, though this involved the sending of American troops, a move the Council for Judaism had greatly deplored when this was considered to aid in implementing partition.

The establishment of the State gave rise to a number of internal problems within the general Jewish community, such as the problem of dual loyalties, the question of the future of the Zionist movement in America, as well as the future structure of the World Zionist Organization. On the first problem particularly the American Jewish Committee engaged in indirect polemics with the American Council for Judaism. In a definitive letter to *The New York Times* on January 19, 1948, Judge Joseph M. Proskauer, president of the American Jewish Committee, made the following declaration: "The Jews of America suffer from no political schizophrenia. Politically we are not split personalities, and in faith and conduct we shall continue to demonstrate what the death rolls of our army on many a battlefield have attested, that we are bone of the bone and flesh of the flesh of America." He pointed out that "there can be no political identification of Jews outside of Palestine, whatever government may there be instituted."

### *Definitions of Relationship Between American Jews and Israel*

Judge Proskauer's definition of "political schizophrenia" was generally acceptable in most Jewish circles and was affirmed by the declarations made by a number of Zionist spokesmen at whom the charges of dual loyalty were aimed. Thus, before the convening of the fifty-first annual conven-

tion of the Zionist Organization of America in Pittsburgh in July, 1948, Emanuel Neumann, its president, made the following statement at a press conference: "Zionism never considered as Jews only those who settled in Palestine. However, whereas the Zionist movement until now was preoccupied with Palestine, in the future it will have to devote its energies to Jewish life all over the world. Changes in the Constitution of the Zionist Organization of America will be needed, and it may even be necessary to change the name. The Jewish Agency, which was created under the Mandate, is ceasing to exist politically and legally, and even the terminology of Zionists and non-Zionists is dated. It is also questionable whether the various Zionist parties have a place now in Jewish life."

The question of the relationship between the Jews of the United States and those in Palestine was a subject of discussion at numerous Jewish conferences. Thus, on June 23, 1948, Rabbi Philip Bernstein, speaking before the Central Conference of American Rabbis in Kansas City, Missouri, stated that "the trend and direction must be toward complete dissociation of non-Palestine Jewry from the political affairs of Israel. On the other hand, the government of Israel must scrupulously avoid the giving of instructions to other countries." Rabbi Bernstein further envisioned a change in emphasis of the whole Zionist movement in the United States from political to cultural, spiritual, and philanthropic action.

### *Rift in American Council for Judaism*

The proclamation of a Jewish state on May 15 created a rift in the Council for Judaism when one of its founders, Rabbi Louis Wolsey, declared that the Council had outlived its usefulness and should dissolve itself immediately. In answer to Rabbi Wolsey, the Council declared that it would continue its existence in order to seek the integration of Jews into American life, because, in Rabbi Elmer Berger's words, "We are convinced that this necessary integration cannot be accomplished as members of a separatistic national group

with national interests in a foreign state." Others to resign from the Council were Rabbis Leo Franklin and Joseph Rauch, of Detroit and Louisville respectively, charter members of the Council.

Rumors that the American Council for Judaism would be dissolved if partition were realized became current as early as October 1947, and were then scotched by its president, Lessing J. Rosenwald, who declared that the Council will continue to work for a "program to assure that Jews in this country do not permit themselves to be led by Jewish national interests."

### *Annual Convention of ZOA*

At the 1948 convention of the Zionist Organization of America, where Dr. Emanuel Neumann was re-elected president, the Committee for Progressive Zionism, led by former ZOA Presidents Stephen S. Wise, Solomon Goldman, Edmund I. Kaufman, Louis Lipsky, and others, sought to obtain larger representation in the Executive Committee of the ZOA. Failing to do so, they walked out during the election session.

In addition to seeking greater representation, the Committee for Progressive Zionism condemned the leadership of the ZOA as dictatorial, and opposed to labor and liberal movements in Palestine. To counteract these charges, the administration acceded to a strong condemnation of the Irgun Zvai Leumi and to the endorsement of the 1918 Pittsburgh platform, generally considered a liberal document, as a guide for ZOA policy.

It is impossible at this time to evaluate the seriousness of this rift; it is not certain whether the Committee for Progressive Zionism will function independently or will remain as a "loyal opposition."

### *New Zionist Agencies*

Several changes took place in the American Zionist scene. The Hebrew Committee of National Liberation, established

in the United States in 1944 by Peter Bergson, moved its headquarters from Washington, where it had established an embassy, to Paris, partly because of "a deterioration of American traditional friendship for the Hebrew liberation movement." However, the American League for Free Palestine, which had operated closely with the Hebrew Committee of National Liberation as a revisionist "front," continued to serve as a fund-raising agency for the Irgun in the United States. This fund raising was done in defiance of the United Jewish Appeal and was loudly condemned by its chairman, former Secretary of the Treasury, Henry Morgenthau, Jr., who termed such action a stab in the back of Israel. This internecine quarrel was reflected in the American press when Mr. T. O. Thackrey, publisher of the New York *Post*, refused to take any advertisements from the American League. This conflict also resulted in a peaceful "attack on" Israeli government officials in New York by sixty khaki-clad members of Brith Trumpeldor, supporters of the Irgun.

A new Zionist agency known as Americans for Haganah appeared on the American scene and engaged in obtaining aid and support for the forces of Haganah in Palestine from non-Jewish as well as Jewish sources. Originally this group was sponsored by Haganah proper, but with the formation of the Israeli State it became an independent American agency. It came into conflict with the American Zionist Emergency Council, and Dr. Silver, as spokesman for the American section of the Jewish Agency, called for its dissolution. His authority to do so was challenged by Americans for Haganah, who contended that the Agency had become obsolete with the termination of the Mandate.

However, the Americans for Haganah finally agreed to a dissolution, but with this announcement indicated that a new organization with similar principles, Americans United for Israel, would replace it. This new group intended to take over the functions of a number of agencies engaged in the collection of materials for Palestine that have mushroomed on the American-Jewish scene in the past year, much to the confusion of American Jews.



### *New Anti-Zionist Agency*

There also appeared a new anti-Zionist body known as the Committee for Justice and Peace in the Holy Land. It maintained that extreme "Zionist pressure here . . . with its insistence on separate Jewish nationalism" was "causing danger of disruption of our national unity and is encouraging anti-Semitism." (*The New York Times*, June 18, 1948.) This new committee contained on its board William Phillips, former Under-Secretary of State, Virginia Gildersleeve, former Dean of Barnard College, and Lawrence H. Smith (Rep., Wis.).

### *Political Implications of State of Israel on American Scene*

Of considerable interest was the controversy that took place when Dr. Israel Goldstein accepted a special citation to the state of Israel from the *Churchman*, a Protestant magazine. His action was particularly surprising to official Zionist circles because Major Aubrey Eban, Israeli delegate to the United Nations, had previously declined, in order to steer clear of "American domestic controversies"—this being a reference to the refusal by United States Secretary of State, George C. Marshall, to accept an award from the magazine. Dr. Goldstein was roundly criticized for this by the Jewish Anti-Communist League, headed by Rabbi Benjamin Schultz, who branded the *Churchman* a communist front and considered Dr. Goldstein's move an acceptance of Communist support that would embarrass the state of Israel. The Labor Zionist Organization of America was also highly critical of Dr. Goldstein's action, claiming it was politically irresponsible in view of Major Eban's action. Dr. Goldstein pointed out in rebuttal that he accepted the citation "as an American citizen, registering his personal appreciation of a friendly gesture on the part of a group of fellow Americans who honor Israel."

The political implications of the state of Israel for the Jews of the United States were evidenced in an interesting sidelight. On June 3 it was reported in *The New York Times* that Dr. Judah L. Magnes, Chancellor of the Hebrew University of

Palestine, registered as a foreign agent representing the Ihud movement, seeking the establishment of a binational state in Palestine.

Equally interesting was the question that arose as to whether the Israeli flag ought to be flown together with the American flag by Jewish organizations. It was reported that the Jewish Agency did not reply to this question when it was put to it by a Chicago Jewish club, but the Zionist Emergency Council of New York replied in the affirmative; a comparatively minor problem, but representative of a new type of problem to be anticipated.

### *Political Parties and Palestine*

Palestine was naturally important as an American political issue, and throughout the year there was almost unanimous support of the original Administration policy on partition and equally vehement criticism of the reversal of the American position on partition. President Truman's recognition of the State of Israel was applauded, and the Republican party on June 23, 1948 stated in its convention platform:

We welcome Israel into the family of nations and take pride in the fact that the Republican party was the first to call for the establishment of a free and independent Jewish commonwealth. . . . Subject to the letter and spirit of the United Nations Charter, we pledge to Israel full recognition, with its boundaries as sanctioned by the United Nations, and aid in developing its economy.

The Democratic presidential convention endorsed the President's action, stating on July 14:

We pledge full recognition to the State of Israel . . .

We approve the claims of the State of Israel to the boundaries set forth in the United Nations resolution of November 29 and consider that modifications thereof should be made only if fully acceptable to the State of Israel.

We look forward to the admission of the State of Israel to

the United Nations and its full participation in the international community of nations.

We pledge appropriate aid to the State of Israel in developing its economy and resources.

We favor the revision of the arms embargo to accord to the State of Israel the right of self-defense. We pledge ourselves to work for the modification of any resolution of the United Nations to the extent that it may prevent any such revision. We continue to support, within the framework of the United Nations, the internationalization of Jerusalem and the protection of the holy places in Palestine.

The Progressive party, headed by former Vice-President Henry A. Wallace, lent its support to the partition program and during the period of the "reversal" staged large campaign rallies in protest. It was generally conceded that the vacillating administration policy on Palestine led to the election of a Wallace candidate to the House of Representatives in the 24th Congressional District in the Bronx, New York. The voters were said to have been disturbed because of the embargo on the shipment of arms to Palestine and were also said to have been apprehensive lest the President fail to take the lead in backing an international army to enforce partition.

The platform of the Progressive party, adopted on July 24, 1948, included the following statement:

The Progressive party demands the immediate *de jure* recognition of the State of Israel.

We call for admission of Israel to the United Nations.

We call for a Presidential proclamation lifting the discriminatory arms embargo.

We demand recognition of the borders of the State of Israel as determined by the United Nations partition plan.

We urge that the United States take the lead in calling for economic and diplomatic sanctions against nations guilty of or abetting aggression against Israel.

We support the prompt extension to Israel of generous financial assistance without political conditions.

We oppose any attempt to interfere with Israel in its sovereign right to control its own immigration policy.

We call upon the United States Government to provide immediate shipping and other facilities for the transporta-

tion of Jewish displaced persons in Europe who desire to emigrate to Israel.

We support within the framework of the United Nations the internationalization of Jerusalem and the protection of the holy places.

Following the position taken by the Soviet Union, the Communist party generally supported partition unreservedly. Support of the partition plan was always allied with vehement opposition to the Marshall Plan. Typical is the following statement issued by P. Novick, editor of the *Freiheit*, Yiddish Communist newspaper: "Since we are dealing with a capitalist government of a capitalist state (United States), which is led by Wall Street imperialism, playing a role altogether different from that of the USSR...we must fight against American imperialism, against its coveting of Palestine, against the intrigues that stem from the Marshall Plan." Throughout the year Communist "front" organizations held a number of meetings on Palestine at which the USSR was invariably praised and American foreign policy attacked.

The Nation Associates, headed by Freda Kirchwey, also took an extremely active role in the fight for partition, and sent several memoranda to President Truman, Trygve Lie, Secretary General of the United Nations, and members of the Security Council. In its latest memorandum on June 21 of this year, the Nation Associates accused the State Department, and Loy Henderson, head of the Near East Division of the State Department particularly, of "anti-Jewish prejudices." It also charged that the State Department was engaged in an effort to whittle down the area of the Jewish state to the size of a "Vatican City."

#### SUPPLEMENT—SUMMER, 1948

THE SUMMER OF 1948 found Palestine laboring under an uneasy truce, with both the Jews and the Arabs submitting charges of violation by the other side to the Security Council.

On June 11, a UN-sponsored four-week truce came into effect. Under the terms of that truce the fighting fronts were stabilized, neither side was permitted to import war mate-

rials and the UN Mediator for Palestine, Count Bernadotte of Sweden, was permitted to halt immigration into Israel if the immigration seemed to give Israeli forces a military advantage.

The Mediator tried to effect a permanent settlement, but again failed. On July 9, 1948, the war was resumed and the UN Security Council was called into session. In reporting to the Council, the Mediator enumerated certain stark facts of the Palestine situation which he considered fundamental and inescapable; namely, that the Arabs opposed partition, the establishment of a Jewish state and Jewish immigration; and that the Jews were determined to have partition, defend the state they had established and keep the gates open to immigration. He considered the immediate end of the use of force essential to any eventual peaceful settlement.

Thereupon the Security Council adopted a resolution on July 15, 1948, ordering the warring parties "to desist from further military action, and to this end to issue cease fire orders to their military and to their para-military forces."

Arab and Jewish authorities cabled prompt compliance with the Security Council orders to desist from military action by July 18, 1948. No date for the termination of the truce was set and an uneasy status quo, shattered by occasional gun fire in Jerusalem and elsewhere, prevailed.

Several other problems other than the truce came before the Security Council. High on the agenda was the problem of the Arab refugees scattered in Arab countries and the Arab-controlled parts of Palestine. Count Bernadotte submitted resettlement proposals on July 28, 1948, to Moshe Shertok, Foreign Minister to the provisional government of Israel. He pointed out that the return of large numbers of refugees during the war should not prove disadvantageous to Israel from a military point of view, since the existing truce was of indefinite duration.

Shertok in reply pointed out that the serious plight of the Arab refugees was a consequence of the refusal of the Arab League to recognize Israel, and could not be con-

sidered apart from the general settlement. As long as a state of war existed, the provisional government was not in a position to readmit "on any substantial scale the Arabs who had fled."

Notwithstanding this reply, Count Bernadotte cabled the Security Council that he was taking active steps to develop a program of action designed to give prompt aid to Arab refugees. He also enlisted the aid of the United States by cabling directly to Secretary of State Marshall to send immediate supplies to aid the Arabs.

On August 16, the Mediator submitted a plan to the Secretary General for taking steps to aid the Arab and Jewish refugees in and around Palestine. He noted that he was empowered as Mediator to invite the assistance of specialized agencies such as the International Red Cross and other organizations of a humanitarian and non-political character in promoting the welfare of the inhabitants of Palestine. This proposed program of relief was synchronized later with the plans of the International Committee of the Red Cross and the League of Red Cross Societies, which developed a working plan for relief in the whole Middle East.

Still another problem connected with the Palestine question was that of the Jewish refugees detained on Cyprus. This question was discussed by the Security Council at some length on August 13, 1948. Aubrey Eban, representing the provisional government of Israel, declared that Great Britain did not possess the right to exclude men of military age from entering Palestine, for the Security Council had provided that in the event that men of military age were admitted, the government concerned would undertake not to mobilize or submit them to military training. Immigrants from Cyprus, he said, should not be subject to unilateral bans. The immigrants should be free to move, subject to the same supervision that had been agreed upon regarding immigrants to other localities.

Thus the UN remained occupied with the problem of Palestine. The whole problem of Palestine was to be placed on the agenda of the new session of the General Assembly,

beginning September 21, 1948, which would have to concern itself with the immediate problem of the recognition of Israel as a member nation, which it had requested in a memorandum submitted to the Security Council on August 17, 1948. The memorandum noted that failure to act on the application to be submitted would leave an indeterminate and uncertain political atmosphere for another full year. There was little doubt that recognition of Israel by the United Nations would place the UN's stamp of approval on its decision of November 29, 1947, to partition Palestine.



# Review of the Year: Foreign

## SOUTH AMERICA

By M. Senderey

### POLITICAL SITUATION

IN ANALYZING THE POLITICS of South America, caution and a constant awareness of South American peculiarities are necessary. Otherwise, what is in reality a consistent development may seem to be incomprehensible and full of contradictions.

#### *Argentina*

Argentina is an excellent illustration of the impossibility of applying conventional terminology in defining the political character of South American regimes. Thus, the first two years of the presidency of General Juan D. Perón, whom many observers had believed to be ambitious to establish a dictatorship of the fascist variety, passed without excessive damage to democracy. While it is true that some persons complained of strong pressure against the opposition and actual persecution of its press, the opposition remained unmolested in Parliament and continued to criticize the government and appeal to public opinion. The last parliamentary elections were carried out with unusual propriety and an absence of fraud. The government party won, but it is an old proverb in Argentina that "the sheriff's horse always wins." Parliament passed a law granting political rights to women, and the law was being carried out. The Communist party enjoyed legal existence, which was not true in neighboring Chile and Brazil.

*Economic Conditions*

While the purchasing power of the peso continued to fall and the cost of living to rise steadily, the government imposed controls on rents and the price of necessities, and in general attempted to combat the high cost of living by pension funds, paid vacations of from ten to thirty days, a yearly bonus of a month's salary, unemployment compensation, etc. Social legislation was at the time of writing better than it ever had been before in Argentina, and the same was true of the standard of living of workers and white-collar employees. The railroads and telephone services had been nationalized, the export industry was almost entirely in the hands of the government and aviation and the merchant marine had been expanded. This trend toward nationalization encountered difficulties, but that was unavoidable.

By and large, despite a few incidents, the Jewish community had little cause for complaint. The use of Yiddish was still forbidden in public assemblies, but this was neither a law nor even an administrative order; it was only a police measure, and exceptions were made for visitors from abroad and occasional local speakers; the Yiddish press, theatre and radio were unaffected. A number of Jews were dismissed from their government posts, especially in the educational system, but other Jews were appointed to offices of some importance. The secretary general of the Ministry of the Interior, for example, was a Jew. All this, however, did not prevent the occasional planting of explosives in buildings housing Jewish organizations, such as political parties (the Revisionists), clubs (the Maccabees), schools (Baron de Hirsch), synagogues (the Congregación Israelita), or even the imposing new offices of the Jewish Agency for Palestine.

Jewish school activities were unhindered; so was anti-Semitic propaganda, which remained constant. The police advised the sponsors to cancel the Luna Park mass meeting called to celebrate the United Nations partition decision of November 29, 1947; their good advice was perforce taken.

On the other hand, the police allowed an even larger meeting in the Parco Retro to celebrate the proclamation of the state of Israel on May 15, 1948, and they did not forbid the spontaneous street festivities, accompanied by singing and dancing, although the required official permission had been neither requested nor granted. The Argentine government had not yet adopted any definite position on the Palestine question at the time of writing, although a motion was presented before Congress to welcome the state of Israel, and the Socialist party arranged a formal meeting in honor of the occasion.

On August 20, 1948, General Perón, in the company of his wife, Dr. J. Bramuglia, the Minister of Foreign Affairs, and other highly placed persons in the government, came to attend the ceremonies at the laying of the corner stone of the OIA (Argentine Jewish Organization), a Jewish branch of the Perónist party. On this occasion the president declared that discrimination on account of race or religion was contrary to the Argentine tradition of hospitality, and promised that he would not tolerate it.

### *Chile*

In Chile, there was an increase in anti-Semitism. One of the contributing factors was the government's attacks on Jewish immigrants who entered Chile before and during the war ostensibly as farmers, but instead proceeded to establish themselves in the capital. Another factor was the propaganda of the Chilean Arabs, which brought about a change in the pro-Zionist position of the government, whose president, Gabriel Gonzales Videla, was vice-president of the World Christian Committee for Palestine. The anti-Semitism sometimes took violent forms, such as the bombing of Jewish institutions. Thus, on February 3, 1948, the Circulo Israelita, the largest Jewish institution in Santiago, was damaged by an explosion. Despite these events, however, the Jewish community did not feel itself particularly endangered.

*Brazil*

In Brazil, there was an improvement in the Jewish situation. The importation of Yiddish newspapers from abroad was once more permitted, as were local Yiddish publications, and the attitude of the Brazilian government to the Palestine question at the United Nations session of November, 1947, was considered very encouraging. Nevertheless, Brazil had not yet recognized Israel. On the unfavorable side was the burning of a Jewish institution in Porto Alegre on April 25, 1948, under rather suspicious circumstances.

*Other Countries*

In Uruguay, the freest country in South America, the past year was a tranquil one for Jews. In Paraguay, on the other hand, the Jewish community was affected economically by the civil war, though not as Jews. In Colombia, the insurrection in Bogotá at the time of the Pan-American Conference (April, 1948) brought suffering to the Jewish community, though here again Jewish issues were not involved. Fifty-eight Jewish businesses were set on fire and eighty-two pillaged, and the total damage was estimated at twelve million Colombian pesos.

After an encouraging beginning by the government which followed the pro-Fascist dictatorship of General Villaroel (1945), the Jewish community was shocked during the past year by an official decree ordering an investigation into the funds held by the "Semites" who had entered Colombia since 1947. Several Jewish institutions protested this decree.

*Pan-American Conference*

The Pan-American Conference will probably be regarded as marking an important stage in the actual Jewish attainment of equality of rights in Latin America. It is true that the Conference produced only a declaration of human rights and did not provide for a formal convention, much less an

international court at which offending governments could be arraigned. But the very declaration itself was a major achievement, though its effect would probably be largely moral. It might curb the appetites of the various local anti-Semitic groups, and incline the governments to pay rather more attention to these groups than they have in the past. Representatives of organizations concerned with the defense of Jewish rights were present for the first time at this Conference.

### *Immigration*

Although the large majority of South American governments was favorably disposed towards the existing Jewish communities, they showed no eagerness to have the communities grow through large-scale immigration. Traditionally, immigration policy throughout South America had been based on the principle of economic selectivity; that is, encouragement had been given to the immigration of such elements as were judged capable of contributing to industrial and agricultural, not commercial, progress. In practice, this had been further restricted to favored rural immigrants, and had consequently worked to the disadvantage of Jews, who were primarily an urban group. In recent years, the principle of selectivity in immigration policy had begun to include racial and religious criteria. At the time of writing, it was primarily Christians and "Aryans" who were admitted, though a baptismal certificate usually sufficed to clear immigrants of the onus of "non-Aryan" birth.

Control over the immigration of Jews was exercised with particular severity. To reconcile this fact with the official doctrines of democracy and tolerance, the rationalization was advanced that an excessively swift growth of the Jewish population might tend to increase anti-Semitic sentiments among the population as a whole. The result was that immigrant visas were granted to very limited classes of Jews: close relatives of citizens, skilled laborers who could show an employment contract and persons with technical skills of

which there was a shortage in the native labor force. In a few countries, notably Paraguay and Ecuador, exceptions were made for Jews who promised to engage in agriculture.

It naturally followed, therefore, that while the total immigration could be measured in the tens of thousands, Jewish immigration was a matter of hundreds. Argentina was the most important country of immigration in the entire continent, but one to which it was very difficult for Jews to immigrate. During April, May and June of 1948, a number of illegal immigrants were arrested, but were set free and allowed to remain in Argentina at President Perón's order.

Ecuador continued to be one of the few countries which kept its doors open to Jewish immigrants, although there were some exceptions during the past year. There was also a large Jewish exodus from this country. One fourth of the Jewish community recently emigrated to other countries, principally the United States, leaving a void which was soon filled by new immigrants, who came mainly from Eastern Europe and Shanghai.

#### INTERNAL DEVELOPMENTS

In 1947-48 the Jewish communities of South America achieved significant results in internal organization and the strengthening of Jewish life.

The development of air transport greatly facilitated intimate contact among the South American Jewish communities and between South America and Israel, North America and Europe. As a result, local Jewish life was enriched by the visits of many Jewish communal leaders and workers from abroad. Among the visitors from North America were Dr. J. Shatzsky and B. Sherman (Yiddish Scientific Institute); G. Bloom (National Jewish Welfare Board); Professor Morris Fishbein; B. Zukerman and Dr. N. Goldman (World Jewish Congress); M. Yagupsky (American Jewish Committee); and M. Adelbaum and Rabbi J. Rosenblatt (Mizrachi). From Israel came Moises A. Toff, Under Secretary for Latin

American affairs, who in the course of his visit addressed the Uruguayan Parliament.

The struggle for the establishment and the defense of the state of Israel served to unify the Jewish communities of the various countries of Latin America and to give them a strong sense of identification with Jewry as a whole. In Argentina, it was possible for the first time to have a united campaign for Palestine and for the relief and rehabilitation of the surviving victims of Hitlerism. This campaign won the support of every section of the Jewish community, including the major Jewish institutions, such as Haganah, Hebrew Immigrant Aid Society, the Joint Distribution Committee, Keren Hayesod (Palestine Foundation Fund), Keren Kayemeth (Jewish National Fund), American ORT Federation and the World Jewish Congress. The example of the American United Jewish Appeal was a major factor in bringing about the united campaign in Argentina. The goal of the united campaign in Argentina was set at fifty million pesos. At the time of writing, receipts were exceeding expectations, and most observers believed that unified fund raising would continue to prevail in the future. Unified fund raising for Palestine had been instituted in Uruguay, Brazil, Chile and a number of other countries, and the likelihood was that this was a precursor of unified campaigns for overseas needs in general throughout Latin America.

It was also reasonable to expect that unity in the face of overseas needs would have the effect of promoting greater unity in domestic matters. In Argentina, an effort was made to establish a co-ordinating body for all communal institutions. Two conferences were held (one in September, 1944, and one in August, 1945) for the purpose of discussing the organization of a country-wide community council. The effort failed, but eventual success was probable. There was a considerable improvement in the relations among the Sephardic, Ashkenazic and German-speaking Jews, due mainly to the common desire to support the state of Israel. Thus, the important Sephardic congregation of Yesod Ha-Dat, whose members were mostly of Aleppan origin and the



most pious of the Sephardim, chose as its rabbi Amram Blum, an Ashkenazi.

The year 1947-48 also saw efforts to establish communal organization on a continental scale. South American conferences were held by the World Jewish Congress, the General Zionists and the Labor Zionists. The World Jewish Congress held its conference in Buenos Aires from June 29 to July 2, 1947; the General Zionists met in Montevideo from November 8 to 11, 1947, and the Poale Zion-Zeire Zion (Labor Zionists) in Montevideo from May 29 to June 2, 1948. Plans were proposed and resolutions adopted to engage in activity throughout the South American continent. These were the beginnings of what might prove to be a very important development.

Progress was also to be seen in the cultural life of the South American communities. The Jewish school system was everywhere strengthened, and a new school opened in Bogotá, Colombia. Of institutions of higher Jewish learning, there were four in Argentina, two in Brazil, two in Mexico and one in Chile; there were indications that they would continue functioning. In Buenos Aires the Hebraica organization, analogous to the Young Men's Hebrew Association, opened an institution for higher general and Jewish education, and also organized a Jewish choral group. A similar choral group, known as Ha-Zamir, was active in Rosario, the second most important Jewish community in Argentina. Considerable Yiddish and Hebrew cultural activity took place in Buenos Aires. There were two Jewish book publishing firms in Argentina: Dos Poylishe Yidntum ("Polish Jewry"), for books in Yiddish, and Israel, for books in Spanish; both continued to function actively. A few books in Hebrew also appeared. Some non-Jewish publishing firms issued a few books of Jewish interest in Spanish, translated from Yiddish or other languages. Among the books translated from Yiddish into Spanish were several by Sholom Asch (*East River*, *Motke the Thief*, *The Nazarene*, *The Apostle*, etc.); Sholom Aleichem (*Motel Pesy*, *the Cantor's Son*); D. Bergelson (*Absolute Justice*); an anthology of stories by Bergelson and others

(*The Blood of Your Brother Abel*); I. J. Singer (*The Family Carnovsky*). Argentina was the book-publishing center of the Spanish-speaking world, and Jewish books in both Yiddish and Spanish were sent from Argentina to all of South America and beyond. Special mention must be made of the publication of a Spanish Bible, a reissue of the well-known Ferrara Bible, for which thanks must be given to the Buenos Aires Estrellas firm, owned by German-speaking Jews only recently arrived in Argentina.

The first Argentine celebration of Jewish Book Month took place in Buenos Aires from August 17 to September 17, 1947. Yiddish and Hebrew books were displayed, as well as books in Spanish and English with Jewish content. The celebration was modeled after that in the United States, and the National Jewish Welfare Board and the Central Jewish Cultural Organization of New York were in great measure responsible for its success in Argentina. The Buenos Aires Yiddish Scientific Institute had an interesting exhibition, entitled "Destruction, Resistance and Reconstruction." The theme was the tragedy of European Jewry and its hopes and strivings for the future.

In Montevideo, Uruguay, the foundation stones were laid for two new schools and one cultural center—that of the Herzl School and the Tschernichovski Town Kindergarten on June 9, 1947; that of the Sholom Aleichem School on June 29, 1947. In Chile the Jewish school system made progress, and the local Yiddish newspaper, *Dos Yiddishe Vort*, formerly a weekly, was soon to appear daily.

A distinct contribution to Jewish cultural life was represented by the immigration of a few Jewish intellectuals who survived the Eastern European catastrophe. Among the most talented intellectuals were Simha Sneh, author and poet, as well as a great number of artists from Europe.

It is appropriate to mention here, as an element of strength in Jewish life, the erection of monuments in memory of the Jewish war martyrs. Such ceremonies took place in the cemeteries of a number of Argentine cities, as well as in the capital cities of Uruguay, Brazil, Chile and Peru.

A special Argentine delegation was present in Warsaw on April 19, 1948, at the unveiling of the monument on the former site of the ghetto. The delegation represented all South American Jewry.

This review cannot close without mentioning the support of Latin American countries for the state of Israel. Of the thirty-three countries which voted for partition at the UN (November, 1947), thirteen were Latin-American: Bolivia, Brazil, Costa Rica, Ecuador, Guatemala, Haiti, Nicaragua, Panama, Paraguay, Peru, Santo Domingo, Uruguay and Venezuela. Of the seventeen countries that had recognized Israel (as of August 21, 1948), eight were Latin-American: Costa Rica, El Salvador, Guatemala, Nicaragua, Panama, Paraguay, Uruguay and Venezuela. Dr. Jorge García Granados of Guatemala and Prof. Enrique Rodríguez Fabregat of Uruguay, both members of UNSCOP, the United Nations Special Committee on Palestine, were among the most important pro-Jewish spokesmen at the United Nations.

## MEXICO

*By Adolfo Fastlicht*

THE VERY YOUNG Jewish community of Mexico, numbering approximately 20,000, has already given evidence of a great vitality. During the past year, the various Jewish societies and organizations within the Republic of Mexico were intensely active.

### *Anti-Semitism*

During the year 1947-48, though the number of Jews in Mexico was small and their activities beneficial to the public, there was an intensification of anti-Semitism, due to

the activities of two dangerous political groups, the Sinarquists (*Sinarquistas*), and the Gold Shirts (*Dorados*). The Sinarquists numbered 300,000 and were heavily represented in the interior of the country, particularly in the Central Zone of Mexico. The Gold Shirts were active in the large cities.

In 1947-48 the Sinarquists turned to the many Mexicans working in the southern part of the United States, particularly California, and attempted to organize them along fascist lines. They had a military hierarchy and were highly disciplined. In addition, there were important concentrations of Sinarquists in the cities of Morelia and Leon: 40,000 marched in a military parade in the former, and 20,000 in the latter. During 1947-48 the Gold Shirts gave signs of incipient activity. They published numerous anti-Jewish handbills, and organized a public meeting on Sunday in a Jewish business neighborhood. Fortunately, the Anti-Defamation Committee was able to intervene and halt their provocations. The general press published both pro and anti-Jewish articles. The weeklies *Omega* and *Hombre Libre* in particular distinguished themselves by anti-Semitic attacks. Both received substantial encouragement.

Particularly important in the Jewish press were the Yiddish newspapers *Der Veg*, *Die Stimme* and *Freivelt*. The four-year-old monthly magazine *La Tribuna Israelita* was deserving of special mention; it was considered among the most important publications in Latin America, was circulated throughout Mexico and the Latin American republics, and distributed special leaflets describing great figures in Jewish history. *La Tribuna Israelita* published several booklets which it distributed over all the South American continent. Among them were: *Los Catolicos y los Judios* ("Catholics and Jews") and *Los Judios en la cultura hispanica* ("The Jew in Hispanic Culture").

There was also an increase of activities in the field of radio. Weekly programs set up were: *Vidas Dramaticas: Los que trabajaron por la humanidad* ("Dramatic Sketches: Those Who Worked for Humanity") and *Galeria musical* ("Musical Varieties"). Both programs were broadcast for

half an hour over an important station to a large audience. A news bulletin service with six to eight-minute broadcasts nightly was also organized.

At the Mexican government's annual Book Fair, the Jewish community put on a special forty-five-minute show in the Book Fair Theater. This program consisted of Jewish music and a specially written fifteen-minute sketch. The entire show was broadcast over several networks.

The first permanent chair in the Hebrew language and culture in the entire continent was established in 1947-48 in the National University of Mexico, which is the oldest on the continent. With the appointment of Zeilik Shifmanovic to this chair there were now two Jewish professors at the National University: Shifmanovic and Jose Silva, professor of economics and social sciences since 1937.

### *Communal Activities*

The most notable event of the year for the Jewish community was the sponsorship by the government of a group of school buildings known as the Albert Einstein Secondary School. Accepting the invitation tendered by the government of Mexico to build a Jewish school, the Central Jewish Committee of Mexico (*Comité central israelite de Mexico*) appointed a special committee, presided over by Max Shein and Arthur Wolfowitz, which supervised the construction of the buildings, costing more than \$500,000. President Miguel Alemán was present at their dedication. Studies began with a registration of three classes of 2,250 students. In addition, the Ladies' Auxiliary of the Central Jewish Committee sponsored a nursery which it donated to the Mexican government.

### *Zionism*

With regard to the state of Israel, activities in Mexico were quite intensive. In July, 1946, an Emergency Palestine Committee was set up by approximately forty of the commu-

nities and organizations in the Republic. This Committee organized press conferences, sometimes with the aid of the Mexican Pro-Palestine Committee presided over by Alfonso Francisco Ramirez, member of the National Supreme Court. They gave many interviews to the newspapers and over the radio, and organized meetings and conferences both for the Jewish community and the general public.

The Emergency Committee organized a moving ceremony celebrating the proclamation of the state of Israel in a large theater in Mexico City. Similar ceremonies were held in smaller cities in the interior.

### *Census*

A new activity organized by ADC was the commercial and industrial census of the Mexican Jews. All the communities collaborated; especially helpful were the communities of Nidhe Israel, the Menorah, the German Jewish community, the Emuna, the Hungarian Jewish community, the Sephardic community and the Aleppo and Damascus (Syrian) communities.

## GREAT BRITAIN

*By William Frankel*

NO JEWISH COMMUNITY had a tranquil year. The Anglo-Jewish community was no exception, for the past year was a critical one. During that period Britain was again the target of violent criticism for its administration of Palestine. The situation created soul-searching internal conflicts within individual Jews and within the Jewish community, and it helped to produce a resurgence of anti-Semitism throughout Great Britain. Last year anti-Jewish riots, albeit on a limited scale, took place on this island for the first time in recent history.

These then are the two basic subjects to be considered in any account of British Jewry during the year—Palestine and anti-Semitism.

*Palestine*

The beginning of the year under review coincided with the 1947 conference of the British Labor party. The failure of the Labor party to implement its election pledge on the subject of Palestine was common knowledge, and the Labor party had been under bombardment both inside and outside the country for its defection. At the 1947 Conference, as in previous years, a resolution was moved by the delegate of the British Section of the Poale Zion, which was affiliated with the Labor party, requesting the Government to act in the spirit of the Labor party's pre-election declarations on Palestine. Mr. Bevin in replying said: "There is nothing in the Mandate which would warrant me or the British Government taking a step to deprive the Arabs of their rights, of their liberties or of their land . . . I can understand the Jews. It is really war,



you know, between Jewry and the Gentiles." The resolution was sidetracked, and Foreign Secretary Bevin upheld.

Throughout the year it became apparent that Mr. Bevin, piqued at Jewish obstinacy in refusing his kind of settlement and annoyed by the violence of American personal criticism, no longer had an open mind on this subject. His manner, as well as his words, when replying to a debate or question on Palestine, left no doubt as to where his antipathy (if not his sympathies) lay.

There was a revealing episode at a great Veterans Reunion which was held at the Royal Albert Hall in London. In the course of his speech, Mr. Bevin paid tribute to the Arab contribution to the war effort; to his utter astonishment and chagrin, there was a roar of derisive laughter from the assembled veterans who had had personal experience with the Arab "contribution," particularly in North Africa.

At the 1948 Labor Party Conference in April, Palestine was again discussed. This time, however, there was no resolution, but the Poale Zion delegate again appealed to British labor to keep faith with its thirty-year-old tradition of sympathy with the Jewish cause. Mr. Herbert Morrison, in replying, made a moderate and soothing speech without, however, indicating any change of Government policy.

It was rather remarkable as Mr. Maurice Edelman, M. P., pointed out that: "Mr. Bevin and Palestine were kept from each other at Scarborough [the locale of the Conference] with all the gingerly stratagem used to keep a divorced couple from meeting at a party."

British Jews who have taken an interest in Jewish affairs have been weighed down by the difficulty of their position. On this vital issue practically the whole community was opposed to the government, each individual asserting his democratic right to criticize. On the other hand, unrestrained criticism from the United States was often deeply resented. Occasionally, British Jewry could truthfully say that the government had been misrepresented, but there could be no defense of incidents like that of the *Exodus*, which intro-

duced a new malevolent note into British handling of the Palestine situation.

The Jewish Fellowship was perhaps the only organization which remained consistently anti-Zionist; in general, the Jewish community in Great Britain was united in its opposition to the Palestine policy of His Majesty's Government. Possible repercussions on their own position in Great Britain did not deter the Board of Deputies, the Anglo-Jewish Association and many other important groups from publicly proclaiming their support of the Jewish cause in Palestine, while at the same time condemning terrorist excesses. In this affirmation the Anglo-Jewish community was in the company of a significant, though temporarily powerless, number of truly liberal elements in British public life.

The strain under which British Jewry had been laboring these last few years accounted for the almost universal sigh of relief when Britain announced that on May 15, 1948, she would give up the Mandate. A letter to the London *Times* of May 14, signed by many of the eminent names in the community, gave expression to the gratitude of Anglo-Jewry for Britain's early sponsorship of the Jewish National Home. Similar sentiments were uttered by Professor Selig Brodetsky at the Board of Deputies and by Mr. Leonard Stein on behalf of the Anglo-Jewish Association. After May 15, contrary to expectations, the aggression of what came to be called "The Anglo-Arab Legion" gave rise to new reason for condemning Britain's Palestine policy. This event, stirring up as it did high passions, killed at birth the attempt to improve relations with the British government.

### *Anti-Semitism*

Nobody in Anglo-Jewry could have anticipated during the war against Fascism that within two years following that war, Fascism would again play a public role.

At the end of 1947, Sir Oswald Mosley announced that at the request of a number of Fascist clubs he had decided to take the leadership of a new Union party which would com-

bine fifty-one such organizations. Numerically the movement was insignificant; in terms of influence and behind-the-scenes diplomacy it was perhaps a little more important, but what was most unnerving to the community was the fact that the temper of Britain was such that Mosley could come out blatantly with an undisguised Fascist program so soon after the defeat of Nazism.

Nonetheless, this move was of great significance in that it constituted the formation of a political party which, though not an immediate menace, provided a potential rallying ground for any dissident forces which might emerge upon the deterioration of the general economic situation. Mosley subsequently announced that he was organizing his new party in time to put up candidates for the next general election which is due to take place in 1950. At a press conference he made these observations regarding his policy towards the Jews: first, Jews would not be allowed to join his movement; secondly, Jews in Britain should be "evacuated," with the exception of those who had roots in Britain for "about three generations"; thirdly, other Jews would be allowed a "National Home"—not Palestine, but some African territory.

Mosley's chief means of securing publicity was by holding street-corner meetings, and these increased in number particularly in and around London. They gained notoriety by disturbances regularly caused by incensed young veterans and there was generally an aftermath of prosecutions in the Magistrate's Court at which those summoned and convicted were frequently Jews.

It was impossible to assess to what degree the growth of anti-Semitic feeling in the country was due to events in Palestine. It is certain that the intensity if not the incidence of anti-Semitism, had been so affected. After the hanging of two British sergeants in Nathania, Palestine, by the Irgun, there were anti-Semitic riots in various parts of Britain, particularly in Liverpool. There was no evidence to show that these riots were centrally organized, and the available information seemed to indicate that they were incited by a few hooligans, who took advantage of the prevailing current of revulsion

against the Jewish perpetrators of the atrocity. The immediate reaction by the community to these riots was one of great consternation, particularly to those with the "It can't happen here" mentality. But second thoughts were rather more reassuring; the instigators of the riots were discovered and the offenders rather severely dealt with by the courts. However, these disturbances left their mark. They were unprecedented in this country since the readmission of Jews into England in the seventeenth century, and it shook the assurance of many who had been confident that overt manifestations of anti-Semitism were alien to England.

Some Jews, however, felt that pro-Zionist British Jews, as distinct from those in Palestine, had contributed to the deterioration of the situation in this country. This view was expressed by Colonel L. H. Gluckstein at the annual meeting of the Liberal Jewish Synagogue, when he said that anti-Semitism had spread in an alarming manner and that the national ambitions held by so many Jews had contributed to the disease.

The Defense Committee of the Board of Deputies, which, though not the only agency dealing with this subject, was regarded as the central organization, gave long and anxious thought to the new developments. Hitherto, the Board of Deputies had been opposed in principle to advocating legislative action against anti-Semitic propaganda. However during the past year, no doubt as a result of the increased tempo of anti-Semitism, the Board took a different view. A delegation from the Board of Deputies saw the Home Secretary, Mr. Chuter Ede, in October, 1947, and advocated the introduction of legislation, not specifically for the protection of Jews but for all communities, against libel and slander.

Before this deputation took place, the Caunt case had focused attention on the legal aspect. Mr. Caunt, the editor of a small local newspaper called the *Morecambe and Heysham Visitor*, printed a lengthy anti-Semitic leading article concluding with the following words: "If British Jewry is suffering today from the righteous wrath of British citizens, then they have only themselves to blame for their passive inactivity.

Violence may be the only way to bring them to a sense of their responsibility to the country in which they live." At the Magistrate's Court, it was decided that there was a *prima facie* case of seditious libel against Caunt for inciting people to violence. The case was committed for trial and when that took place, Caunt was acquitted by the jury.

The result of this case, which was followed with great interest by the Jewish community, was seized upon by advocates of the two schools of thought. One view was that such an acquittal showed the necessity for strengthening the law, but the opponents of this view contended that the acquittal showed the impossibility, however strong the law, of securing a conviction, where the determination of such controversial matters rested in the unpredictable hands of a jury.

The defense machinery of the Board of Deputies, to which reference has already been made, endeavored to awaken the community to a sense of the potential danger of the situation and of the necessity for immediate action to prevent its worsening. The defense appeal, however, lagged. Part of the Anglo-Jewish community declined to accept the situation as dangerous. Others claimed that they were exhausted by Zionist appeals, and yet a third section of the community declined to support the appeal on the ground that they had no confidence in the Zionist leadership of the Deputies. As a result, the Defense Committee, hampered by lack of funds, could not undertake a large-scale program. Its weakness prevented it from disciplining a breakaway group and from undertaking the essential task of co-ordinating the efforts of the numerous organizations engaged in this field.

### *Board of Deputies*

The old controversies dating specifically from the Zionist domination of the Board in 1943 showed no signs of abating. During the year the main subject of dispute was the position of the President, Professor Selig Brodetsky. Mr. Neville Laski, past President of the Board of Deputies and now Vice-President of the Anglo-Jewish Association, moved a resolution

at a meeting of the Board of Deputies early in 1948 to the effect that it was undesirable for the President of the Board to be simultaneously a member of the Executive of the Jewish Agency, an international organization. It had long been felt by those who supported Mr. Laski that there was an ambivalence in Professor Brodetsky's position when on the one hand he represented the Jewish Agency, which was by no means on the best of terms with the British government and, at the same time, was the spokesman for the recognized representative organization of British Jewry.

Professor Brodetsky replied that there was no inconsistency. The views of the Jewish community of Great Britain did not differ from the policies of the Jewish Agency for Palestine. The debate concluded with the defeat of Mr. Laski's resolution by an overwhelming majority of 227 votes to 35.

This vote was by no means the end of the matter. Some institutions represented on the Board of Deputies reconsidered their membership in a body which in their view followed the lead of the Jewish Agency instead of considering the distinctive problems of Anglo-Jewry with an open mind. The Anglo-Jewish Association had already withdrawn its representatives from the Board, owing to the disinclination of the Deputies to reconstitute the Joint Foreign Committee of the Board and Anglo-Jewish Association, which had been dissolved in 1943. The Liberal Jewish Synagogue was one of the bodies which announced that it was considering secession, and similar intentions were aired by the ultraorthodox section and by the Spanish and Portuguese Congregation, which had been primarily responsible for the foundation of the Board of Deputies in 1760. Throughout the year, Professor Brodetsky endeavored in protracted private discussions to arrive at an accommodation between the conflicting views of the two groups, though so far without success.

### *The Community*

Of major importance was the appointment of Rabbi Israel Brodie as Chief Rabbi of the United Hebrew Congregations



of the British Empire and Commonwealth. The late Chief Rabbi, Dr. Joseph Herman Hertz, died in January, 1946, and there was an interregnum of some two and a half years before the appointment of his successor. This period had by no means been calm and the different organizational and other interests had been jostling for position. Finally, however, the electoral college, which met in May, 1948, issued a unanimous "call" to Rabbi Brodie. The new incumbent was the second British Jew and the first alumnus of Jews' College, London, to hold this distinguished office. Rabbi Brodie served as Senior Jewish Chaplain during the War, and saw active service on various battle-fronts, in the course of which he gained universal admiration.

At the end of the period under review, the Labor party had been in power for some three years and had faithfully carried out, so far as its home policy was concerned, the program envisaged in its election slogan, "Let's Face the Future." This program called among other things for the nationalization of the basic industries, and that part of the program had been translated into fact with the nationalization of the transportation system, the mines and other public utility services. This had no immediate economic effect on the life of British Jews, since Jewish participation in the industries affected so far by nationalization was insignificant. The present-day nationalization program of the Labor party still leaves 80 per cent of industry free for private enterprise and it is in these industries that Jewish participation is of greater importance.

Nevertheless, the prevalence of controls in the allocation of goods, their manufacture and distribution, led to difficulties which were irksome. This restriction of opportunity for private enterprise, coupled with a gloomy view of the Jewish future in Britain, led to some emigration of Jews from Great Britain to the Dominions and the United States.<sup>1</sup> But these

<sup>1</sup> For statistics of emigration, see p. 758.



were not majority views, and the mass of Anglo-Jewry gave evidence of their faith in the future by a devotion to the strengthening of the Anglo-Jewish community.

Evidence of this was the consolidation of the Central Council for Jewish Religious Education in Great Britain, which had very recently been constituted to co-ordinate Jewish education throughout the country. Its main support came from the London Board, but during the year many provincial educational organizations came within the framework of this new organization. Wider cultural activities in Great Britain were primarily connected with the intensification of interest in Palestine, and the Hebrew movement gained impetus with the great popularity of "Hebrew for All," a correspondence course which was used by more than five thousand people. In the religious sphere, the groundwork was laid for the eventual emergence of a United Synagogue of Great Britain by the formation of participating organizations in the largest centers of Jewish population outside London. The increasing part played by organizations and individuals outside London in Jewish communal life gave warning that the domination of the metropolis in Anglo-Jewish life would in the near future be put to the test.

## CANADA

*By David Rome*

The highlights of the past year in Canadian Jewry were: the absorption of a near-record number of immigrants—some 5 per cent of the present Jewish population of the dominion—the further improvement of relations with non-Jewish Canadians, the fostering of Jewish culture and assistance to the state of Israel.

*Immigration*

For the first time in several decades the reception of Jewish immigrants in considerable numbers was the major activity of the Jewish community. The ten years of effort by the Canadian Jewish Congress to secure a haven in Canada for Jewish victims of European persecution was rewarded during the past twelve months by the beginning of a substantial Jewish immigration. No official statistics are yet available.

Relatives of Canadian Jews being admitted under the liberalized and revitalized immigration program constituted the largest single category of Jewish immigrants. But these were supplemented by other groups of specifically Jewish interest and of no inconsiderable size.

The six-year-old promise by the Canadian government to admit 1,000 Jewish war orphans under the official sponsorship of the Canadian Jewish Congress was implemented during the past year. The actual movement began immediately after the High Holidays, 1947, and continued without interruption, so that by July, 1948, over 700 immigrants had already arrived, most of them from Germany, Austria, France and Italy. An elaborate but smoothly functioning apparatus was set up by the Congress for the reception, placement and after-care of these youngsters, most of them near the upper age limit of eighteen. The entire institutional resources of the Jewish community were mobilized for this project under the guidance of a national committee headed by Samuel Bronfman, national president of the Congress. Reception centers were set up in Montreal and in Toronto and social service workers assisted in the placement of the new arrivals—as many as possible in free foster homes—across the country, from Glace Bay, Nova Scotia, to Vancouver, British Columbia. The gratitude of the Jews in Germany to the Canadian Jewish Congress for this project was dramatically expressed by the Jewish community of Diepholz's presentation of a Torah Scroll which had been rescued from the Nazis. As a result of the successful handling of this project, the government extended the permit to an additional 200 orphans.

Another important group of Jewish immigrants were the tailors who entered under a special government-sponsored project for the admission of 2,500 experienced workers in the men's clothing industry, with their families. Some 60 per cent of such immigrants were Jews. During the year, 1,800 Jews, including women and children, arrived from displaced persons camps in Germany under this project and were settled, mostly in Montreal and Toronto, under the auspices of a committee on which the Canadian Jewish Congress, the industry, the labor unions concerned and the Jewish Immigrant Aid Society of Canada were represented. The project as a whole proved so successful that it may be somewhat expanded numerically and a parallel movement of furriers is under way.

A number of Jews were also admitted into Canada as teachers, domestics, textile and lumber workers. Lady Davis set up a fund to finance the admission of immigrants with academic and intellectual training.

The persistence of anti-Jewish discrimination in the migration machinery of the dominion—especially in the lower levels of the department staff—was energetically combatted by the Canadian Jewish Congress. The Government consistently denied any such policies and its good faith was proved by the incomplete statistics that 15 per cent of the displaced persons admitted this year were Jews.

### *Intergroup Relations*

The so-called "public relations" of the Jewish community, or more fundamentally its relationship with the populace of the country as a whole and with the several ethnic and religious groups that make it up, underwent a very interesting process during the past year. The joint public relations committee of the Canadian Jewish Congress and the B'nai B'rith proved a very active body under the joint chairmanship of Joseph H. Fine, K. C., of Montreal and Rabbi A. L. Feinberg of Toronto. It submitted a brief to the Canadian parliamentary committee studying the proposal for the codification of a Bill of Rights for Canadians and the Human Rights

proposals of the United Nations. A program was also being carried out jointly with the Jewish Labor Committee among union circles, and much attention was given to the inter-cultural committee set up under the sponsorship of the Canadian Association for Adult Education.

A notable victory for civic order was won in the courts of British Columbia when an anti-Semite from Britain, W. Graham, was convicted of seditious libel because he distributed anti-Jewish literature. He was sentenced to several months' imprisonment and to deportation from the dominion. Several judgments in Quebec courts on charges of seditious libel were also of interest to the Jewish community, although they did not involve anti-Semitic propaganda. On the other hand, the war against anti-Semitism being waged in the courtrooms saw a victory for prejudice when Justice Schroeder of the Ontario Supreme Court in effect overruled a 1945 judgment by Justice Mackay and declared valid a covenant clause in a property deed which forbade transfer of a resort property near London, Ontario, to a Jew. This court ruling pointed up the importance of the defeat by the Ontario Legislature of a bill to outlaw racial discrimination in employment, education, and access to public places. This bill, which was introduced by the Canadian Commonwealth Federation members of the legislature, was patterned along the lines of the so-called Bill of Rights Act of Saskatchewan.

In church circles considerable progress was made in the reorganization of the National Council of Christians and Jews under the leadership of Reverend Richard D. Jones. For the first time this institution was enjoying the active support of Catholic as well as Protestant groups, and lively hopes were entertained for its program in Canada. The council was organizing in Quebec as well as in Ontario and western Canada. In this connection it is interesting to note that when a delegate to the Presbyterian conference in Toronto brought the Jewish issue into his criticism of the movie industry, he was repudiated by the assembly.

In the province of Quebec the remarkable rapprochement between the Jewish community and the French-Canadian

Catholic majority was continuing. The standing subcommittee of the Canadian Jewish Congress and B'nai B'rith, headed by S. D. Cohen, was giving continued study to this work.

For the first time in the history of this province the Church condemned a public figure for his anti-Semitism. This occurred when Laurent Barré, provincial minister of Agriculture, made a number of anti-Jewish comments in the Legislature. Monsignor Henri Jeannotte issued a public statement condemning him in the name of the Archdiocesan Comité St. Paul which had been set up by His Excellency the Archbishop of Montreal to deal with questions related to Jews. The statement of Monsignor Jeannotte was favorably received by the French-language press.

The Comité St. Paul also conducted a systematic educational campaign against anti-Semitism. One of its publications, *Le prêtre devant la question juive*, has attracted a great deal of attention. When a Catholic youth magazine published an anti-Masonic article which included some anti-Jewish comments, the edition was withdrawn by the editors, the article repudiated and condemned and the issue reprinted without the offending article. All these steps were taken on the initiative of the publishers before any complaint had been made by any outside group.

The decade-old case of the Quebec synagogue, which had been marked by arson, discriminatory legislation, agitation and various petty annoyances, was closed when the city of Quebec formally withdrew its objections to the erection of this house of worship.

The fundamental character of this campaign against longstanding prejudice becomes clear when the French Canadian groups, which had hitherto been isolationist and had dogmatically eschewed the principle of close contact between their group and other religious and racial groups, recently began meeting freely with other groups to deal with common problems and to bring Canadians of various faiths closer together. In addition to the Council of Christians and Jews, this tendency could be seen in the newly organized Quebec Federa-

tion of Youth, in the intercultural committee which was set up by the Canadian Association of Adult Education and other groups, in the intensified program of work among new Canadians and in the fostering of a sympathetic appreciation of the intellectual and communal life of the Jewish and other groups in the country. Thus, for example, the French-language press gave great prominence to the *Poems on French Canada* written by the Jewish litterateur, A. M. Klein, and to the paintings of Norman Leibovitch and Louis Muhlstock. Jewish contributors were welcomed by the editors of *Relations*, *Jeunesse Canadienne*, and *Les Carnets Viatoriens*. The *Canadian Register* and the *Annals of the Good St. Anne de Beaupre* conducted strong campaigns against anti-Semitism. Lectures on Jews were given before Catholic groups by the Jesuit Stephane Valiquette, by Father M. Leroux of the order of Notre Dame de Sion and by Father Ronald Charest, as well as by Jewish speakers. Close contact was established between the Jewish community and important French language institutions in the country. This development in the province had elicited the attention of Jewish communities in France, Algiers, Ecuador, South Africa and elsewhere.

This is not to imply that anti-Jewish prejudice was utterly destroyed in the province, but it is true that it distinctly lost the influence and the respectability which it once enjoyed. The Social Credit Party was the only political group in the country whose propaganda still suggested racial prejudice. The notorious Arcand group was not prominent this year, except for court action which it instituted against the Government, claiming illegal internment during the war. In the resort area of Val Morin an anti-Semitic maniac burned down eighteen summer houses belonging to Jewish residents in Montreal. He was promptly apprehended and no general significance was attached to the case.

### *Zionism*

In common with the Jews of the entire world, the Canadian community devoted a good deal of attention to the fateful



events in Palestine, particularly since the Canadian Government played an important part in the diplomatic events leading to the establishment of Israel. The Canadian member of the United Nations Special Committee on Palestine, Justice Ivan C. Rand, was known to have exercised a very profound influence on the framing of the report and L. B. Pearson of the Canadian External Affairs Department was generally credited with having developed the formula for the partition vote at the Assembly which won the support of the Russian and the American blocs. In this, Pearson was supported by other ranking members of the Federal cabinet. It was therefore a matter of deep regret to Canadian Jewry to find the Dominion government not among the first to recognize the state of Israel.

An indication of popular support for Israel was the tragic case of the Canadian war hero, Buzz Beurling. This ace of the Royal Canadian Air Force who had thirty-two enemy planes to his credit was a devout member of the Protestant sect of Plymouth Brethren (the denomination to which General Orde Charles Wingate also belonged). As such, Beurling was deeply imbued with a love for the Jewish people and their faith and with hope for their restoration in Palestine. Soon after the declaration of the state of Israel, he volunteered his services to the air force of the Haganah at private's pay and placed himself at the disposition of the Jewish forces. Unfortunately, he was killed in Rome on his way to Palestine together with Lionel Cohen, the Royal Air Force pilot who had won legendary fame as "King of Lampedusa." High honors were paid to them by the Jewish community of Rome, which observed a day of mourning, and in Montreal a special memorial service was held in the Shaar Hashomayim Synagogue. The government of Israel requested and received permission from the family to inter his body in Palestine.

Canadian Jewry supported the Jews of Palestine in their decision to declare their independence and Samuel Bronfman of the Canadian Jewish Congress telegraphed his congratulations to Prime Minister Ben-Gurion. Impressive and well-attended mass meetings were held in the major Canadian



centers soon after the proclamation of Israel. Campaigns for funds for Palestine reconstruction and the collections of supplies to aid Israel elicited widespread support. An intensive program of educational work to enlist Canadian public opinion for the state of Israel was carried out by the United Zionist Council with the support of many non-Jewish Canadians. The precarious condition of the Jews living in Arab countries was noted by Canadian Jewry and *démarches* were made to the Canadian Government to secure them international protection.

### *Relief*

At the same time, the needs of stricken Jewry in European lands were not neglected and the United Jewish Relief Agencies, associated with the Congress, undertook a program of raising \$2,000,000 for overseas relief, in addition to some \$700,000 for refugee settlement in Canada. Considerable stocks of relief supplies were purchased in Canada for shipment overseas; the Congress overseas relief staff was increased during the year.

### *Cultural Activities*

In the cultural field there was a marked acceleration of activities. Melech Grafstein of London, Ontario, published his *Sholom Aleichem Panorama* in English, a monumental compendium of translations of Sholom Aleichem's works, biographical material, critical essays, photographs, art work, music, etc. S. Petrushka completed his Yiddish translation and commentary on the Mishnah in six volumes. I. Medres published a volume of his memoirs of Montreal at the turn of the century. The Canadian Jewish Congress in Toronto carried out a successful experiment when it published an album of recorded songs from the Jewish liturgy. In the field of research Canadian Jewry was enriched by a study by M. Spiegelman of New York on the longevity of the Jewish population of Canada, based on the figures of 1940-42.

Louis Rosenberg, research director of the Canadian Jewish Congress, also completed a study of the Jewish community of Toronto, with particular emphasis on the mutual benefit institutions of the community. He was also completing a statistical study of Montreal Jewry.

*For the Time Is at Hand*, a biography of the picturesque Christian pre-Herzl Zionist, the Canadian, Henry Wentworth Monk, was published by R. S. Lombert. A. M. Klein expanded his series of poems about French-Canada into a volume, *The Rocking Chair and Other Poems* and Isidore Goldstick of London, Ontario, published a volume of translations from Sholom Aleichem, *Inside Kasrilevke*. The Yiddish translation of B. G. Sack's *History of the Jews in Canada to the End of the Nineteenth Century* appeared in 1948.

### *Personalia*

Among the communal leaders who died during the year were Rabbi Herman Abramowitz, dean of the Canadian rabbinate, minister of the Shaar Hashomayim Congregation in Montreal, and Martin Wolff of Montreal, chairman of the Archives Committee of the Canadian Jewish Congress and author of the article on "The History of the Jews in Canada," published in volume 27 of the *American Jewish Year Book* (1925-26).

## UNION OF SOUTH AFRICA

*By Edgar Bernstein*

THE YEAR 1947-48 witnessed a political development in South Africa the full implications of which it was still, at the time of writing (July, 1948), difficult to assess. This was the

narrow and unexpected defeat in the General Election of May 26, 1948 of J. C. Smuts' United party by the combined forces of D. F. Malan's Nationalist party and N. C. Havenga's Afrikaner party. The Nationalists won seventy seats and the Afrikaner party nine, as against sixty-five United party seats and six Labor.

The change of government occasioned widespread concern nationally and internationally, because of the past record of the Nationalist party and its attitude to Jews. During World War II, the Nationalists urged a policy of neutrality and opposed South Africa's war effort; Nationalist leaders expressed sympathy with the Nazis and hostility towards Britain and the Jews; the Transvaal provincial section of the party adopted a clause excluding Jews from membership; the party as a whole called for the prohibition of further Jewish immigration to South Africa, and certain leading members advocated a policy of quota restrictions against Jews in commerce, industry and the professions. Though the Nationalists moved uneasily away from this policy during the postwar period, the party did not formally repudiate its erstwhile anti-Semitism, and the Transvaal section did not withdraw the ban on Jewish members. Jewish opinion, as expressed at meetings of the South African Jewish Board of Deputies and in the Jewish press, took the view that, in the absence of any specific renunciation by the party, the Nationalists had still to be judged on the basis of their statements and attitude during the war years.

### *Political Background*

These facts must, however, be read against the South African political background. Before World War II, the differences between the two main parties (the South African party, led by General Smuts, and the former Nationalist party, led by the late General J. B. M. Hertzog) were differences of personality rather than of basic principle; when South Africa was threatened by economic crisis in 1933, Smuts and Hertzog joined forces in a coalition government and

subsequently amalgamated their two parties into the United party. Malan, who had been Minister of the Interior in Hertzog's cabinet, did not agree with this amalgamation, and together with the extremist group of Hertzog's followers went into opposition and formed a new Nationalist party. Hertzog and Smuts continued their government partnership (with Hertzog as Premier, Smuts as Deputy Premier) until the outbreak of war in 1939, when they split on the war issue, Smuts urging participation on the Allied side and Hertzog advocating neutrality. Parliament upheld Smuts by a majority of thirteen votes. Hertzog and several cabinet ministers (including Havenga) resigned, and Smuts became Premier. Hertzog and Havenga temporarily rejoined Malan; but differences (largely personal) developed, and they left the new Nationalist party, Hertzog to retire from active politics and Havenga to form the Afrikaner party (which today partners the Nationalists in the government.)

The Smuts government had overwhelming support during the war years, the more so since the Nationalists were jockeyed through the momentum of opposition into what, as has already been indicated, virtually became a pro-Nazi stand. But as the war neared its end and the Nazis suffered defeat on front after front, the Nationalists began to change their position. With the end of the war, this process became more marked. The party's leadership did not change, and there was no official reversal of policy; but the Nationalist party made increasing efforts to assure the electorate that it was not pro-Nazi and that it would, if voted into power, adhere to democratic procedures.

### *Attitude to Jews*

In August 1947, two Jews—J. Nossel and I. Frank of Capetown—tried, through letters to Malan and other prominent Nationalists, to test the party's postwar attitude to Jews and see if there were grounds on which Jews could give it support. These letters drew only guarded replies, and Eric Louw (who had come to be regarded as the Nation-

alists' main spokesman on the "Jewish question") ridiculed them and denied that the party had changed its policy. The South African Jewish Board of Deputies condemned these individual approaches and dissociated itself from them; it contended that only representative organizations were entitled to make such approaches on behalf of the Jewish community, and that statements by individual Nationalists could not carry weight in a situation where a formal statement by the party as such was essentially required.

Nevertheless, the correspondence was not without significance in the light of ensuing events. Replying to Frank in August, 1947, Malan wrote:

So-called anti-Semitism is certainly not an exclusive or even a main characteristic of the Nationalist party. . . . If I and the Nationalist party oppose further increases of the Jewish population, it is not because anti-Jewish feelings urge us on, but because we wish to prevent this feeling of anti-Semitism . . . [which] first originates when the Jewish population reaches a certain percentage of the total population . . . . You will know that Dr. Weizmann himself admitted this fact.

Bruckner De Villiers, one of the leading Nationalist senators, in the same month denied that the advocacy of a quota system for Jews was the policy of the Nationalist party. "It is propagated by one or two individuals," he said, "but is without support. No discrimination will be shown [by a Nationalist government] to any minority, irrespective of religion, in this country." He denied that the party was anti-Semitic, and on the question of Zionism said that "the feeling of the Party [is] in favor of the whole of Palestine becoming a Jewish state."

Frank also wrote to question Havenga on the Afrikaner party attitude. Havenga replied: "My attitude to the Jew is and remains exactly the same as it was in the days of the old Nationalist party under General Hertzog [which adhered to a policy of non-discrimination] and I have reason to believe that this is also Dr. Malan's attitude."

This correspondence was published in the press, and various other letters followed. In October, 1947, in a letter to the *Cape Times*, Eric Louw denied that the correspondence had any validity, stating: "As far as I am aware there has been no change in the policy of the Nationalist party, as set out from time to time in the principles, programs, motions and resolutions.... I am a member of the Federal Council of the Party.... So I ought to know." He affirmed the "Christian National" character of the party, recognized that "a serious Jewish problem exists in South Africa," towards the solution of which the party's council recommended "the immediate ending of all further immigration of Jews," and "contemplated the exercise of stricter control of naturalization and the creation of a permit system for professions for unnaturalized aliens."

This letter was challenged by Nossel, who claimed that Louw's statement "is not the Nationalist party's policy, as stated by the leader of the Nationalist party, Dr. D. F. Malan."

At the end of October, 1947, the Cape Town Nationalist organ, *Die Burger*, published a long interview with Malan on the "Jewish Question." In an extensive "question-and-answer" statement, the Nationalist leader admitted that there were "anti-Jewish individuals" in the Nationalist party as there were anti-Jewish individuals in the United party, but claimed that his "party's policy was not anti-Jewish." It merely recognized that "a Jewish problem existed in South Africa" (as a result of Jews exceeding a certain percentage of the population) and sought to "remove" the problem by banning further Jewish immigration. Such a ban would not be ruthlessly applied, but would take account of "humanitarian considerations or those of religious or cultural necessity." Malan denied that the Nationalist party contemplated any discrimination "between Jew and non-Jew in the country," and expressed his support of the Jewish National Home.

The Jewish press, while it welcomed this statement as indicative of a trend towards moderation, at the same time

felt that the qualified nature of the "interview," coupled with the fact that it was not accompanied by any formal change of Nationalist policy, required that it should be treated with due reserve, pending its substantiation in some official declaration. Nationalist quarters, on the other hand, claimed that Malan's statement should be read as party policy, and was as far as the Nationalists could go in retraction without losing face.

During the ensuing election campaign, anti-Semitism was noticeably absent from Nationalist propaganda. Anti-British propaganda was also noticeably absent; indeed, the Nationalists made a considerable bid to attract votes from the English section, and the election results seemed to indicate that they partially succeeded.

The main stress in the Nationalists' election campaign was laid on the Party's "color policy"—i. e., its attitude towards the Negroes, Indians, etc., who constitute a majority of South Africa's population. But on this issue, all the main parties stood for similar policies of white domination and the maintenance of the legislatively inferior, virtually franchiseless position of non-whites; the Nationalists, however, advocated a generally more repressive color policy than the United party.

### *Recognition of Israel*

Shortly before the general election, J. G. Strydom stated that if the Nationalists were returned, they would recognize the newly established state of Israel. Four days before the election—on May 22, 1948—Smuts cabled Moshe Shertok his government's recognition of Israel. In the various post mortems published after the election, some claimed that this act was a political blunder which cost Smuts many English votes. This point was particularly made in letters from anti-Zionist elements published in the Johannesburg *Star*, one of the country's leading newspapers, which had generally been hostile to Zionism. The fact is, however, that such recognition could only have affected the votes of isolated



jingo elements, and that the real reasons for the swing away from Smuts' government must be sought elsewhere. Most of the articles analyzing the election in the South African press agreed that numbers of former Smuts supporters were disaffected by the postwar food and housing shortages, and that the Nationalists were generally superior in party organization. Their sharper color policy also played an important part.

The outcome of the election, which included the defeat of General Smuts in his own constituency, was unexpected. Even the Nationalists, though they reckoned on substantial gains, did not anticipate actually unseating Smuts' government.

Since United party propaganda had consistently painted the Nationalists as Nazis, there was a tendency to alarm at the results in many quarters. Both Nationalist and Afrikaner parties, however, greeted the result with restrained comment, and their press organs offered assurance of fair treatment to all sections of the population. Malan's formal statement on the result was sober and restrained, and looked forward to racial co-operation between the two main white population elements. Havenga's statement for the Afrikaner party followed similar lines, and declared that Havenga's presence in the cabinet would be a guarantee of the maintenance of the policy of nondiscrimination.

The country awaited the composition of the new cabinet in suspense, various sections (including the Jewish community) fearing the position that extremists in the Nationalists party might secure. The cabinet as finally announced showed a dexterous attempt to balance "moderates" and "extremists," with the "moderates" predominating. Eric Louw was included in the cabinet, though as Minister of Mines and Economic Development and not in the Ministry of the Interior, which some people thought he would secure. It was believed that Havenga (who became virtual, though not official, deputy premier) exercised a particularly strong influence in this regard, and made moderation of policy a condition to his participation in the Government. The Nationalists were compelled to take due account of his

conditions, since without the Afrikaner party's nine seats, they would fall short of the requisite strength needed for government.

The South African Jewish Board of Deputies, concerned by the position of the Jewish community vis-a-vis the new government, sought an interview with the Prime Minister, which Malan accorded the leaders of the Board on July 1, 1948. An authorized report published after this interview stated:

The deputation was cordially received and the interview lasted about twenty-five minutes. The Board's spokesmen told the Prime Minister that in various quarters there existed a measure of disquiet or uncertainty regarding the policy of the Government towards the Jewish community, and that they therefore felt it was desirable that the attitude of the Government should be made clearly known. The Prime Minister, in reply, stated that both he and his Government stood for a policy of non-discrimination against any section of the European [white] population in South Africa. He looked forward to the time when there would be no further talk regarding the so-called Jewish question in the life and politics of this country.

While welcoming this clarification, the Jewish press at the same time continued the attitude of reserve which the Jewish community had maintained towards the Nationalists before the election, and stressed that the obligation now devolved upon the Government to see that Malan's assurances were faithfully carried out, and upon the Nationalist party to remove all traces of its former policy on the "Jewish question." It was pointed out, for example, that the anti-Jewish clause in the Transvaal section of the party still remained to be rescinded. At the time of writing, this clause had not yet been withdrawn; but it was believed that at its next provincial conference the Transvaal section of the party would reframe the clause on membership to eliminate racial discrimination.

Nine Jews were returned to Parliament in the general election: Henry Gluckman (formerly Minister of Health),

Morris Kentridge, Max Sonnenberg, Adolph Davis, Bernard Friedman, Abe Bloomberg, Bertha Solomon and Arthur Robinson (all United party members); and Hyman Davidoff (Labor).

### *Reactions to Developments in Palestine*

Apart from these developments and their implications, the major concern of South African Jewry during the past year was the train of events leading to the proclamation of the Jewish state. Throughout the period, events in Palestine were followed with anxious hearts by this predominantly Zionist community of just over 100,000 Jews. In July, 1947, when the *President Warfield*, renamed *Exodus, 1947*, containing 4,500 refugee passengers was prevented by the British navy from landing in Palestine and forced back to Europe, protest meetings took place in Johannesburg, Cape Town and other major South African centers. At the end of November, 1947, when the United Nations adopted its partition decision, there was unprecedented enthusiasm throughout South African Jewry. People stayed at their radios throughout that fateful night, anxiously awaiting announcement of the vote. In the ensuing days, mass celebrations were organized throughout the country, in the small rural centers no less than in the large cities.

In Johannesburg, the mass demonstration was addressed by Colin Steyn, then Minister of Justice, who hailed the decision as "another milestone in the history of mankind. . . . We in South Africa will be on the closest, friendliest terms with the Jewish state."

Immediately after the news of the UN decision, the South African Zionist Federation launched a Palestine Emergency Fund appeal that was rapidly carried to all centers and yielded an unprecedented response in contributions towards Israel's increased needs.

The proclamation of the state of Israel on May 14, 1948, was greeted by no less memorable demonstrations. In every Jewish community solemn services of thanksgiving and mass

commemorative meetings were held. Smuts, then still Prime Minister, in an address made in Johannesburg a few days before the proclamation gave the Jewish state his blessing.

The establishment of the Jewish state was followed by a decision by the South African Zionist Federation and the South African Jewish Appeal (which mobilized South African aid for the relief and rehabilitation of European Jewry) to launch a united campaign to help meet the needs of Israel and the Jewish displaced persons—two naturally complementary causes. Named the Israeli United Appeal, this great effort was launched in leading South African centers during June and July of 1948 by Rabbi Kopul Rosen, of London, then paying a visit to the Union, and was currently being vigorously prosecuted. It was expected that this appeal would yield totals far surpassing even the record results of the Emergency Fund campaign.

### *Zionist Work*

In the Zionist sphere, apart from this identification with the emergent Jewish state, the chief event of the period under review was the twenty-first biennial South African Zionist Conference, which met in Cape Town from the ninth to the thirteenth of July, 1947. The conference adopted a new constitution for South African Zionism, based on party representation. Previously, South African Zionism had been conducted mainly on a personality basis, with a certain number of seats on the local Zionist Executive being accorded by agreement to the various Zionist parties. But for some time the parties had increasingly demanded a formal basis of party representation, and the previous conference had adopted a resolution providing for a new constitution to be placed before this conference, henceforth adjusting the composition of the South African Zionist Federation according to the returns of the various Zionist parties in Zionist Congress elections. The conference was also marked by N. Kirschner's relinquishment of the chair of the South African Zionist

Federation after many years of outstanding service. Perhaps the ablest Zionist leader South African Jewry has produced, Kirschner had consistently taken a non-party attitude in Zionist affairs, and he refused the conference's unanimous invitation to become president of the Zionist Federation. Bernard Gering, previously vice-chairman, was elected chairman in Kirschner's place.

Successful campaigns were conducted during the year for the Hebrew University and the Jewish National Fund. Sir Leon and Lady Simon, Miss Marcia Gitlin and Mr. Norman Lourie visited South Africa from Palestine to conduct the Hebrew University campaign, while Dr. A. Granovsky, Mr. Harry Levin and Mr. David Dainow came out to launch the Jewish National Fund Campaign. It is of interest to record that Miss Gitlin, Mr. Lourie, Mr. Levin and Mr. Dainow are all former South Africans who have settled in Palestine.

In November, 1947, a Palestine Industrial Exhibition was staged in Johannesburg, at which the varied products of Palestine were on display, serving to promote trade interest between South Africa and the Yishuv. The exhibition was opened by the Minister of Transport, C. F. Sturrock, who expressed the Government's interest in the promotion of trade to the mutual advantage of the two countries. Subsequently in January, 1948, the exhibition was also staged in Cape Town, where it was similarly welcomed by the Minister of Justice, Colin Steyn.

In February, 1948, Louis Pincus, chairman of the Zionist Socialist Party in South Africa and one of the vice-chairmen of the South African Zionist Federation, left South Africa with his wife to settle in Palestine. Mr. Pincus won an immediate place in the Yishuv, and was appointed Under-Secretary for Communications in the Israeli provisional government. Several South Africans also found their way to Palestine during the period under review to enlist in the Jewish forces, and many rendered conspicuous service to Israel. Interparty acrimony lessened during the year in the face of developments in Palestine, and a greater spirit of co-operation was evinced.

Chief Rabbi L. I. Rabinowitz, who had hitherto played a leading part in the Revisionist party, decided after the proclamation of the Jewish state to step out of party politics, and resigned from the local Revisionist executive and from the Actions Committee (where he was one of the Revisionist representatives). His decision henceforth to stand outside party politics was welcomed by all sections.

A South African League for Haganah was launched in March, 1948, and attracted widespread support.

### *Communal Activities and Cultural Life*

In the communal field the process of consolidation noted in previous reviews of the *American Jewish Year Book* was taken considerably further, and the year saw South African Jewry advancing towards greater communal maturity. This was evidenced at the sixteenth biennial congress of the South African Jewish Board of Deputies, which met in Johannesburg from August 1 to 4, 1947. Over 300 delegates from all parts of the Union attended the Congress, and the discussions laid emphasis on the strengthening of the organizational structure and the cultural and spiritual content of South African Jewish life.

This emphasis on communal consolidation had its effect in many directions. Many new ministers were called to South Africa from abroad, giving new stimulus in the congregational and related spheres. These included Rabbis E. Neufeld of London, who came to Pretoria; Singer, of Leeds, to Johannesburg; R. Brasch, of England, to Springs; and Jacob Weinberg, of Oxford, to Muizenberg. Reverend Maurice Lew, of England, and Cantor S. Kussewitsky, of London, came to Parkview-Greenside Congregation, Johannesburg. Cantor Joseph Eidelson, formerly Wilno municipal cantor, became first cantor of the Yeoville Synagogue, Johannesburg, and T. Vainstein left Glasgow to become cantor of the East London Hebrew Congregation in the Cape. Reverend Shalom Coleman of England came to the Potchefstroom Hebrew Congregation, and J. Leichterman,



formerly of Warsaw, became cantor of the Benoni Congregation.

Jewish education also showed the effects of this process of communal consolidation. The South African Board of Jewish Education registered considerable progress during the year, as did its kindred body in the South, the Cape Board of Jewish Education. Prospects for amalgamation between the two boards were reported brighter at the national conference of the South African Board of Jewish Education, held in Johannesburg in May, 1948. This board acquired during the year an imposing new property, to be converted to a Jewish Boarding and Day School; and also brought out from Palestine a noted Jewish educator, A. Moar, to join its pedagogic staff. The Cape Board of Jewish Education completed a new hostel for Jewish scholars in October, 1947.

A significant cultural event during the year was the Jewish Book Festival, organized by the South African Jewish Board of Deputies in Johannesburg in May, 1948, and duplicated on a smaller scale in Cape Town, Durban, and other centers. The exhibition lasted for two weeks and was opened by the noted South African author, Sarah Gertrude Millin. On display were a wide selection of books, illustrative of all aspects of Jewish literary productivity, and including incunabula and many precious manuscripts. A series of lectures on various aspects of Jewish literature was organized in connection with the exhibition, and a special publication, *Books and Writers*, was issued. It contained essays in Hebrew, Yiddish, English and Afrikaans, mostly by South African contributors, and largely devoted to the part played by Jews in South African literature.

Significant, too, was the number of personalities who visited South Africa from abroad during the year, each helping to bring some cultural stimulation to the community. In addition to those already mentioned, there were James G. MacDonald, now United States Consul General in Israel; Carl Herman Voss, extension secretary of the Church Peace Union in the United States; Jacob Shatsky and Iser Goldberg of the Yiddish Scientific Institute (YIVO); Ephraim



Oshry, one of the few surviving Lithuanian rabbis; Henry Shoskes, of the Hebrew Immigrant Aid Society (HIAS); Ivan M. Greenberg, of the United Zionist Revisionists of Great Britain; Molly Picon and Jacob Kalich, the famous American Yiddish theatrical artists; Morris L. Appelman of the Jewish Telegraphic Agency, and Claire Neikind of the Overseas News Agency; [Miss] Toni Hauser, of the Women's International Zionist Organization (WIZO), and Sylvia Neulander, of Youth Aliyah.

### *Personalia*

In September, 1947, B. A. Ettlinger, president of the South African Jewish Board of Deputies, was appointed co-chairman of the co-ordinating board of the various Jewish organizations recognized as a consultative body by the United Nations Educational and Social Council, while J. M. Rich, secretary of the Board of Deputies, was appointed associate secretary of this co-ordinating board. In February, 1948, two Jewish barristers, I. A. Maisels and A. Suzman, were elevated to King's Counsel.

Losses during the year included Rabbi M. Mirvish, for years one of the most beloved rabbinical figures in Cape Town, who died in August, 1947; a street in Cape Town has since been named in memory of him. Abraham Sive, one of the Rand's Jewish pioneers, died in Johannesburg on August 9, 1947; a well-known communal worker, with his brother and H. L. Karnovsky, he had pioneered the noted chemical supply house of Sive Bros. and Karnovsky Ltd. At the end of September, 1947, Myer Leibowitz, chairman of the South African Friends of the Hebrew University, and a well-known Johannesburg industrialist, died in that city.

## AUSTRALIA

*By Israel Porush*

JEWISH LIFE IN AUSTRALIA was overshadowed this year by events abroad, especially those related to Palestine. The momentous decision of the United Nations in November, 1947, that a Jewish state should be created in Palestine, was eagerly welcomed by Australian Jewry, and the subsequent proclamation of the Jewish state was greeted with gratification. Thanksgiving services and memorable communal rallies were held throughout the community, which was, at the same time, in no way oblivious of the perils and sacrifices which lay ahead for the Yishuv.

The Executive Council of Australian Jewry, the representative and officially recognized lay authority of the whole community, resolved at its Annual Conference in May, 1948, that it "hails with heartfelt gratification the establishment of the Jewish State . . . pledges its full support of the State of Israel, proclaimed on 15th May, 1948 . . . urges the Government of Australia speedily to grant recognition to the State of Israel . . . calls upon every Jew and Jewess in Australia to give the maximum material and moral support to the State of Israel. . . ."

Australian Jewry derived much satisfaction from the fact that it was Australia's Foreign Minister, Dr. H. V. Evatt, who presided over the fateful session of the United Nations Committee which decided on partition, and to whose determination and skill that solution was due in no small measure. The Executive Council conveyed in the name of Jewry a message of thanks and appreciation to Dr. Evatt for the role he played at Lake Success, and for his forth-

right statements subsequently. On several occasions the Council approached the government in regard to Jewish aspirations in Palestine. The Zionist Federation of Australia and New Zealand organized a communal reception in Sydney in honor of Dr. Evatt. Major Michael Comay, now Director of British Commonwealth Relations in Tel Aviv, visited Australia to conduct political consultations with the Australian government; he enjoyed the fullest co-operation of the Executive Council.

Although at the time of writing (June 23) Australia had not recognized the state of Israel—obviously out of deference to Britain's attitude—there was no doubt as to the sympathies of Dr. Evatt.

### *Immigration*

The Executive Council of Australian Jewry, formally affiliated to the World Jewish Congress, was also co-operating with the British Board of Jewish Deputies. The head office of the Council reverted to Melbourne, with M. J. Ashkenazy as president. Saul Symonds of Sydney, immediate past President, remained the liaison officer with the government on all matters of immigration.

The Council dealt solely with matters of policy in relation to immigration, while administration was left to the respective State Welfare Societies, which were united in the Federation of Australian Jewish Welfare Societies.

The flow of new immigrants was slower than last year. The shipping situation showed no improvement. In all, some 2,000 Jewish immigrants from Europe and Shanghai entered the country in the last twelve months. In addition, the first group of forty-five youths came to Australia under the special scheme comprising 400 children's permits granted by the Government four years ago. Most of these youths came from Czechoslovakia. Another fifty were expected shortly.

Not one Jewish migrant had as yet arrived in Australia under the International Refugee Organization plan. This was of concern to Jewish authorities, but the Minister, Arthur

Calwell, who was throughout sympathetic, promised that there would be no racial discrimination when displaced persons were selected for migration.

The Australian government still insisted that the proportion of Jewish migrants on ships coming from Europe must in no case exceed 25 per cent of the total number of passengers. Representations on this account yielded no results.

Owing to the shortage of ships, efforts were being made to charter airplanes for European migrants. The Minister raised no objection and imposed no limitation on this project.

### *Communal*

Australia received with particular pleasure the news of the election of Rabbi Israel Brodie as Chief Rabbi of the British Empire, since Rabbi Brodie had been minister of the Melbourne Hebrew Congregation for fourteen years, and was well remembered throughout the Commonwealth.

The Great Synagogue, Sydney, the mother congregation of Australian Jewry, celebrated the seventieth anniversary of the consecration of its present building in March, 1948. As a congregation it looked back upon a history of some 120 years. Both in Sydney and Melbourne plans were being prepared for the establishment of Jewish hospitals. In Sydney, a house had already been purchased, and the preparations were well under way. The National Council of Jewish Women, which had branches in every community in Australia, celebrated the twenty-fifth anniversary of its foundation this year.

The community lost three of its most prominent members:

Sir Isaac A. Isaacs died in his ninety-second year. The son of a poor immigrant Eastern Jew, he rose by sheer gifts of character to the highest positions in the Commonwealth, culminating in his appointment by the Labor Government in 1930 as the first Australian-born Governor-General. Before that he had been in turn Solicitor-General and Attorney-General of Victoria, and Chief Justice of the Commonwealth.

In his later years he became a vocal opponent of political Zionism.

Alderman E. S. Marks, member of an old Australian Jewish family of British origin, was prominent in civic affairs. He was Lord Mayor of Sydney in 1930-31, and an alderman for twenty-seven years. At one time he was a member of the state parliament. He was vice-chairman of the Australian Red Cross and prominent in the field of sports, representing Australia on the Olympic Games Committee. At the time of his death he was president of the Australian Jewish Historical Society, which was founded by his brother, Percy Joseph Marks.

Colonel A. W. Hyman served under Monash in the First World War. His main interests in the community were the New South Wales Jewish War Memorial and the Australian Jewish Historical Society, organizations of which he had been president. He was also president of the Returned Soldiers' league of New South Wales, and chairman of the Assessment Appeal Tribunal.

### *Zionism*

There was a quickening of interest in Zionism, and developments in Palestine attracted many to the Zionist movement. At the same time, some of its opponents became more vocal, resorting at times to the columns of the general press in order to make known their disagreement with the official Zionist policy. Representative Jewish bodies often dissociated themselves publicly from these correspondents.

Zionists raised record sums. The Jewish State Appeal alone, for instance, raised nearly £200,000 out of a campaign goal of £250,000, while the total amount collected in the last twelve months was upward of £300,000, and the number of shekel-holders was maintained.

The general press was all too often biased against the Jews in the presentation of events in and relating to Palestine. This seems to have been due chiefly to the news services, and a result of the enmity which developed between Britain and

the Yishuv. There is no gainsaying the fact that the events in Palestine, as presented by these agencies to the Australian public, produced an unfavorable reaction.

### *Anti-Semitism*

There was no startling change in this regard, though one might perhaps notice a slightly increased manifestation of anti-Semitism, due mainly to the events in Palestine. However, anti-Semitism did not reach considerable proportions. In fact, there was less agitation against the refugees.

There was some agitation in the press against ritual slaughter, particularly in Sydney and Melbourne, but the authorities showed the utmost understanding for the Jewish point of view, and no restrictions were imposed, or even discussed.

The New South Wales Council of Christians and Jews scarcely functioned and there seemed to be no urge to call its offices into action.

Among the resolutions passed at the Annual Conference of the Executive Council were the suggestions that the Attorney-General be requested to introduce legislation to outlaw racial and religious intolerance, and that the various efforts to combat anti-Semitism be co-ordinated in the Commonwealth.

The Sydney Public Relations Committee and especially the Melbourne Council to combat anti-Semitism and fascism were doing excellent work in enlightening the public through the written and spoken word.

### *Jewish Education*

Progress in the field of Jewish education was steady though slow, but several noteworthy moves were made which may mark the opening of a new chapter in this all-important field of communal endeavor. In Melbourne, the Board of Deputies decided to establish a Jewish Day School, and a house was purchased for that purpose. It was hoped to

open the primary section of the school at the beginning of the next school year. Also, the New South Wales Board of Deputies resolved in favor of the establishment of a communal day school on a wider basis than the primary school and kindergarten now being built in North Bondi.

The shortage of qualified teachers was still felt everywhere, and the equipment at the various Hebrew classes, especially in Sydney, was extremely poor. It was planned to hold a commonwealth-wide Conference on Education in the near future, at which the establishment of a central office for Jewish education with a full-time director for the whole country would be discussed.

A school for Yiddish began to function in Sydney, and the Yiddish Scientific Institute opened a Melbourne branch along the lines of that famous European institution.

The summer schools conducted for students during the vacation, both in Sydney and Melbourne, proved remarkably successful, and will be repeated in the future. The Jewish youth camp too became rather popular, and its use was on the increase. It was the Zionist youth organizations which gave the lead in this field, which was followed by others.

The annual Interstate Jewish Youth Sports Carnival was accommodated in Sydney. It was growing in importance as an agency of Jewish comradeship, and an important instrument of co-operation between the various communities. Several hundred youths participated in the competitions spread over ten days. In fact, the Executive Council, realizing the need for greater co-operation between the various congregations, formed a special committee to deal with the carnival, and particularly with the difficulties which the smaller outlying congregations face.

With the help of special scholarships granted by Zionist bodies, three youths left Australia for Palestine to be trained in youth leadership.

Altogether there was an awakening of Jewish interest among the Jewish youth, the impetus for which came largely from the stirring events in Palestine.



*Relief*

Large quantities of food, medical supplies and clothing were continually sent to Europe, Cyprus and other places. Tens of thousands of garments were thus dispatched. Sydney alone, for instance, sent goods worth over £30,000 abroad this year. In Melbourne, the relief funds combined with the Welfare Society.

WESTERN EUROPE<sup>1</sup>

## SUMMARY

A BRIEF PICTURE of developments in the five Jewish communities of Western Europe during the past year, particularly those which had been under Nazi occupation, suggests certain general trends. On the whole, these communities (France, Italy, Belgium, Holland and Norway) continued to repair the damages and dislocations wrought by the war and occupation. Their populations were relatively stabilized. The pre-war political status of the Jews was re-established. Jewish civic rights were restored, and individual and institutional life returned to normal to a considerable extent.

When one takes into account the economic disturbances and inflationary tendencies in most of the countries under review, the recovery of the Jews was especially noteworthy. In general, it exceeded the pace towards readjustment of general populations. The rapid reintegration of the Jews can be explained by the fact that there were practically no changes in the structure of Western European economies,

<sup>1</sup> This section was compiled in the European office of the American Jewish Committee on the basis of reports submitted by the Committee's European correspondents: Mrs. Regina Orfinger-Karlin, for Belgium; Andre Tabet, for Italy; Emil Raas, for Switzerland; A. de Haas, for Holland; and Gunnar Josephson, for Sweden. The article on France and the Summary were prepared by Marvin Goldfine of the A. J. C. European office; those on Switzerland and Belgium were translated and edited in the New York office by Claire Marck and Geraldine Rosenfield respectfully.

and most Jews were able to return to their former middle-class occupations. Many required and obtained credit assistance from loan funds which were set up, and thus were given the necessary impetus towards independence. Furthermore, the capacity of the Jews for quick adjustment to changing conditions may have been another factor in their economic reintegration. Their losses were heaviest; their urge to recoup them was particularly strong.

Consequently, the relief and assistance which American organizations put at the disposal of these communities were almost exclusively devoted to the refugees or the recent arrivals in these countries. The problems of the latter varied with the absorptive capacities of the various economies. In Belgium, where the proportion of Jewish non-citizens was large, their situation was particularly acute because of the restrictions placed on the issuance of work permits. On the other hand, all the Jewish immigrants to Sweden were readily absorbed and gainfully employed.

The trend towards economic recuperation was further evidenced by the development of local fund-raising campaigns. Holland's Jewish community had already been conducting its own appeals for a year and a half, and the French Jews were making plans for a united-appeal project for the winter of 1948-49.

As the Joint Distribution Committee was forced to reduce its local assistance in favor of the urgent overall problems of the relief and resettlement of DPs, there was a growing awareness among the community leaders of the need to utilize in a fuller fashion the resources of their own countries.

The emergence of Israel captured the imagination of the Jewish communities, and the war in Palestine evoked a generous outpouring of funds. Italian Jewry was highest in the pro rata contributions for Israel, with Belgium ranking second. The unusual collection of 200 million francs in France in a six-month period, despite a lack of official records or data relating to Jews, so encouraged the leaders of the campaign that they were planning greatly to enlarge the quota for the forthcoming year. Indirectly, the urgent

requirements of the state of Israel stimulated these recently disrupted communities to build organizationally, and helped restore the structure of their community pattern.

On the whole, it could be stated that the emergence of the Jewish state had been viewed sympathetically in most quarters in Western Europe. While none of the governments had officially recognized the new state at the time of writing, the general climate of opinion was favorable.

Anti-Jewish sentiment, however, persisted in all areas and strata of society. Indeed, it would have been utopian to expect the poisonous effects of several years of Nazi occupation to be removed once the war was ended. What is quite significant is that hardly any overt or organized anti-Semitism has taken root in Western Europe. To be sure, Einar Aberg in Sweden continued to send his propaganda leaflets to various countries, but he was largely ineffective even within his own country.

This still left unsolved the more subtle problem of latent anti-Semitism and the general need to establish better community relations between Jew and non-Jew. An attempt to treat this urgent question on a broad scale was being initiated through the Councils of Christians and Jews in France, Belgium and Switzerland. Together with the American and British organizations and other national groups, they joined in this common purpose through the formation in July, 1948, of the International Council of Christians and Jews in Fribourg, Switzerland. It was hoped that these groups could develop into effective agencies in their respective countries.

One of the most serious communal problems which Jews of Western Europe faced was the need to re-establish schools for Jewish education and to infuse new life into the religious and cultural institutions which survived the war. Difficulties were inevitable because of the shortage of teachers and rabbis, the lack of texts and teaching materials and the diversion of funds to other urgent matters. More serious was the loss of interest and desire for such education except in the most orthodox circles.

## SWEDEN

JEWISH LIFE AND JEWISH CONDITIONS in Sweden were subject to no great changes during 1947-48. All Jews who were Swedish subjects were still legally required to belong to the Jewish congregations. Legally it was necessary to have some religious affiliation. Only by transferring to a Christian community could a Jew secede from the congregation. A governmental committee had, however, been at work for a few years drafting a dissenter law, removing this enforced affiliation to a religious community, a law which would alter considerably the structure of the Swedish-Jewish congregation. When affiliation to the congregations would become purely voluntary, a number of indifferent members would in all probability cease to belong to them.

*Population*

Approximately 7,000 Swedish Jews were members of the three large congregations of Stockholm, Gothenburg and Malmo, Stockholm alone comprising over 4,000. There were in addition about 10,000 Jews in Sweden who came as refugees after 1939, of whom some 3,000 arrived from Germany during the first years of the war. They were completely absorbed into the Swedish community, and could become Swedish subjects after nine years' residence. Just before the cessation of hostilities, a large number of Jews were rescued from the German concentration camps and brought to Sweden. They mainly comprised younger women from Poland, Hungary, Rumania and Carpatho-Ukraine, as well as France and Holland. All the immigrants from France and Holland and many from the other countries either were repatriated or emigrated overseas and to Palestine. But there were still some 6,000 refugees remaining in the country.

## *Immigration*

During 1947-48 immigration was open to Jews fulfilling certain requirements. Those eligible were transmigrants, persons with relatives in Sweden and skilled workers. The Jewish congregation in Stockholm, with the aid of other Jewish organizations and the co-operation of the government, worked energetically to help co-religionists immigrate.

Under a transit quota system, European Jews who had emigration possibilities to other countries to which they could not receive visas, were permitted to enter Sweden in limited numbers, and there reside and work until they received visas to the countries of their destination. In many cases their stay was very long, particularly in view of the restrictive immigration regulations in the United States and other countries. The transit quota of 400 persons was almost filled at the time of writing. Some 280 persons arrived during 1947-48, of whom only about 25 could continue their travels.

Immigration based on relationship to refugee residents was very limited, since it was restricted to husbands, wives, aged parents and children under sixteen.

Sweden's need of labor encouraged the community to make every effort to import Jewish skilled workers, particularly from DP camps in Germany, and from Poland. Thousands of applications were submitted. Permits, however, were granted only for certain specified industrial occupations and for persons with many years of experience in those occupations. Nearly a thousand persons (including family groups) were thus enabled to immigrate to Sweden during the autumn of 1947 and the spring of 1948. However, the possibilities of a continued immigration of this nature were limited.

## *Emigration*

Apart from transmigrants, a large number of refugees in Sweden, particularly those who were rescued from concentration camps in 1945, sought to leave for other lands. The

abnormal sex distribution among those rescued in 1945—roughly 1,000 men to 6,000 women—was the principal reason for this desire to emigrate.

In conjunction with the Hebrew Immigrant Aid Society and the Joint Distribution Committee, the community organized a comprehensive emigration section which assisted the potential emigrants. Travel expenses not met by the emigrant or relatives were shared equally by the Swedish state, and HIAS and JDC. Unfortunately, however, state aid was to be discontinued in the autumn of 1948. Through the emigration section 1,339 persons were helped to leave during 1947, of whom 459 went to the United States, 182 to France (for transshipment to Palestine), 61 to Palestine, 50 to Australia, 46 to England and the remainder to other, non-European countries.

During the first half year of 1948 the number of emigrants was 630, of whom 213 went to the United States, 118 to Palestine and the remainder to other countries.

### *Relief Activities*

It was natural, in view of the large proportion of needy refugees in Sweden, that a very large responsibility rested with the Swedish-Jewish congregations. Admittedly, the Swedish government displayed much good will, and included the refugees to an increasing extent in the general social welfare. Fortunately, working conditions in the country were so favorable that nearly all able-bodied refugees had work, although the intellectuals had some difficulty in obtaining employment. However, many of those who were rescued by Sweden in 1945 were found to be seriously ill, a large number with tuberculosis. Through the government's initiative they were taken care of in sanatoriums and convalescent homes. The large majority regained their health, but many were still only partly employable, and there remained some 300 invalids who needed permanent care. Others were untrained and needed financial aid. Therefore, a comprehensive social and cultural rehabilitation program by Jewish agencies

was necessary. The community employed a large number of social consultants to help these refugees relocate throughout the country, to obtain dwellings for them, to deal with the authorities and employers on their behalf and in general to advise them in regard to their varied problems. It sent rabbis and cantors to visit the various refugee centers. It furnished medical and dental care assistance, help in establishing residence, and with regard to the celebration of Jewish festivals (particularly Passover) and observance of the dietary laws where desired. It also financed clubs for cultural activities and training courses and established a legal advisory bureau for the refugees.

This extensive refugee relief work was partly financed by the Swedish-Jewish congregations. These imposed an annual tax among their members of not less than about 4 per cent of their respective incomes, of which sum nearly half went to help refugees. In addition there were successful private collections. Apart from its direct help, the Swedish government also contributed towards the congregations' social work for refugees. A large part of the costs were borne by JDC, without whose generous contributions these activities could never have had the scope they did.

An OSE Committee was created and collected funds for the purchase of medicine and for supporting OSE's activities on behalf of children. The Youth Aliyah Committee, which contained non-Jewish members as well, succeeded in collecting funds and received very valuable assistance from the Swedish Save the Children movement.

Above all, however, Palestine's defensive struggle was the object of very great interest. The Swedish Committee for the Jewish Agency collected over \$300,000 for Haganah, a very large sum in view of Swedish-Jewish circumstances. Contributions came from all Jewish circles.

### *World ORT Union*

By means of an appropriation of 230,000 crowns (approximately \$64,000), the Swedish government made a significant



contribution to ORT's activities in Germany. Of this sum, approximately \$40,000 was to be used for the purchase of tools and machines, and approximately \$24,000 for the training of some thirty ORT instructors in Swedish vocational schools. After their schooling was finished, these instructors were to return to Germany as teachers in ORT's vocational schools there. Furthermore, Swedish Europe Help donated about \$14,000 for the purchase of machines, and the city of Stockholm contributed a number of valuable machines. A special ORT committee was formed within Stockholm's Jewish congregation to deal with these donations. In addition, a Swedish parliamentary ORT committee representing the different political parties was recently created to support ORT's activities.

### *Anti-Semitism*

Anti-Semitism played a very small part in Sweden. The Jewish population was not subjected to any particular difficulties, even though the comparatively large new immigration of Jews encountered a certain distrust in some circles. The coarse and vulgar anti-Semitic propaganda of Einar Aberg which was broadcast from Sweden to foreign countries attracted some attention, but was not considered of any great importance. The Swedish Parliament recently passed a law which made it a criminal offense to make defamatory statements against groups on account of their race or religion.

### *Personalia*

In spite of his advanced age, Marcus Ehrenpreis still served as Chief Rabbi in Stockholm with Rabbi Kronheim at his side. Rabbi Lob functioned in Gothenburg, and Rabbi Grunwald in Malmo. The Stockholm congregation was privileged to have Hugo Bergmann, Professor at the Hebrew University in Jerusalem, as adviser, lecturer and lay preacher in the synagogue for a whole year.

## BELGIUM

THE BELGIUM government at the time of writing represented a Catholic-Socialist coalition under the presidency of Paul-Henri Spaak. The Catholic party was the majority party of the government, holding 48 per cent of the elected offices. The Socialists were second in power with 30 per cent, followed by the Communist party with 12 per cent and the Liberal party with 10 per cent.

The crucial problem facing the country was an impending economic crisis. The stability of the present government depended on its ability to avert such a crisis, through the Benelux arrangement or otherwise.

*Population*

Through deportations, emigration to Palestine, repatriation to other countries, voluntary exile and the normal death rate, the total Jewish population of Belgium dropped from 64,000 in 1941 to an estimated 45,000 in 1948.

Because of its geographical situation Belgium has traditionally been the stopping-over place of Jews moving from the eastern to the western part of the continent. Thus, a large majority of the Belgian Jewish population has always been foreign, of a transient or semi-permanent nature. Roughly, of the 45,000 Jews residing in Belgium at the time of writing, two-thirds were foreign Jews who had been in the country ten years or more, and the remaining third was made up of equal parts of native Belgian Jews, transients who had a specific destination in mind and others whose ultimate destination was still to be decided. The total number of Jews living in Belgium was .6 per cent of the total population; the number of foreign Jews was 9 per cent of the total foreign population of Belgium. This was the fact which gave the Belgian Jewish community its special character and special economic problems.

The declining birth rate in the native Jewish population and among those Jews living in the country for more than ten years corresponded to that of the general population, which averaged one and one-half children in each family. This decline was due primarily to the fact that during the Nazi occupation the greatest number of deaths among the deportees occurred in the thirty- to fifty-year-old age group. The greater number of survivors among the native Jews was in the age groups below sixteen and above fifty.

The vast majority of the Jews lived in the two major cities of the country: 27,000 in Brussels and 14,000 in Antwerp. The remaining 4,000 were settled in smaller communities throughout the country.

### *Communal Divisions*

As was to be expected, the Jewish community manifested a definite interest in the Zionist problem and in the future of Israel. In Brussels about half of the 27,000 Jews were organized in the following Zionist groups: 15 per cent in the left Poale-Zion; 10 per cent in the right Poale-Zion; 10 per cent in the Solidarité, a remnant of the Belgian resistance, which was leftist and pro-Israel; 10 per cent in the General Zionists; and 5 per cent in the Mizrachi. That half of the community which was not organized in Zionist activity remained outside of all organized political or social life, since there was no active participation in the general affairs of the country.

In Antwerp the great majority of Jews was divided almost equally in membership between the Agudath Israel and the Mizrachi. The strong orthodox element which dominated Antwerp Jewry accounted somewhat for its flourishing community life, expressed through organized political and cultural activities. An additional reason was that the Antwerp diamond industry counted among its leaders wealthy Jews with a traditional sense of responsibility for philanthropy and social work.

*Economic Situation*

Because of the transient nature of a sizable group in the Jewish community (some 5,000 were passing through the country en route to another destination and an additional 5,000 had as yet no idea of their final destination), the economic situation was relatively bad. During the month of June, 1948, for example, the Joint Distribution Committee gave financial aid to 3,000 persons in Brussels, where unemployment was the most serious. The amount of aid given was insufficient to permit a decent standard of living.

A Belgian law passed in November, 1939, and enforced in January, 1946, required all foreigners to obtain work permits or professional cards, the former entitling the holder to work for a salary and the latter permitting him to earn his living independently. Because of the general unemployment in light industry and business, the Ministry of Labor refused to issue work permits to transients, that is, persons who had not obtained the status of permanent residents. Professional cards were even more difficult to obtain, since the Ministry of Economic Affairs issued these only when it could be proved that the enterprise to be engaged in was necessary to Belgian economy. This ruling affected most harshly the vast majority of foreign Jews who arrived in Belgium during the past ten years and who wished to earn their living as small shopkeepers or businessmen.

An existing law which authorized the Ministry of Justice to take expulsion measures against any foreigner who endangered the social or economic order of the country served as a continual threat to those who could get no work permits or professional cards. While the law had not been applied to foreign Jews except in a very few cases, its existence created great tension in an already unstable situation, and efforts were being made by the Jewish community to have the law abrogated.

## *Cultural Life*

Antwerp remained the center of Jewish traditional life in Belgium. Its population had increased by some 2,000 since 1947, and while Antwerp had fewer Jews than Brussels, it claimed a highly organized and active Jewish community. In addition to four official synagogues subsidized by the state, Antwerp had many small houses of worship. Of the official synagogues two were of the *Communauté Réunie* (comparable to United Synagogue in this country), one was of the *Maksiké Hadass* (Agudist) and one was Spanish-Portuguese. The Antwerp community had one rabbi, two assistant rabbis and four religious functionaries.

In Brussels, where the great majority of Jews did not attend synagogue, there were only two official synagogues, one for the general community and one for the orthodox. Smaller groups, such as the Sephardim and the German refugees, had set up two or three unofficial places of worship. Brussels had two rabbis and two religious functionaries.

Official synagogues existed in Arlon, Liège and Ostend. The congregations of Charleroi and Ghent rented places when the occasion demanded.

## *Education*

There were approximately 7,000 Jewish children of school age (from six to seventeen) in Belgium. About 40 per cent were receiving some type of Jewish education. Twelve hundred attended Jewish day schools in Antwerp and Brussels; 1,000 took courses in afternoon religious schools; 500 lived in homes where Jewish education formed part of the curriculum; and 180 studied in *yeshivot*.

There were two Jewish day schools in Antwerp, one having eight classes, the other twelve. The program of secular studies was the same as that in other state schools; in fact, the secular program was subsidized by the municipality. Religious instruction was financed by voluntary donations,

grants from the Jewish community and tuition fees paid by the parents. The curriculum of religious studies included prayers, Bible and commentaries, Hebrew and Jewish history. The languages of instruction were Flemish, French and Yiddish.

The Hebrew day school in Brussels had five classes, attended by 130 pupils from the ages of four to fourteen. In addition to the official secular program, the course of studies included Jewish history, Bible and Hebrew. The language of instruction was French.

While Brussels had only one all-day school, it had eight afternoon schools: three with Hebrew as the principal language of instruction, four with Yiddish as the language of instruction and one with a Hebrew and Yiddish program. Afternoon schools existed in Charleroi, Liège and Seraing S/Meuse.

Each afternoon school was independent, receiving its funds and educational program from the religious, nationalist or political group which sponsored it. Classes met for a maximum of ten hours a week and a minimum of five hours. The standard of instruction varied greatly from school to school, but all suffered from a lack of sufficiently qualified teachers and textbooks.

The two *yeshivot* in Antwerp were subsidized partly by the JDC and partly by local contributions. One *yeshivah* was transplanted from Hungary in 1946 and intended to move on to Israel as soon as possible; the other hoped to remain in Belgium as an institution of higher Jewish learning.

There were ten children's homes, in each of which some type of Jewish instruction was given. Four were administered in the strict orthodox tradition. The educational standard in these homes was adversely affected, as were the afternoon schools, by a shortage of qualified teachers and appropriate textbooks.

Twenty-six vocational schools had been established in Belgium by the American ORT, with courses in mechanics, carpentry, electricity, radio, tailoring, dressmaking, agri-

culture and bookbinding. There were also courses for adults in weaving, knitting, dressmaking, shirtmaking and corsetry. At the end of the last school term, ORT awarded 151 diplomas, but since most of the graduates could not get work permits, they were unable to use their newly acquired skills to earn a living.

### *Anti-Semitism*

Anti-Semitism as an official government-sponsored ideology did not exist in Belgium. Neither did it exist in any organized form or as part of any political program. For the Belgians, anti-Semitism was still an integral part of the Nazi doctrine which they despised, and so they were not likely to be receptive to any anti-Semitic movement at this time. It is true that several newspapers of the extreme right were strongly opposed to Israel and attempted to link Zionism with communism, but this was regarded as part of a general reactionary program rather than as a specific manifestation against the Jews of Belgium.

What did concern the Jews of Belgium was the social hostility manifested toward foreigners. This form of xenophobia on the part of the Belgians had been heightened by the influx of foreign Jews on Belgian soil, since the recent immigrants had to compete with returning Belgian war veterans for jobs and business opportunities.

Furthermore, it cannot be denied that the German occupation left its mark on the Belgian population. Before the war there was no acknowledged distinction between Jews and non-Jews; after the war, there could be no denying that such distinction existed. A source of friction was the Jewish children who were given shelter in Christian homes during the Nazi regime and whose foster parents did not wish to give them up. In most cases genuine attachments had been formed between the Christian parents and their adopted Jewish children and the problem of bringing these children back to the Jewish fold was one of great complexity.

Widening the gulf between Jews and non-Jews even further



was the attitude of the many Jews in Belgium who regarded their status as transitory and did not attempt in any way to adapt themselves to the social, economic or political life of the country.

## THE NETHERLANDS

DURING THE PAST YEAR the remnant of Dutch Jewry which survived war and postwar vicissitudes, began to take on the semblance of a stable Jewish community. At the outbreak of the war there were some 140,000 Jews in Holland, including 20,000 German refugees who were granted asylum by the Dutch government. Today, according to a rough count, there are an estimated 28,000 Jews in Holland, including 4,000 of foreign birth. About half the total number live in Amsterdam, the remainder in thirty other communities throughout the land, particularly in larger cities.

The Dutch government, governed by a coalition of the Catholic People's party and the Labor party, adhered to its age-old tradition of tolerance. Thus, those Jews who survived the Nazi holocaust were able to re-establish themselves economically and socially without much difficulty. In certain quarters there were still vestiges of anti-Semitic feeling, but this was not considered by Jews of any significance. One of the most vexing of postwar problems, that of the Jewish war orphans living in Christian homes, was still not resolved to the satisfaction of the Jewish community at the time of writing. The Dutch governmental agency in charge of war orphans was reluctant to remove Jewish children from Christian homes where they appeared to be happy and well-adjusted. Discussions of this problem between the Jewish orphans agency, Leezrat Hajeled and the Dutch agency, OPK (Commissie van Oorlogspleegkindern) continued.

### *Cultural Revival*

Amsterdam, the largest as well as the most prosperous of the Dutch Jewish communities, had reclaimed some of the

ruins of its cultural life. Parts of the old Jewish quarter in that city were almost completely demolished; the Ashkenazic synagogue, for example, had its interior so badly damaged that the congregation had not yet been able to restore it and worship there. On the other hand, the seventeenth century Sephardic synagogue was hardly damaged and was serving the community once again. The famous library attached to that synagogue, *Etz Hayyim*, had been reopened with a display of treasured manuscripts, archives and ancient volumes which had been carried off by the Nazis to Germany but were recovered at Frankfort after the liberation. Another Jewish library which had been preserved intact was the Rosenthal Collection of the University of Amsterdam Library. The Rabbinical Seminary in Amsterdam had been re-established; and interest in Jewish history was being stimulated by the monthly publication of a review of Dutch Jewish history.

Amsterdam was the chief seat of higher education, but plans were under way to open a Yeshiva in Leiden, the well-known university town. Some thirty pupils from Hungary were to be brought to that city within the next few months by special permission of the Dutch government.

An acute problem in Jewish education existed in the smaller towns and villages of Holland where there were no rabbis or teachers to conduct schools. In Amsterdam both elementary and secondary schools had been re-opened. A new youth organization had been created by the Jewish community to interest young people in Jewish tradition and ideals.

One result of the war was an awakened interest in Jewish affairs outside of Holland, particularly in regard to Zionism and Israel. Zionist organizations were active in the cities, many of them having their own publications and several sponsoring summer camps for young people.

### *Community Activities*

An indication of the increasing stability of the Dutch Jewish community was the fact that in the course of 1947-48 it had gradually become self-supporting. On September 1, 1948,

the Jewish Coordination Commission financed by the JDC and responsible for the greater part of the welfare work in Holland ceased to exist. The functions of this Commission were taken over by Cefina (Central Financial Action), whose goal was one million guilders a year, with which it planned to maintain several children's institutions, a hospital and a Youth Aliyah movement. One group of 500 children living in a children's village near Appeldorn, maintained by the JDC, left for Palestine on October 7, 1948.

The Ashkenazic community of Amsterdam was able to move back into its regular quarters and was undergoing an internal reorganization to centralize all work in the social and philanthropic fields.

At the time of writing there were three Chief Rabbis in the Netherlands, as compared with one for each province before the war. In July, 1947, Rabbi D. Y. Schochet was brought from Basle, Switzerland to serve as Chief Rabbi of The Hague. This was the first instance in seventy-five years, with one exception, of a Dutch Jewish community importing a rabbi from another country. Also, a Hungarian, Rabbi Katz, was granted permission to enter Holland through the intervention of Queen Wilhelmina, and was serving in the Amsterdam House of Study.

### *Immigration and Emigration*

From July 1, 1947, through June 30, 1948, Holland admitted 3,488 displaced persons. From September, 1947, through the end of May, 1948, 600 of these displaced Jews were granted permission to settle in Holland. Most of the immigrants came from German camps and were skilled workers. They were distributed in the four large cities, Amsterdam, The Hague, Utrecht and Rotterdam, and in a few smaller ones.

During 1947, according to a Hebrew Immigration Aid Society report, approximately 650 Jews emigrated from Holland. In October, 1947, as mentioned previously, 500 children

left the Appeldorn children's village for Palestine. Many other young people were waiting for an opportunity to emigrate to Israel.

### *Settling War Debts*

The restitution of property taken over by the Nazis continued at a slow pace. Special courts for restitution had been set up to cope with this situation. Life insurance companies which in 1942 canceled most of their policies and handed over to the Germans millions of guilders belonging to Jews, had lost most of their suits and were beginning to repay on the canceled policies. Securities sold by the Germans were, however, still in the buyers' possession. There was little chance that those securities payable to bearer and bought on a normal stock exchange would be returned to the original owners.

A problem more crucial to the morale of the Jewish community was that of former community leaders who had collaborated with the Germans and facilitated deportation proceedings against Dutch Jews. The two chairmen of the Nazi-created Jewish National Council, Abraham Asscher and Dirk Cohen, were arrested in November, 1947, by the Public Prosecutor of Holland for collaborationist activities. Much public interest centered about the trial of these two men and many prominent persons urged their acquittal. In December, 1947, they were released in their own custody pending a trial before the Extraordinary Court of Justice at The Hague. But in January, 1948, a Jewish "court of honor," made up of representatives of the Jewish community and the Dutch Zionist Council, tried Asscher and Cohen and found them guilty of the following acts: obeying the orders of the Germans to organize a Jewish Council; publishing a Jewish weekly which was of more use to the Germans than the Jews; facilitating the carrying out of certain German rulings, including the internment and deportation of Jews; advising Jews to pay the special levy imposed on them; and aiding in the selection of Jews for deportation, particularly in May, 1943. Both

defendants rejected the legality of the "court of honor" and refused to attend its sessions. They did not, however, resume their roles as leaders of the Jewish community.

Another case receiving wide public attention was that of Frederik Weinreb, who was convicted of betraying fugitive Jews to the Gestapo and of extorting huge sums of money from Jews whom he aided in fleeing the country. The conviction took place in November, 1947, at which time friends of Weinreb, several members of the Dutch parliament and Jewish groups in the United States rallied to his aid. These persons charged that Weinreb was being railroaded to prevent his exposing the collaborationist activities of high Dutch officials. The International League for the Rights of Man, which had an observer at Weinreb's trial, demanded his release from prison in February, 1948, when he had served two thirds of the three-and-a-half-year sentence, and under Dutch custom was eligible for release. This and subsequent appeals for the release of Weinreb were denied, it being charged by Dutch authorities that new evidence had been brought in to prove Weinreb guilty of treachery against fellow Jews. A later decision was handed down by the Appellate Court of Holland on October 26, 1948, sentencing Weinreb to six years' imprisonment.

## FRANCE

INSTABILITY CONTINUED TO MARK the political life of France during 1947-48. Many times the government appeared to flounder, only to be saved by last-minute compromises by the political parties. The rising tide of dissatisfaction was made evident in the October, 1947, municipal elections when General Charles De Gaulle's newly organized rally showed striking gains, particularly at the expense of the MRP (*Mouvement republicain populaire*), which stood right of center. Even when Robert Schumann succeeded Paul Ramadier as Premier in November, 1947, and the MRP continued in a strategic position, the balance of government forces against

the two powerful extremes of the right and left remained precarious. There was much talk, especially by Socialists, of galvanizing into action a strong Third Force, but it was generally sensed that only economic recovery could create such a liberal democratic movement.

Nevertheless, few would deny that the country was making headway in its reconstruction program. According to the New York *Herald Tribune's* index based on 1938, French industrial production mounted from 102 in May, 1947, to 114 in May, 1948. More goods of all kinds appeared on the market as the year progressed, and the quality of the bread improved. But these improvements hardly impressed the common man who still suffered from a faulty distribution of goods and services and a rising cost of living. Prices rose over 70 per cent during the year and the devaluation of the franc and removal of some controls seemed to be very ineffective in stemming the tide.

### *Reconstruction*

Three years after liberation, the economic and communal life of French Jewry was returning to normal. Except for the large transient group, employment was general and many Jews had already recouped some of their losses. The restitution of their shops no longer constituted a problem for the vast majority, although Jewish tenants did not fare so well. The Conseil Representatifs des Juifs de France was still coping with various phases of the Jewish property question through its legal committee, and maintaining a close working relationship with the Restitution Service of the Ministry of Finance. It also provided legal assistance to needy Jews and immigrants, and presented their claims before the proper authorities.

The stream of immigrants and transients entering France averaged over 2,000 individuals monthly, and the larger part continued to tax the resources of American relief agencies and of the COSAJOR (Comité Juive d'Action Sociale et de Reconstruction), the local welfare body. Employment place-

ment efforts were co-ordinated during the past year by a central committee which began to function in September and secured work as apprentices in small shops for over 1,200 men and women. In view of the immigrants' language difficulty and the necessity of regulating the status of each with the Ministry of Labor, this figure represented a significant effort. Jewish employers responded well; 46 per cent of the immigrants were absorbed in the clothing industry, 33 per cent in the leather and 6 per cent in the metallurgical industry.

Other institutions also contributed to the rehabilitation. Hefud found placements for 560 workers through its four vocational training establishments around the Paris area. ORT expanded its work in France; with the help of the International Ladies Garment Workers Union it was able to open a training school in Montreuil. In addition, schools were opened in Casablanca, North Africa; Strasbourg and Marseille. At the end of December, 1947, the total registration for all the ORT schools in France numbered 2,925 students, an increase of 30 per cent over last year's registration.

The Joint Distribution Committee aided the reconstruction of the Jewish community by sustaining four credit or loan institutions, which extended business loans to a total of 1,230 individuals.

### *Welfare and JDC Activities*

Relief to individuals and institutions continued to constitute a serious problem for the community and a major responsibility for the Joint Distribution Committee. Care and lodging for 4,000 transients was a tremendous burden, requiring large administrative and functional staffs. Canteens, old age homes, children's homes and social case work were handled through local bodies such as COSAJOR, the Eclaireurs Israelites, and various other federations and unions. Co-ordination of the medical program, largely carried out by OSE, was initiated through the creation of a working



group of medical advisers. Supplies such as food, clothing and welfare items were brought into France at an average cost of eight to ten million francs per month.

In all, while JDC began during the year to curtail expenditures and retrench in France, there was no appreciable assumption of financial responsibility by the local community. To remedy this situation, joint discussions were initiated between JDC officials and the community leaders to plan for a united Jewish campaign and to stress larger contributions from local sources.

### *Zionism and Palestine*

One reason for the comparative lack of communal support for welfare and relief was the tremendous attention given to the situation in Palestine. From November 29 when France joined with those nations which voted for partition in the United Nations Assembly, French Jewry devoted its major energies to the support of its fellow Jews in Palestine. The government gave numerous indications of its sympathy, and prominence was accorded by the press to the heroic stand of the Yishuv. Collections for Haganah amounted to the unprecedented sum of well over 200,000,000 francs for the six-month period following November 29. Equally impressive was the reaction of the Jewish community to the declaration of independence of May 15, when over 35,000 Jews, one third of Paris' Jewish population, crowded the Villodrome d'Hiver to acclaim the event. It was significant that the first announcement of Moshe Shertok as the Foreign Minister of the new state dealt with the ministerial appointments of Eliahu Epstein to Washington and Maurice Fisher in France.

Though the European commitments of France, as well as the unstable situation in the Moslem world where it had special interests, accounted for the hesitation of the government to recognize the Jewish state, there was still no doubt about its friendly attitude. A few days after the declaration, the members of the National Assembly sent a message of greetings to Israel. The hearty reception given to Chaim

Weizmann on his arrival in Paris following his acceptance of the Presidency of the Provisional Government of Israel was ample evidence of the prevailing spirit.

No issue could have demonstrated more the democratic sentiment latent in the French tradition than that of the *Exodus* affair in June, 1947.

When the British Navy escorted three refugee-loaded ships back from the shores of Palestine to Southern France whence they set out, the problem of forcing them to disembark was a matter for the highest government officials to consider. France had good reasons not to wish to upset the British applecart at that time. Division of opinion was inevitable, but popular sentiment, assisted by a favorable press, prevailed, and the invitation of the government to receive the refugees carried the additional clause that no force or compulsion would be exercised against them to get off the ships if they did not want to.

### *Anti-Semitism*

Nevertheless, it was the impression of many observers that anti-Jewish sentiment had been planted on French soil during the past several years and that the country was more race-conscious than it had ever been. Whatever the reasons—whether the result of the influx of refugees, the tendency during the occupation of non-Jews to disassociate themselves from Jews in order to avoid reprisals, a sense of guilt towards Jews who suffered most, or resentment against Jewish claims for the return of their lost possessions—the manifest indications of the presence of anti-Semitism warranted serious attention. Communists and reactionaries alike were guilty of promoting anti-Jewish feeling. The communist press published a number of articles and cartoons lampooning Jewish members of the cabinet such as René Mayer, Minister of Finance, and Jules Moch, Minister of the Interior, in a fashion which left no doubt that it hoped to make political capital out of the anti-Semitic feeling in France. At the same time, the residue of reactionaries, spiritual heirs of Action

Francaise, continued to abuse their freedom of expression. While their influence remained negligible, they succeeded in gaining ground in certain circles. Though the Committee to Liberate Petain was disbanded by the government, the same forces were successful in winning the light sentence of ten years' imprisonment for Xavier Vallat, Administrator for Jewish Affairs for the Vichy government. At the public trial, Vallat proudly reasserted his anti-Semitic views, and won wide plaudits from his many friends as a gallant fighter for his country's honor. The fact that these people were accepted by the De Gaullist party caused concern to some who found no political or doctrinal objection to the General. Others were less worried, and pointed to several leading Jewish officials, such as René Mayer and Henri Torrez, men close to the General's inner circle. De Gaulle himself certainly never gave the slightest endorsement to the views expressed by fascist elements.

### *Defense*

While little discrimination marred the economic and social pattern of the country, the existing tension was considered serious enough to spur a small group of Christians and Jews to organize into the Amitié Judeo-Chrétienne and affiliate with the International Council of Christians and Jews. Though chiefly interested in the problem of anti-Semitism from the standpoint of religious education, it represented a serious effort to come to grips with the whole question of prejudice.

In May, 1948, Jules Isaac, an active member of the Amitié, published his *Jesus et Israel*, a book which attempted to present in proper perspective the historical realities of the life and death of Jesus. It was widely acclaimed as a courageous revelation of the bias which the Christian tradition had developed towards the Jew, and an urgent plea for its elimination.

A wide audience developed for the radio broadcast, *Voix d'Israel*, heard each week under the sponsorship of the Con-

sistoire Central, whose musical director, Leon Algazi, prepared the program, usually consisting of musical selections and features of interest to the general public.

Other attempts to deal with the problem of Christian-Jewish relations were few and sporadic. The League Against Racism, which recently dropped the word "anti-Semitism" from its title, held a few mass meetings which concentrated upon attacking leniency with collaborators brought to trial, and British policy in Palestine. It also put out the irregular newspaper, *Le droit de vivre*.

During the course of the past year, the American Jewish Committee established a European headquarters office in Paris, one of the purposes of which was to assist local organizations in their community relations. It was in close touch with the leaders of the Jewish community of France, who planned to set up a special defense committee in the fall of 1948. Meanwhile, the Jewish community was issuing a monthly bulletin of information on anti-Semitism and on interfaith relations.

Also, the Centre de Documentation Juive in Paris maintained a large documentary file on the whole area of Nazi operations against the Jews, part of which was used by prosecutors at the Nuremberg trials. This institution sponsored a conference in Paris in December, 1947, of similar historical bodies in Europe in order to exchange views on the best means of co-ordinating efforts at documentation, historical research and the defense of the rights of the survivors of Nazi persecution.

On the international level, the Alliance Israelite Universelle manifested its traditional interest in the protection of the rights of Jews everywhere. It was one of the three organizations which made up the Consultative Council of Jewish Organizations which had consultative status with the Social and Economic Council of the United Nations. The Alliance maintained a network of 116 schools in North Africa and the Near and Middle East, where formal instruction was given to over 50,000 Jewish pupils.

## *Education*

No real developments in the field of Jewish education in France can be reported, partly because of the strong ideological differences between the institutions, and partly because of the neglect in this area of Jewish work in favor of the pressing matters pertaining to Palestine. Among the interesting educational projects which were initiated within the last few years were the Ecole Gilbert Bloch in Orsay, which stressed leadership training; the Centre Educatif, which prepared youth leaders for children's orphanages; and the Centre d'Education Juive, which aimed to spread knowledge of the Hebrew language through special courses in Paris and the provinces.

In addition to these and other schools for French children, there were over forty children's homes, with an average population of fifty immigrant children, which could provide the opportunity for Jewish instruction. However, the annual report of the Council of Jewish Education and Culture drew attention in October, 1947, to the seriousness of the educational crisis, asserting that "half of these children are raised by movements which differ even regarding the most elementary notions about Judaism, while the other half are in institutions which care for their material and moral well being, but which, out of an overzealous concern for freedom, hesitate to touch on the Jewish problem."

The effort to trace children placed in non-Jewish homes or institutions during the occupation was spurred on recently by the creation of a Commission de Dépistage, consisting of representatives of OSE, OPEJ, UJRE, Colonie Scolaire, the two Rothschild homes and several other individuals. Operating with funds from JDC, the committee hoped to solve this vexing question during the course of 1948-49.

## *Youth Organizations*

An active program, consisting of special courses and study circles, the publication of a journal, *Kadimah*, and the operation of a summer camp in Marseille, was carried on by the

Union of Jewish Students in various university towns throughout the country. Of the 97,000 students in France, the Jews represented a proportion well above their population ratio. There was a continual influx from the continent and abroad, many of whom unfortunately relied on assistance from a community already overtaxed.

The Eclaireurs Israelites de France, numbering 6,000 Jewish Boy Scouts (2,000 in France proper and 4,000 in North Africa) had a special department, known as Service Social des Jeunes, which handled case work for young transients between the ages of fourteen and twenty-three. Vocational training, supported by JDC, was also part of their program. Altogether, 200 young people per month were helped through their various welfare services.

Zionist youth activity was loosely centralized in the Federation of Zionist Youth of France, comprising all the movements, the most active of which were Hashomer Hatzair and Hapoel Hamizrachi. The latter organized last summer a successful camp project for its junior members, the B'ne Akiba. In addition, it directed the activities of one of the three hachsharot (agricultural training colonies) in France, Bahad, which accommodated about 650 persons. The largest of the three, Hechalutz, had an average population of close to 3,000 men, women and children.

### *Religious Structure*

The management of the religious life of the community was the function of the Union des Associations Culturelles Israelite, or as it is more often called, the Consistoire Central. It was a purely voluntary body with no official status vis a vis the state, and its scope of activity was confined by law to religious matters only. The Consistoire Central administered the synagogues and temples, performed and recorded all religious ceremonies, operated the rabbinical school, and in general was unofficially recognized as the representative body of the Jewish community. The chief rabbi of France was the spiritual leader, though the Consistoire Central had



a lay president and executive body, and was composed of delegates of all the local religious associations.

Not all the synagogues in France, however, were affiliated with the Union. Of the forty Rabbis in the country, fifteen were non-Consistorial, though most of them were located in Paris. They were mainly newcomers themselves, and were associated with immigrants' synagogues. Neither were the synagogues in Alsace-Lorraine part of the Union, having retained their official status, and, like the other denominations, being recognized and supported by the state.

Of interest is the fact that during the past year and a half, the Order of the French Legion of Honor was conferred on Chief Rabbi of France Isaïe Schwartz, Chief Rabbi of Paris Julien Weill, and Judge Leon Meiss, President of the Consistoire—a significant token of the regard in which the Jewish community was held officially.

### *Community Trends*

To describe the organizational structure of the Jewish community would involve a lengthy catalogue of societies and organizations representing all ideological and fraternal groupings. The effort made by the Conseil Représentatif des Juifs de France, organized in Lyon in 1943 to bring order into the complex community pattern, met with limited success, since its very creation and existence would have been impossible had it attempted to encroach on the autonomy of existing bodies. Its effectiveness was further curbed by its all-inclusive membership, which prevented the homogeneity which is a necessary condition to any action. Its undoubted contribution was to bring together for the purposes of discussion the two previously separated sections of French Jewry, the immigrant elements and those more assimilated to French culture.

In general, the tendency in 1947–48 was towards unification. Events in Palestine not only captured the imagination of the assimilated, but made possible a certain area of common ground between the extreme leftists and the Zionists. The



Zionist organizations were somewhat overshadowed by the general enthusiasm for the Jewish national cause. Furthermore, the planning that was going into the creation of a United Campaign already suggested a further force for community cohesion. These factors augured well for French Jewry.

## SWITZERLAND

THE STABLE POLITICAL SITUATION in Switzerland continued to stand as a bulwark against any drastic change in the life of Swiss Jewry during 1947-48.

### *Communal Life*

There were 25,000 Jews in Switzerland at the time of writing, 19,000 of whom were Swiss nationals. Most of the Jews resided in the cities, with Zurich leading, with more than 6,000 Jews representing 1.8 per cent of Zurich's total population. Consequently, Zurich was a center of Jewish cultural and communal activities, followed to some extent by Basle and Geneva. The *Schweizer Israelitische Gemeindebund* ("Swiss Federation of Jewish Communities") comprised twenty-seven Jewish communities with a total of 3,622 families.

At the suggestion of the United Jewish Educational and Cultural Organization (Europe) the *Juedisches Lehrerseminar* ("Teacher's Seminary") in Basle conducted training classes for group leaders, which were well attended, particularly by foreign students.

The Union of Jewish Students of Switzerland, which was founded in 1946, numbered at the time of writing more than 500 active members and played an active role in Jewish life. The promising program of this Swiss section of the *Union Mondiale des Etudiants Juifs* ("World Union of Jewish Students") had among its objectives: co-operation in the rebuilding of Palestine (there were many Palestinian students in the Union), struggle against anti-Semitism in all its forms, and the development of cordial relations with organizations of non-

Jewish students. In addition, the Union provided material and moral aid to needy students. The education of Swiss-Jewish youth was being increasingly assumed by youth organizations, most popular of which were the Zionist Hechalutz, Hashomer Hatzair and the Jewish Scouts.

The publication of the important periodical *Revue Juive*, edited by Josué Jehouda, was temporarily discontinued.

### *Refugee Help*

The majority of the 4,500 Jewish refugees still in Switzerland were being taken care of by the *Verband Schweizerischer Juedischer Fluechtlingshilfen*. More than half of them received part or full assistance from this organization. (It is interesting to note that only 5,000 native Swiss Jews were able to work.) The organization spent 4,000,000 Swiss francs in 1947 for the maintenance of emigres and refugees, about one million less than in the preceding year. More than a thousand Swiss refugees and emigres left Switzerland in 1947 and the *Verband* spent more than 1,000,000 Swiss francs for their emigration. Of this number, 924 went overseas, the largest number to the United States (614), France was next with 76 immigrants or repatriates, and was followed by Hungary (64), Australia (61) and Palestine (54).

On February 1, 1947, the Joint Distribution Committee took over the official emigration department of the *Verband*. HIAS and JDC agreed to share the emigration load and administrative expenses equally.

Permanent asylum in Switzerland based on a special *Bundesratsbeschluss* ("parliamentary dispensation") was granted 214 applicants.

The *Verband* assumed the responsibility for the maintenance of 400 Jewish children when the Swiss *Hilfswerk fuer Emigrantenkinder* was dissolved at the end of 1947.

The SIC *Hilfe und Aufbau* Committee which gave emergency material and spiritual assistance to children and sick people in districts lying immediately beyond the Swiss frontier was forced to discontinue its work because of lack of funds.

## *Zionist Activities*

The *Schweizerische Zionistenverband* with 1,200 members representing all the different Zionist groups and political shades was the center of Zionist organizations and activities.

The creation of the new state of Israel was the subject of enthusiastic celebration. A new bimonthly, *Das Neue Israel*, began publication in June, 1948, with the aim of illustrating and promoting the cultural, economic and political life of the new state.

Hechalutz conducted an efficient training program for collective agricultural life in Palestine which culminated in work on a training farm in Bex (Waadt).

Over 200 delegates from Jewish communities of more than forty countries attended the Second Plenary Assembly of the World Jewish Congress which convened in Montreux from June 27 to July 6, 1948. The Congress' future course was discussed in the light of the two crucial issues of the day: the East-West political controversy and the relationship of the Diaspora to Israel. Re-elected to the leadership of the World Jewish Congress were Stephen S. Wise, Nahum Goldmann and A. Leon Kubowitzki.

The *Gemeindeverband*, which participated in the World Jewish Congress, co-operated closely with the American Jewish Committee, with JDC, OSE and ORT. The association with these great American-Jewish organizations added substantially to the welfare and self-assurance of the Jews of Switzerland.

## *Anti-Semitism*

Anti-Semitism, dormant in Switzerland after the collapse of Nazism, was gradually reawakening. There were anti-Semitic allusions in books and in the smaller newspapers, but public response was negligible. The official attitude manifested itself clearly in the rather severe punishments meted out to Swiss National-Socialists who were aggressive anti-Semites. One of the most infamous of these traitors, Georges Oltramare,

was tried by the Swiss Supreme Court and condemned on November 14, 1947, to three years in the penitentiary and the loss of his citizenship rights for five years. During this trial the representative of the Swiss Attorney General sharply attacked Oltramare's anti-Semitic activities as a danger to Swiss independence and sovereignty.

Efficient educational work in the field of intergroup relations was performed by the Jewish-Christian Association to Fight Anti-Semitism in Switzerland, which had some 500 members, two-thirds of whom were non-Jewish. The Association cooperated closely with friends in other countries, particularly with the International Conference of Christians and Jews. The Association held two international meetings in Switzerland, one in Seelisberg in the summer of 1947, the other in Fribourg in the summer of 1948.

Until recently there was a special decree prosecuting anti-Semitic activities. This decree was part of the wartime ordinance for the protection of democracy and was lifted with the abolishment of the entire ordinance. At the time of writing, the SIG (*Schweizer Israelitische Gemeindebund*) had failed in its attempt to incorporate the ordinance in the penal code.

## ITALY

THE APRIL, 1948, ELECTIONS confirmed the government of the Center with Alcide de Gasperi as Premier, and gave the Christian Democratic party a relative majority in the Senate and an absolute majority in Parliament. Representatives of almost all the other parties, with the important exception of the large Communist party, were included in the government.

The defeat of the socialist-communist bloc was marked by incidents of violence, repeated strikes and attacks in the press, but the government of the center, now strengthened, demonstrated its ability to control the situation.

## *Legislation*

During the period between May, 1947, and May, 1948, little legislation was enacted by the government with regard to the Jews. The restitution laws all date prior to this period. The question became one of implementation. Although most of the cases were settled out of court, the various tribunals differed in the application of the law.

An important legislative measure concerned the rebuilding by the state of synagogues destroyed during the war. This measure placed synagogues and Christian churches in practically the same category insofar as state aid for reconstruction was concerned. In accordance with this law, the temples of Bologna, Milan, Leghorn and Florence were to be rebuilt.

## *Immigration of Refugees*

A friendly tolerance characterized Italian postwar policy with respect to the immigration of refugees. The illegal influx of refugees continued, but the Italian government did little to stop it, knowing that only a very small minority of refugees intended to remain in Italy, since most of them wished to sail to Palestine.

According to special agreements with the International Refugee Organization, that body was responsible for the refugees in the assembly camps. Recently (April, 1948) there was an order to transfer these camps from Northern Italy, where they were numerous, to Central and Southern Italy.

## *Population*

The number of Italian Jews registered with the communities was around 32,000. The slight increase as compared with last year's figure of 30,000 was due to the excess of births over deaths, as well as to some extent to the return of Jews who left the country during the period of racial discrimination.

The largest communities were those of Rome (11,700), Milan (5,800), Turin (2,400), Venice (1,800), Florence

(1,700), Vercelli (1,300) and Leghorn (1,200). All the others numbered less than 1,000.

There were twenty-four communities in all, plus thirteen separate sections. They were situated mostly in the North. In the South, there were only two communities: that of Bari—recently constituted—with 600 Italian nationals and numerous displaced persons, and that of Naples.

### *Internal Organization*

The period 1944–46 was characterized by the serious problem of the reorganization of Italian Jewry; 1947–48 may be designated a return to normal.

All the representative bodies of the communities and the Jewish institutions were reconstituted. Directing the communities was the Union of Italian Jewish Communities, whose president was Raphale Cantoni. The Union of Communities was governed by a Council and an Executive, with headquarters in Rome.

This period was also characterized by an adjustment to normal economic conditions. The Joint Distribution Committee contributions to the communities were diminishing gradually in accordance with a planned program which provided for the complete cessation of assistance by October, 1948, with the exception of contributions to the Union of Communities and the Rabbinic College and aid to the children in the orphanages of Ostia, Rome and Turin.

The economic progress was tied up with a marked increase in the compulsory contributions by recorded members of the communities. But this resulted in financial hardship for the other Jewish institutions (asylums, schools, hospitals, shelters, etc.) which were suffering from decreases in voluntary contributions. These institutions were already in great difficulty because of the shrinkage in their capital which was almost completely invested in government bonds and real estate, the incomes from which had become totally inadequate because of the inflation. This was perhaps one of the most serious aspects of the situation.

### *Intergroup Activities*

On November 8, 1947, Dr. Everett Clinchy, president of the International Council of Christians and Jews, organized a meeting in Rome which was attended by many Jews, Catholics and Protestants, both lay and clerical. The purpose was to stimulate interest in the formation of an Italian Council. However, little resulted from this initial effort, because those who attended the meeting were basically unprepared. This necessitated the postponement of further meetings that had been planned.

Experiences in other Italian cities were a little more satisfactory, although no permanent local committees were formed.

The Union against Religious Intolerance and Racism remained a local body in Turin, where it had been created two years before.

### *Anti-Semitism*

An anti-Semitic manifestation took place in April, 1948, when a few members of the neo-fascist MSI (Social Italian Movement) marched in a provocative manner before the synagogue in the Jewish district of Rome and in the streets of that area. An unverified report had it that cries of "Death to the Jews" were heard, and acts of outrage were directed against the monument commemorating the Nazi martyrs. The Jewish population promptly took action and dispersed the marchers. The leftist papers devoted much space to this incident, using it for their political purposes, as this occurred on the eve of the elections. For the same reason, the papers of the Center tried to minimize or ignore the event. The Union of Jewish Communities protested energetically to the Ministry of the Interior, which expressed its regret and disapproval. The MSI denied having provoked the incident and declared that it was not an anti-Semitic party.



Apart from this episode the situation remained stable, characterized by the absence of any propaganda or discrimination.

Instances of religious bias which had formerly marked the propaganda of some preachers decreased, thanks to the prompt intervention of the Union.

### *Zionist Activities*

On the occasion of the birth of the Jewish state, there were important manifestations of rejoicing in all Italian cities containing Jewish communities. There were special religious celebrations in the synagogues; the event was discussed with enthusiasm in all Jewish circles.

The fund-raising campaign for Haganah met with great success, and at the time of writing 160 million lire had been collected. The campaign of the Jewish National Fund also produced satisfactory results. However, there was no immigration of any consequence of Italian Jews to Palestine.

### *ORT in Italy*

One of the most interesting aspects of Jewish life in Italy was the extraordinary development of ORT. It was administered by a Council of eighteen members, some of whom were non-Jews.

There were eighty trade schools with 1,850 pupils (of whom 1,710 were DPs, 140 native Italians), 140 teachers and 50 members of the administration. There were 460 graduates.

The Italian press frequently mentioned this institution with great sympathy and admiration. Many journalists visited the ORT camps and schools and expressed interest in the admirable and useful work accomplished by Jewry on behalf of the survivors of the Nazi camps, who had been given the opportunity of rebuilding their lives through work.

The Italian political world showed real interest in the activity of ORT; special mention should be made of the offi-

cial participation of Renzo Levi and Abraham Blass, chief of ORT, Italy, in the International Conference of Labor which took place in Rome from January 26 to February 9, 1948.

### *Other Organizations*

The assistance lent by the Joint Distribution Committee which was extremely significant during the period immediately following the liberation and thereafter, was decreasing little by little, while that of the local organizations was increasing. By the month of October, 1948, JDC was to cease all its contributions to the communities and institutions, although it was to carry on in other fields on a reduced scale.

OSE was the largest contributor to an infants' home in Rome for children under three, to several children's playgrounds situated in the principal communities and to summer camps.

## SOUTHEASTERN EUROPE<sup>1</sup>

IN FIVE OF THE SEVEN southeastern European countries discussed in this section, the year 1947-48 marked the achievement of complete and effective Communist political control, and of a far-reaching transformation of the economic life of these countries on the model furnished by the Soviet economy. While the tempo of achievement of these uniform "revolutions" varied according to local conditions and moods, the objectives and processes of transforming these countries into "people's democracies" were identical.

<sup>1</sup> Prepared in the offices of the American Jewish Committee.

IN YUGOSLAVIA, this process started during the war, and the regime of Marshal Tito was already firmly entrenched at a time when the other Communist parties of the area were still in the thick of the fight for complete political domination. By the end of the period under review, Marshal Tito's local power and relative independence had incurred the suspicion and ire of the Cominform (Communist Information Bureau).

In the spring of 1947, the position of the Communist party in HUNGARY was considered insufficiently powerful. Free elections held in 1945 had resulted in a disastrous defeat for the Communists. Subsequently, in May, 1947, Bela Kovacs, Secretary General of the majority Smallholders party, was arrested on a charge of conspiracy by the Soviet occupying authorities. This charge was later extended to include the entire leadership of the majority party, and, gradually, to all parties opposing Communist dominance. The legally elected Prime Minister, Ferenc Nagy, and a number of other opposition leaders fled the country, the cabinet resigned, and a new, completely conformist "coalition government" was put in power. New elections were held to confirm these changes. As a result of an extensive campaign, the Communists succeeded in boosting their share of the popular vote from 17 per cent (in 1945) to 22 per cent in the August, 1947, elections, and in reducing the Smallholders party share from 57 to 15 per cent. Paradoxically, the votes lost by this originally progressive democratic party went to a new, ultra-conservative Catholic party, the Democratic People's party, organized on the very eve of the elections with practically no publicity. A new, carefully planned electoral law greatly limited the right to vote, and gave the Communist-dominated coalition of Communists, Social Democrats, Smallholders, and the Peasant parties 80 per cent of the seats in parliament, although they had received only 60 per cent of the popular vote. (The law contained a provision that any party or coalition which obtained over 50 per cent of the total vote was entitled to 80 per cent of the seats in parliament.)

The next step was to consolidate the leftist coalition itself. The same charges of conspiracy were leveled against the left-wing Social Democrats as had been made against the Smallholders party. In February, 1948, Charles Peyer, for many decades chairman of the Social Democratic party of Hungary, was sentenced in absentia to eight years' imprisonment for conspiracy to overthrow the "democratic republic." Shortly thereafter, thirty-five rightist members of the Social Democratic leadership, among them many Jews, were compelled to resign from the party and from their public positions. Finally, on March 8, the Social Democratic party passed a resolution accepting fusion with the Communist party.

In the wake of this political process followed the Communist transformation of the country's economic life. First the coal mines and electric power sources were nationalized (1946), then the leading banks together with their industrial concerns (June 1, 1947), and, finally, on March 29, 1948, all industrial plants employing more than 100 people. Today more than 90 per cent of Hungary's industry is state-owned.

Next came BULGARIA. On June 6, 1947, Nikola Petkov, leader of the Agrarian party representing the large peasant population, was arrested and charged with preparing an armed coup d'etat. On August 16, he was sentenced to death; on August 25, the Agrarian party was dissolved; and on September 23, Nikola Petkov was hanged in Sofia.

No obstacle was left in the way of the Communist party's achieving the economic dominance of the country. A decree issued on January 25, 1948, ordered the nationalization of the entire industry of Bulgaria, with the exception of enterprises belonging to foreigners.

In RUMANIA, the final drive for exclusive Communist rule started in July, 1947, with the liquidation of the National Peasant party and the arrest of some 2,000 of its leaders, including its founders, Juliu Maniu and Ion Michalache, who were sentenced to hard labor for life.

The drive continued in November, 1947, with the elimination of foreign minister George Tatarescu and his rump Liberal party, the non-cooperative majority of which had been

discarded long before. Tatarescu was replaced by Ana Pauker, said to be the most influential Communist in Rumania. At the same time, the Independent Social Democratic party was placed under indictment for subversive activities, and later dissolved. In February, 1948, following the forced abdication of King Michael and the abrogation of the monarchy, the collaborating wing of the Social Democratic party was compelled to merge with the Communist "Workers' party." In the March 28 elections, the Communist-led Front of People's Democracy achieved the usual sweeping victory.

By February, 1948, the rapid *Gleichschaltung* of CZECHOSLOVAKIA became an urgent necessity. On February 25, President Benes accepted the resignation of twelve noncollaborationist ministers, and appointed a new cabinet under the premiership of the Communist chief, Klement Gottwald. Two weeks later, Jan Masaryk, son of the founder of the Republic and its perennial foreign minister, was dead; according to the official version, a suicide. His passing was deeply mourned by Jews the world over, who considered him a great friend.

On April 18, the Social Democratic party agreed to join the Communist party and, in May, engineered elections, the resignation of President Benes and Klement Gottwald's accession to the presidency completed the transformation of Czechoslovakia into a single-party Communist state. On April 28, all industrial and commercial concerns employing more than fifty people were nationalized.

The Jews of this area, historically dependent on individual mercantile and industrial pursuits, were the greatest victims of the collectivist transformation of Eastern European economic life. The stark realities of Jewish existence in Eastern Europe—the Nazi-inflicted economic ruin, their poor health and abnormal age and sex distribution, and the fact that even their most energetic and capable elements had barely managed to re-establish themselves before this present crisis—all these made the economic future of the 800,000 surviving Jews more problematic than that of any other element of the population. The tragedy was rendered complete and

hopeless by the bitter civil strife, and the passions of the large dissatisfied majority of the population again were directed against the Jews; for, in varying numbers, Jews participated in local Communist governmental agencies, and, on the false principle of collective responsibility, all Jews became convenient scapegoats.

Unfortunately, there was no consolation to be found in the general status or treatment of the Jewish population of anti-Communist GREECE and TURKEY.

## CZECHOSLOVAKIA

From the foundation of the republic until the Nazi occupation of the country, Czechoslovakia had been universally recognized as a country in which democracy prevailed, and in which no serious disabilities had been imposed on Jews. But after the war, both Communist and Slovak nationalist policies prevented a satisfactory restoration of the pre-war state of affairs. Slovakia continued to be one of the most undemocratic and anti-Semitic regions in all Europe. Ceaseless anti-Semitic agitation was accompanied by physical violence, such as the riot in Bardejov in June, 1947 and the attempted pogrom in Nove Zamky later in the same month. There prevailed social and economic segregation of Jews, systematic legal discrimination, and the denial of civil and property rights.

### *Restitution*

The Slovak National Council systematically supported illegal holders of Jewish property, aiding those who profited under Hitler. The local Communist party eagerly participated in this ignoble competition for popularity. Reactionary Slovaks sought to justify these violations by appeals to "racial self-interest," while Communists explained that their attitude toward Jewish property rights was a matter of expediency, since this expropriation was the only "pro-

gressive" policy favorably viewed by the population as a whole. Thus, Slovakia retained under national administration a substantial amount of Jewish-owned industrial property, even properties which had been formally recognized by the judiciary as subject to restitution to their legal owners.

Even more striking was the treatment of Jewish agricultural property in Slovakia. Both Slovak political parties, the Slovak Communists and the Slovak Democrats, had seen to it that the agricultural property of Jews distributed among local peasants by the Slovak Nazi regime of Father Tiso was retained by these illegal holders, in violation of the postwar statute for all Czechoslovakia, which provided for the restitution of these properties to their original owners.

In addition, a large proportion of Jewish-owned agricultural property was subjected to "legal" confiscation and redistribution, on the pretext that the owners, all victims of Nazism, were of German or Hungarian nationality. The only explanation given for such confiscatory decisions was that the owners spoke German or Hungarian, or had studied these languages (in areas which before the first World War belonged to Austria or Hungary, where no secondary or higher education in the Slovak language existed). Jewish organizations were afraid to protest, and the unjust confiscations were fully protected by the Communist authorities.

Under the guise of nationalism there was a similar confiscation of Jewish-owned industrial assets in the provinces of Bohemia and Moravia, among which the Beer and Ara-Anders concerns were the most important. The subterfuge of the "German background" of the owners was again used. The release of Jewish heirless property to the Jewish community for the purpose of rehabilitating the surviving victims of Nazism was prevented, and these assets were ultimately attached to the currency stabilization fund.

The government attitude toward Jewish interests was best characterized by several public statements made by Vaclav Kopecky, Communist Minister of Information. On one occasion he charged the Jews with disloyalty for protesting against the wave of property confiscations. In March, 1947,



Mr. Kopecky vehemently attacked the few surviving Jews of Subcarpathia for having entered Czechoslovakia "in abject fear of Bolshevism." According to the Social Democratic daily, *Pravo Lidu*, Mr. Kopecky used the terms "those bearded Solomons, this Jewish rabble."

On April 6, 1948, an amendment to the restitution law was adopted which substituted government bonds for actual restitution, and which provided that property distributed among small landholders was not subject to restitution. Once nationalized, property was no longer subject to restitution—as, for example, when a number of small individual enterprises were consolidated into a business employing more than fifty persons. Restitution could be denied in all cases where "the public interest" was involved. Each claim for restitution was subject to a test of "national reliability." All claims were null and void, if not filed within three months after the promulgation of the new law.

### *Communal Life*

The Communist coup d'état was carried out with the aid of "actions committees." By February, 1948, a Jewish Actions Committee of the Communist party presided over by (Mr.) Laura Simek was in full charge of Jewish affairs and by April most of the recognized Jewish representatives had been eliminated from responsible positions within the Jewish community. Zionists were hit hardest. Ernest Frischer was the first to be removed from his post as chairman of the Association of Jewish Communities of Bohemia-Moravia. Kurt Wehle, secretary general of the Association, fled the country. At the same time, Adolf Bebes, chairman of the Zionist Organization, was also eliminated from the Association. Of the original leaders, only Frantisek Fuchs, the noted representative of liberal Judaism, was permitted to stay on as vice-chairman. The chairmanship went to Emil Ungar, an official in the Ministry of Health, the other vice-chairmanship to Edmund Schwarz, both designated by the Actions Committee. A memorandum protesting the removal

of Zionists from the Council was rejected by the Actions Committee. In June, Karel Stein, noted Zionist leader, was compelled to resign from the leadership of the Prague Jewish community. A few days later, the Actions Committee ordered Hanus Rezek, acting chief rabbi of Prague, to leave his post. After the establishment of control by the Actions Committee, the Jewish press concentrated on attacking anti-Semitism and fascism in America and Great Britain.

Only the following information is available thus far on the attitude of the new regime to concrete questions of Jewish interest: In April, 1948, the Agudas Israel in London submitted a complaint to the Prague government against the Jewish Actions Committee for its restrictions on religious activities. In June, a new constitution was adopted containing provisions against racial propaganda and formally guaranteeing religious freedom.

## HUNGARY

### *Anti-Semitism*

To judge correctly the impact of the political developments described above upon Jewish security in Hungary, one must realize that the country was rife with anti-Semitism, and that the remnants of Hungarian Jewry were living in a tense atmosphere. All the Jews were held responsible for the political changes imposed upon Hungary from abroad. In many a small community in the Hungarian plain the ominous sign: "Death to the Jews" was smeared on fences and buildings, and the desecration of Jewish cemeteries again became common practice. Against this rising wave of anti-Semitism, which served as an outlet for misdirected hatreds, very little was done by the Protestant churches, and nothing by the Catholic Church. Whereas a few years ago they attacked the physical existence of Hungarian Jews, Church authorities now offered "spiritual salvation" through conversion. As a result of these campaigns, numerous conversions took

place; on the other hand, some 800 returns to the Jewish religion were registered during the year.

The governmental authorities, themselves, did not actively discourage anti-Jewish manifestations. They claimed they were under the necessity of acting cautiously, because energetic measures might add to the growth of anti-Semitism. At the time of this writing those responsible for the Miskolc pogrom, perpetrated two years ago by a Communist-led mob of miners, had not been tried; and Ferenc Dusek, the chief instigator of the Miskolc outrage, was an influential member of the parliamentary group of the Communist party.

The Jews of Hungary, notwithstanding their widely differing political, economic and social interests were, as a body, completely dependent upon the protection of the regime for their very physical safety. Nevertheless it was reliably estimated that at least 45 per cent of the votes cast by the Jews went to middle-class parties such as the Small-holders party, the middle-class Radical party, and the old progressive National Democratic party, founded some forty years ago by the outstanding Jewish democratic statesman, William Vazsonyi. In addition, the great majority of the Jewish white collar and industrial workers (or about 30 per cent of the entire Jewish voting population) voted for the Social Democratic ticket, partly because the early theorists and leaders of this party were Jews. In the light of the known occupational distribution of the Jews, the strength of their non-Communist vote appears to be even more striking.

### *Population*

The Budapest statistics for the year 1945 listed 21,831 Jews as independent breadwinners, 11,793 as private employees, and 51,299 as workers. (The total Jewish population of Budapest is estimated at some 110,000, out of a total of 140,000 for the entire country. The usually quoted figure of 180,000 for the total population of Jewish descent includes about 40,000 converts to Catholicism. The figure of 85,000 Jewish breadwinners given above excludes some 20,000

minors. It should be noted that under the prevailing economic conditions, a large proportion of those listed as breadwinners do not actually earn their own living.)

### *Restitution*

Governmental objections were raised to Jewish efforts to secure the return of confiscated Jewish stores and other business establishments. The restitution of Jewish-owned agricultural property and implements was sabotaged, chiefly under the pressure of the Peasant party. The principle of equal rights in this domain appeared to exist only on paper. In the summer of 1947, the Supreme Court ruled that the state was not liable for the death of Jewish forced laborers killed abroad, and even denied them the payment of pensions. The establishment of a Jewish Rehabilitation Fund was decreed early in 1947, and a managing Board for the Fund appointed, but the actual release of heirless property to the Fund has not yet started. Although the Custodian of abandoned Properties was instructed to start turning over properties held by his office to the Jewish Fund, the matter did not proceed beyond the stage of legal quibbling over the interpretation of the texts of the pertinent decrees. It was feared that the Fund would not receive the assets involved in time to fulfill its functions as defined under the peace treaty. The provisions of the treaty, specifying that Jewish heirless assets were to be used for Jewish rehabilitation in Hungary, had already been violated by the decree establishing the Fund, which prescribed formal declarations of death and probate of estates, instead of simple transfer to the Fund within twelve months after the ratification of the treaty.

### *Economic Life*

In general, the official attitude of the government to Jewish life was simply that there was no specific Jewish problem in Hungary, and that collectivism would eventually solve all problems of inequality and insecurity, on an equal

basis for all. Although the Communist leadership had encouraged private economic initiative, to which Hungary almost exclusively owed her partial postwar recovery during the first two years following liberation, the government later put a drastic end to this compromise.

As the collectivist trend progressed, Jews were charged with more and more economic offenses because of their private business activities. This official persecution of large numbers of Jewish business men created still another stereotype of the Jew: this time as the profiteering saboteur and enemy of the new "people's democracy." The implication of government sanction served as a relatively safe cover for anti-Semitic activity. It immensely strengthened anti-Semitic reactions in the poverty-stricken and embittered masses, victims of twenty-five years of fascist or semi-fascist indoctrination. It was revealing that the "Council of Reconciliation," an interfaith movement against anti-Semitism created after the war, ceased to function in September, 1947.

### *Communal Affairs*

Zionism had made great strides among the Jews of Hungary in the period immediately following liberation. Ultimately, however, it failed by far to encompass the entire community, unlike other East-European countries. As a matter of fact, the great majority of Jews in Hungary, partly as a result of a long-standing non-Zionist tradition, and partly because of governmental opposition, remained aloof from Zionism. On the other hand, a marked intensification of religious life was noted, the synagogues were crowded, and, as in pre-war days, most of the social life of Jews was confined to the Jewish community and its social, educational and cultural institutions.

The representative organizations of Hungarian Jewry were the two Central Boards: the Central Board of Israelites in Hungary, and the Autonomous Board of Orthodox Jews in Hungary. Most orthodox Jews had formerly lived in provincial localities, where the deportation took a much heavier

toll than in the capital. As a result, the great majority of the Jewish population came under the jurisdiction of the liberal Central Board, the chairman of which was Louis Stoeckler, president of the Jewish Community of Budapest. The head of the orthodox Board was Samuel Kahan-Frankl. Like his Rumanian colleague, Chief Rabbi Francis Hevesi left the country.

Nearly 70 per cent of Hungarian Jewry were members of the Budapest community. Yet, until the end of May, 1948, no elections had been held in this largest Jewish community on the continent to replace the caretaker government. Elections were scheduled for March, 1947, but a bitter feud broke out between Zionists and non-Zionists, and Communist political leaders induced the government to order the postponement of the Jewish communal elections until the end of May, 1948. In the meantime, the two feuding factions had gradually composed their differences, and finally agreed on a common list of candidates, Stoeckler was re-elected president, and some 35 per cent of the elective officers were filled with Zionist representatives.

In Hungary, unlike most other Eastern European countries, the official Jewish organizations and communities were not controlled directly by Communists, but had a few Communist observers on their boards.

There was a modification in the anti-Zionist attitude of the government following the change of the Soviet position. Previously, in July 1947 two representatives of the Jewish Agency were deported and the right to publish a Zionist weekly was denied, although there was only one Jewish periodical in Hungary, the weekly *Uj Elot* ("New Life"), published by the Budapest Jewish Community.

The material living conditions of the Jews in Hungary improved considerably during the year under discussion, to a great extent as a result of contributions by the Joint Distribution Committee. Here, as in all other countries, the JDC placed greater emphasis on vocational rehabilitation than on mere subsistence relief.



## RUMANIA

*Anti-Semitism*

The insecurity of the Jewish population of Rumania was aggravated by the radical political and economic changes of the past year. In August, 1947, Joseph J. Schwartz, Chairman of the European Executive Council of the Joint Distribution Committee, reported on the basis of firsthand information that anti-Semitism was increasing in Rumania, and that the government, while certainly not anti-Semitic, was unable to cope with this development. At the same time, in the course of its investigations into conditions of European Jewry, the United Nations Special Committee on Palestine reported in August, 1947, that the Jews of Rumania were living in fear of mounting anti-Semitism and growing political and economic insecurity; that tens of thousands of them were existing solely on American Jewish relief, and that a large number considered emigration to Palestine the only solution to their problem.

During the past year, no major anti-Jewish outbreaks occurred; however this was attributable not to a tranquil atmosphere, but rather to the prevalence of thoroughgoing police action. Minor anti-Jewish disturbances occurred in a large number of localities all over the country. In the rural districts of Transylvania, a mixed commission of police and judicial officials had to take action to stamp out an alarming increase in anti-Semitic incidents. The commission had to replace the gendarmerie in numerous villages where anti-Jewish disturbances occurred. In some of these localities, attacks on the homes of Jews became a daily occurrence. In September, 1947, a number of Jews were attacked and beaten in the town of Braila. In Timisoara, twenty-six former members of the Gestapo were arrested for attacking the headquarters of a Jewish youth organization and injuring several Jews. There were some fifty Nazis involved in the attack. Jewish employees were syste-



matically dismissed by anti-Semitic businessmen and government officials taking advantage of legal changes, such as the issuance of a new labor redistribution law.

A new type of anti-Jewish action emerged that exploited the desperate Jewish mood of flight from the country. In the summer of 1947, the arrest was reported of an organized gang of smugglers who recruited groups of Jewish emigrants, guided them across the Hungarian-Rumanian border, and then robbed them of all their belongings in remote mountain regions.

There is no reason to doubt that the government was trying hard to discourage, prevent, and even to punish, anti-Jewish excesses. For example, by October, 1947, a special commission to eliminate fascists and anti-Semites from university faculties had dismissed over 1,500 instructors and other personnel attached to Rumanian universities, most of them on charges of anti-Semitic activities. On the other hand, systematic official attempts to implicate all opponents of the regime in anti-Semitic activities, and the indiscriminate use of the charge of anti-Semitism for political reasons only increased the insecurity of the Jewish population.

### *Economic Situation*

The exceptional economic difficulties caused by the worst crop failure in Rumanian history, and the immediate consequences of the rapidly progressing economic transformation of Rumania greatly contributed to this Jewish insecurity and fear. The drastic currency stabilization of September, 1947, also brought the work of Jewish organizations and institutions of the country to an almost complete standstill, and the resulting lack of funds caused the shutdown of most Jewish schools and charitable institutions. A subsequent government grant of thirty-two million lei for Jewish schools, hospitals and other institutions could not nearly meet actual needs. The situation of most Jewish relief institutions was all the more serious, as the new program of the Joint Distribution Committee concentrated on vocational

training and assistance rather than relief. The situation appeared hopeless; at least 50,000 adult Jews had no adequate means of subsistence, additional large numbers of children, sick and aged persons required direct and permanent assistance, and the ability of individual Jews to contribute to Jewish welfare funds rapidly decreased.

The only improvement shown in the economic status of the Jews was in employment. Jewish workers were reinstated belatedly in increasing numbers into jobs which they had lost under Nazism. In September, 1947, the Ministry of Justice instructed the judiciary to give special attention to applications by Jews for the return of homes from which they were ousted during the Antonescu regime. Inasmuch as Rumanian judges had previously rejected all such applications, the improvement in housing conditions that might ensue for Jews remained in doubt. Jewish organizations in Rumania had long demanded that widows and orphans of Jews killed either in pogroms or after deportations receive pensions on the same basis as war widows and orphans. In March, 1948, the press reported the introduction of a bill granting such pensions in parliament, but the fate of the measure remained unknown. The issues of property restitution in general, and of the release of heirless property to the Jewish community in particular, also remained unsettled.

### *Human Rights*

The government seemed to abandon its earlier position that legally the Jews were Rumanians of Jewish faith. In April, 1948, a government spokesman declared that under the proposed constitution, Jews in Rumania would enjoy the same rights as were accorded other nationalities, and would be entitled to a "national minority" status. In November, 1947, legislation providing imprisonment for from six months to two years for "racial offenses" against the rights and honor of national minorities, including discrimination in employment, was drafted by the ministry of justice. According to press reports, freedom of religion would be guaranteed

under the new constitution, but religious communities would no longer be supported by the state. National minorities, on the other hand, would be entitled to establish their own schools to be supported by the state.

### *Jassy Massacre Trial*

After more than three years of political maneuvering, the trial of some ninety-five persons implicated in the Jassy massacre of 1941 was reopened in June, 1948, before the Court of Appeals in Bucharest. Of the 150 original defendants, some 65 had died or disappeared. Two years ago, the defendants were either freed, or received token sentences by a military court. At this writing, the hearing of witnesses of the prosecution is in progress.

### *Communal Life*

In the domain of Jewish communal life, William Filderman's resignation in November, 1947 as president of the Union of Rumanian Jewish Communities was followed by the dissolution, in December, 1947, of the Jewish party which had played a prominent part in Rumanian Jewish life before the war. Dr. Filderman subsequently left Rumania. In February, 1948, the Union of Jewish Communities, in process of liquidation, was merged with the Communist-dominated Jewish Democratic Committee, under the name of the Federation of Jewish Communities. Eduard Manolescu, representing the former Union, and M. A. Saraceanu and H. Serban, representing the Democratic Committee, were reported to be heading up the new organization, which appeared to be closely adapted to the prevailing political needs. The Front of People's Democracy named five Jewish candidates to represent the Jewish population in Parliament. These included Manolescu, Maximilian Popper, Hersch Leibovici, secretary of the Federation, Bercu Feldman, a Communist, and Marcel Fischer. Neither the liberal wing

once represented by Filderman nor the Zionist movement was represented. Early in 1948, Alexander Shafran, Chief Rabbi of Rumania, resigned his position and left the country, and in April, 1948, Moses Rosen was inaugurated as deputy Chief Rabbi.

### *Emigration*

The exodus of Jews from Rumania was extremely difficult. The government and the Communist party employed every means to check the movement. Hundreds of intercepted emigrants were sentenced to imprisonment, and some even to forced labor. In December, 1947, a bill was introduced to deprive illegal emigrants of their citizenship. In September, 1947, nineteen persons fleeing Rumania, among them a number of Jews, were reported shot by Rumanian frontier guards. In December, 1947, Hungarian authorities abandoned their policy of tacit acquiescence to the movement of the refugees through their territory, and from then on, they returned thousands of emigrants to Rumania. Other groups of Rumanian Jews attempting to cross into Germany from Austria en route to Palestine were refused admission by American troops. Altogether, some twenty thousand Rumanian "infiltrates" succeeded in reaching Austria. There they had to spend months under intolerable conditions; in March, 1948, all Rumanian refugees, including those already admitted to displaced persons camps, were removed to refugee centers administered by the International Refugee Organization and maintained largely by supplies from the Joint Distribution Committee. The discriminatory provisions of the Immigration Law of 1948 enacted in June, 1948, by the United States Congress clearly indicate that for the predictable future the problem of these wanderers depended for its ultimate solution upon Palestine. The refugees who were interned by the British on Cyprus, after having taken the sea route to Palestine with the permission of the Rumanian authorities, seemed nearer a final haven than the "infiltrates" in Austria.

## GREECE

*Anti-Semitism*

Under the stress of the civil war in Greece, fundamental freedoms, such as safety of the person against seizure without warrant, deportation or internment without trial were nonexistent. Indiscriminate mass murders by privileged bands went unpunished. Despite the improvement in the military situation of the nationalist forces there was no relaxation of oppressive and persecutory measures; instead the atmosphere of chauvinism and revenge was intensified.

The small Jewish community of Greece suffered from this unrestrained atmosphere. A considerable number of the Jewish survivors had fought with the EAM (Greek National Liberation Front) against the Nazis when this organization was the recognized center of all national resistance to the invader. These Jews had fought for their own survival, besides being animated by the desire to share in the fight for liberation. But now many of them were treated as enemies and held prisoners, merely because they had fought with EAM against the Germans during the war. During the early postwar period, this Jewish heroism and the role of EAM in saving Jewish lives were widely broadcast.

More ominously, most of the nationalist press coupled its anti-rebel propaganda with increasing anti-Jewish agitation. It represented Communism as Jewish-inspired world intrigue, and every Jew as a Communist, and claimed that the rebel Greeks were misled by Jewish influence. This spirit became manifest in a number of press comments on the Palestine partition resolution of the United Nations, which was opposed by the Greek government. A number of newspapers stated that American life was dominated by "Jewish finance power."

In the campaign against a rapidly spreading religious movement known as the *Hiliastai* (Millenarian) sect, whose doctrines closely resemble those of the Jehovah's Witnesses

movement, it was charged that the Jews were instrumental in creating and fostering this heresy in Greece, in order to weaken the position of the official Greek Orthodox Church, and, by so doing, undermine the nation's spiritual cohesion and its national resistance to the Communists. American officials returning from Greece brought with them copies of a circular letter bearing the title, "Information Bulletin No. 1," and printed on the letterhead of the Archbishopric of Athens. This document contained the statement that the preachers of "Hiliasm" were "paid agents of Judaism." (Another document, attributed to the Holy Synod, allegedly declared that the Hiliastic heresy was connected with the Zionist movement.) However, in a personal interview with Dr. Max Gottschalk of the American Jewish Committee, Archbishop Damaskinos emphasized his conviction that the Jews had nothing in common with the Hiliastic movement, authorized his interlocutor to make this statement public, and categorically denied that the Archbishopric of Athens was interested in involving the Jews in this matter. Nevertheless, this sustained anti-Jewish agitation could not fail to affect both popular and official attitudes toward the Jews.

In the second half of 1947, a marked intensification of anti-Jewish sentiment was observed in Northern Greece and particularly in the city of Salonika, in part as a reaction to Jewish claims for property restitution. In many such cases, the courts confirmed the Greek holders' title to the properties. At the same time, Jewish homes were almost regularly requisitioned to quarter refugees from the war-torn regions. It was also reported that the taxes of Jewish shopkeepers were set two to three times higher than those of their Greek competitors in Salonika; that Jewish unemployed were denied assistance by the state employment agency, and that poor Jewish families could expect no help from government welfare centers. Finally, without warning and motivation, a government commissar was put in charge of the affairs of the Salonika Jewish community itself.

*Discrimination*

Legally and administratively, the government attitude toward the Jews deteriorated, despite the incontestable goodwill of Prime Minister Themistocles Sofoulis. Unfortunately, the same good will could not be ascribed to the Populist Party led by Foreign Minister Tsaldaris, and the groups farther to the right.

The law dealing with restitution of property to individual claimants, was drastically revised to deprive the original statute of its substance and render it useless.

The Jewish community of the former Italian island of Rhodes was compelled to "account for" 340 pieces of real property owned by its members who had been exterminated by the Nazis; these properties had previously been handed over to the Jewish community by the British occupation authorities.

A new law increased inheritance taxes on Jewish property in an exorbitant manner, rendering restitution even more illusory. In addition, a moratorium on rents nullified just provisions in the original restitution law and prohibited the eviction of squatters, instead of providing for the evacuation of Jewish houses and shops.

Finally, passports were refused to Jews desiring to leave Greece for Palestine, and Jewish migrants passing through Greece on their way to Palestine received unfriendly treatment.

Governmental opposition to Jewish interests reached a climax in its manipulations, despite all official pledges, of the matter of Jewish heirless property. As a result of these manoeuvres, the three-year-old law providing that Jewish heirless property should go to a Jewish successor organization remained dormant. In December, 1947, Prime Minister Sofoulis had given personal assurances to Milton Winn of the American Jewish Committee that the government would soon issue the implementing decree to the law. Al-



though another half year passed, these assurances did not materialize. The responsibility for this remissness rested with Dingas, a Salonika lawyer and politician, and a member of the government commission entrusted with the final formulation of the decree. It was well known in Greece that Dingas served for years as counsel for a committee representing the interests of some 12,000 unlawful holders of Jewish property in Salonika, whose only objective was the prevention of property restitution to Jews. (This group was also partly responsible for the ceaseless defamation of Jews in the press.) With the active aid of influential politicians and government officials, they abandoned the strategy of procrastination intended to negate the entire legal commitment, claiming that the Greek state was obligated to protect property interests of its subjects abroad before it could proceed with the implementation of restitution at home.

For American consumption the release of heirless assets to the Jews in Greece was presented as adversely affecting the budgetary situation in Greece, and, indirectly, the American taxpayer's commitments in Greece. This was untrue, of course, because the transfer of title to properties from one private holder to another within Greece could be of no fiscal consequence.

Unfortunately, the Greek Jewish community and its representative organs were greatly hampered by the prevailing political atmosphere from taking an effective stand on these and other vital Jewish interests. Internal divisions, fears and squabbles in the community greatly enhanced its ineffectiveness. The tireless efforts of Asher Moissis, the head of the Council of Jewish Communities, were usually futile.

On February 13, 1948, two Jews, Vital Hasson and Inno Recanati, were sentenced to death in Athens on charges of betraying their co-religionists to the Gestapo during the war.

## YUGOSLAVIA

Because Yugoslavia was more consolidated politically and economically than the other countries of southeastern Europe, the record of the past year lacked such decisive and dramatic developments as characterized events in Hungary, Rumania, Bulgaria or Czechoslovakia.

The absolute control of the press and of communications with the outside world prevented the receipt of specific information on the situation of the small Jewish community of Yugoslavia. No Jewish press agency or Jewish newspaper here or abroad was able to publish any factual information, favorable or unfavorable, on that situation.

The few items of Jewish interest which arrived under a Belgrade dateline, may be summed up as follows:

In May, 1947, a Reuter dispatch from Belgrade quoted "a high Yugoslav official" as declaring that his country would advocate at the United Nations "full independence for Palestine and all other Arab states." The official was further quoted as stating that the Yugoslav delegation would call on all members of the UN to declare their willingness to participate in the solution of the problem of Jewish displaced persons by accepting their share of displaced persons immigration.

The Yugoslav government was the only Eastern-European government which refused to support the partition decision of the General Assembly. Nevertheless, on May 28, 1948, the Yugoslav government granted unconditional recognition to the provisional government of Israel.

A Belgrade dispatch reported on January 5, 1948, that a film made in Czechoslovakia and entitled *Nikola Suhaj* was withdrawn by the State Committee on Films from circulation in Yugoslavia, following a protest that it portrayed a Jewish character in a manner tending to arouse group anti-Semitism.

## TURKEY

There are about 80,000 Jews in Turkey, of whom some 56,000 live in Istanbul, 14,000 in Izmir, and the remainder scattered in other places, such as Broussa, Ankara, etc. The great majority are badly off economically; the wealthier group had been seriously affected by the discriminatory wartime property tax called Varlik (see *American Jewish Year Book*, Vol. 49). Nevertheless, needy Jews were cared for by domestic Jewish charitable organizations. The Jews of Turkey took pride in the fact that they did not seek outside material help. Their greatest need was for technical help and advice on vocational training.

Discriminatory practices in the economic field and in civic activities existed, nor were the Jews secure politically. There were anti-Semitic statements in the press, essentially anti-Zionist. Under such circumstances, the Jews were not particularly active in politics, although one of the official opposition parties recently authorized was represented by a Jewish deputy in parliament.

## GERMANY AND AUSTRIA

*By Boris Sapir*

IN 1947-48 GERMANY AND AUSTRIA lived under a regime of occupation. The countries were divided into four zones: American, British, French and Russian. The cities of Berlin and Vienna were divided into four sectors, each governed by one of these powers; Vienna had in addition an international sector.

Attempts to create a central government for the whole of Germany failed because of divergent views entertained by the Western powers on the one hand, and the Soviet Union on

the other. In February, 1948, economic self-government in the combined American and British zones, a so-called Bizonia, was established. But the chaotic economic conditions and political disorganization in Western Germany called for more radical steps. Towards the end of 1947, industrial production in all zones of Germany fell to 34 per cent of what it had been in 1938. The output in the Ruhr basin, which amounted to some 400,000 tons a day before World War II, was 280,000 tons in November, 1947, and 255,000 tons in January, 1948. The steel plants of the Ruhr basin produced 2,600,000 tons in 1947, instead of the yearly norm of 5,800,000 allowed by the Potsdam conference and of 14,000,000 tons before the last war. In order to improve the situation and in view of the difficulty in reaching an agreement with the Soviet Union, the three Western Allies envisaged the setting up of a temporary German government for their zones and a reform of currency. These plans met with the strong disapproval of the Soviet Union, which, by way of retaliation, introduced a series of measures to isolate the American, British and French sectors of Berlin from the zones occupied by those powers.

In Austria, endeavors to reach an agreement between the Soviet Union and the Western Allies and to prepare a definite peace settlement between these four powers and Austria had at the time of writing not led to any positive result.

## GERMANY

### *Population*

There are no exact data on the number of native Jews in Germany in 1947-48. Local leaders estimated their number at approximately 16,000 (DW March 5, 1948).<sup>1</sup> According to

<sup>1</sup> Periodicals frequently referred to in this article are abbreviated as follows:

AJY = *American Jewish Year Book*, Vol. 49, 1947-1948.

DW = *Der Weg*, Berlin.

DnW = *Der neue Weg*, Vienna.

JG = *Juedisches Gemeindeblatt fuer die Britische Zone*, Duesseldorf.

NW = *Neue Welt*, Munich.

ZdZ = *Zwischen den Zeiten*, Coblenz.

reports of the Joint Distribution Committee which corroborate this estimate, there were some 4,500 German Jews in the United States zone of occupation, 4,000 in the British, 500 in the French and 7,500 in Berlin.

The only available data on the natural increase of the Jewish population are from Berlin. The *Mitgliederverzeichnis der Juedischen Gemeinde zu Berlin* as of July 31, 1947, listed only 141 children born after May, 1945, for a community of 7,638. In August, 1947, 295 repatriates arrived from Shanghai. But during the year under review probably more groups joined the Jewish *Gemeinden* (communities). Therefore, the change in the number of German Jews was insignificant as compared with that of the preceding year (AJY, p. 364).

Indications from several localities confirm the assumption that the *Gemeinden* contained an abnormally high percentage of elderly persons, and that only a fraction of their members was of local origin. On July 31, 1947, of 7,638 *Gemeinde* members in Berlin, 2,925, or only 38.29 per cent had been born in that city. In the Russian zone, where the Joint Distribution Committee distributed supplies to some 1,200 German Jews, 60 per cent of the latter were over fifty years of age, according to a JDC report for October, 1947.

### *Economic Conditions and Communal Institutions*

The German economy was disrupted to an extent not to be judged by normal criteria. Last summer a German physician told this writer that he took two days a week off from his work; he had to spend at least two days visiting farmers in order to obtain food for his household. Under such conditions, the fact that the majority of able-bodied German Jews either were re-established in their former professions or businesses, or had found new occupation, was not as important as the question whether they did actually receive enough food and clothing.

In the whole of Germany with the exception of Bavaria, the German Jews obtained supplementary rations of approximately 500 calories a day from the Joint Distribution Committee. In Bavaria, where, thanks to the activities of *Bayerische*

*Hilfswerke* (AJY, p. 371), the situation was somewhat better than in the rest of Germany, steps were taken in November, 1947, to include the German Jews in the JDC distribution system. In addition to the normal supplementary ration, the JDC granted special rations to various categories of the Jewish population, such as children, aged persons, expectant and nursing mothers, patients in hospitals, etc. The existence of German Jewish institutions—children's homes, old age homes, hospitals—was dependent upon JDC supplies.

Towards the end of 1947, the VVN (*Vereinigung der Verfolgten des Naziregimes*—"Union of Persecutees of the Nazi Regime") was established in Berlin to protect the economic and political interests of victims of Nazi rule. This organization had been in existence in other parts of Germany since 1945. It held its first national congress in Stuttgart on February 3 and 4, 1948, and elected a National Council. Although German Jews were represented in the Council by prominent leaders, a controversy arose in the German Jewish press as to whether Jews should continue membership in the VVN, since certain groups charged that the Union was a Communist front organization.

Religious life acquired more stability with the appointment of several rabbis: Hermann Helfgott as Chief Rabbi in the British zone; the former Chief Rabbi of Munich, Aaron Ohrenstein, as Chief Rabbi of Bavaria; and Thon as Chief Rabbi of Frankfurt on the Main. Michael L. Munk performed the functions of Chief Rabbi in Berlin. Early in 1948, Rabbi Simon G. Kramer of the Synagogue Council of America was appointed intermediary between the U. S. Military Government and the *Gemeinden*.

There were three main newspapers published by the German Jews: *Neue Zeit* in Munich for the United States zone, *Juedisches Gemeindeblatt* in Duesseldorf for the British zone and *Der Weg* in Berlin. A Jewish publishing house, called the *Juedische Verlagsgesellschaft*, was set up in Wiesbaden in March, 1948.

Also of interest were economic institutions established during the year under review. Towards the end of 1947, a Union of

Jewish Tradesmen' (*Interessengemeinschaft Juedischer Gewerbetreibender*) was formed in Hamburg to protect Jewish merchants. In March, 1948, it had 150 members. A co-operative bank, *Ivria*, was founded in Munich at the beginning of 1948 to provide credits for Jewish businessmen. Finally, the *Gemeinde* in Berlin organized a Loan Fund (DW May 14, 1948).

### *Restitution and Legal Status*

Compensation for losses suffered under the Hitler government included restitution of property, restoration of certain rights, such as pension claims, and indemnification.

Until May, 1948, there was no restitution legislation in the Russian zone, except in Thuringia, where a restitution law was promulgated as early as 1945; legislation was pending in Berlin and in the British zone; and laws were enacted in the United States and in the French zones. Lack of space prevents an analysis of the technical details of these laws.<sup>1</sup> Of special importance was the fact that these were promulgated by the occupation powers, and not by the German authorities. The draft of a restitution law for the United States zone was ready early in 1947. After protracted negotiations, it became clear that no consent could be obtained from the four occupation powers for the enactment of this law in all four zones of Germany. In the American zone the draft was opposed in the *Laenderrat* ("Council of States"). The representatives of Bavaria, Wuerttemberg, Baden and of the city of Bremen voted against the draft, and the representatives of Hesse abstained. The German officials were opposed to provisions in the draft which they said would cause hardship to persons who had in good faith purchased property previously taken from Jews under duress; they objected to the proposed treatment granted to beneficiaries of the restitution law in the event of currency

<sup>1</sup> The text of German restitution legislation can be found in *Rueckerstattung in Deutschland*, published by Herman Muller in behalf of the American Federation of Jews from Central Europe, New York, 1948, and in *Die Wiedergutmachungs-Gesetzgebung in West- und Sued-Deutschland*, published by Hans Strauss, New York, 1948.



reform; they insisted that the successor organization which according to the draft had the right to claim heirless and communal property, should have its seat in Germany and include mainly German victims of the Hitler persecution. After the refusal of the *Laenderrat* to approve the draft, United States Military Government Law 59 on Restitution of Identifiable Property was issued on November 10, 1947. On the same date the French Military Government enacted a restitution law in the form of *Verordnung* 120, which was less favorable to the Jewish victims of the Nazi regime than Law 59.

In the British zone, the *Allgemeine Verfuegung* 10, dated October 20, 1947, was a preliminary step to a restitution law. It envisaged the obligatory registration of claimed property, and defined the procedure for the filing of applications. In Berlin (NW, March 11, 1948), a draft of a restitution law passed by the municipal administration (*Magistrat*) on February 25, 1948, had not yet been approved by the City Council and by the Allied *Kommandatura* (four-power government of Berlin).

The restoration of certain rights was provided for in several regions. In Schleswig-Holstein (NW, January 29, 1948) and in Nordrhein-Westfalen (JG, November 15, 1947)—both in the British zone—victims of the Nazi persecution were granted the same financial rights as those who came under the German social security laws. In Berlin the former officials of the local *Gemeinde* were eligible for pensions (DW May 14, 1948).

No laws had as yet been passed concerning indemnities. In a number of trials, German judges manifested an inclination toward a rigid interpretation of civil laws, and an underestimation of the specific situation between 1933 and 1945, when the Jews were forced under duress to renounce their property and their rights.

Several adjustments of civil status were made. On December 4, 1947 the *Laenderrat* in the American zone passed a law approved by the United States Military Government regarding the citizenship of Germans who had been deprived of their nationality for political, religious and "racial" reasons.

These persons might, if they so desired, recover their German citizenship. However, they could not acquire it automatically. At the same time, the Nazi law was repealed which had established a list of first names available to Jews, and had ordered the Jewish bearers of "Aryan" first names to adopt the names of Sarah and Israel. In Bremen on January 3, and in Bavaria on February 16, 1948, a procedure was set up by which out-of-wedlock relationship might acquire the same legal marital status if the persons in question could not obtain a marriage license because of their "race" or religion, and if they now wanted to legalize their relationship. Of special importance was the decision of the Allied *Kommandatura* in Berlin which permitted the nullification of court sentences passed between January 30, 1933, and May 9, 1945, based on political, "racial" or religious discrimination (DW, February 27, 1948).

### *Communal Structure*

A year ago a Co-ordinating Committee of the Jewish Communities of Germany (*Arbeitsgemeinschaft Juedischer Gemeinden Deutschlands*) was founded. It held three conferences: in Frankfurt on the Main in June, 1947, in Berlin in October of the same year and in Bremen in January, 1948. This development represented a new phenomenon in the history of the *Gemeinden*. Before 1933, each German state had its own independent community, while co-operation among the *Landesverbaende* (unions of the *Gemeinden* within individual states) was weak. After the defeat of the Axis, German Jews resumed their *Landesverbaende* (See AJY, p. 367; a Union of the *Gemeinden* in Hesse must be added to the list in AJY; see NW, January 17, 1948). At the same time they initiated zonal organizations. The *Gemeinden* in the British zone joined together in the early stage of this development, and were later followed by the *Gemeinden* in other zones. Thus there emerged Unions of Jewish Communities in the American and French zones. The *Gemeinde* in Berlin remained outside of these Unions.

Some 100 representatives of the *Gemeinden* in the four zones

of occupation met in Frankfort on the Main on June 7 and 8, 1947, and established the above-mentioned *Arbeitsgemeinschaft*, to serve as a body to co-ordinate the activities of the *Gemeinden* in the whole of Germany. The board of directors of the new organization included delegates from the four zones: Philip Auerbach—American zone, Norbert Wollheim—British zone, Nathan Rosenberg—French zone, Julius Meyer—Russian zone and H. E. Fabian—Berlin. In addition, the organization had a council (*Beirat*) consisting of fifteen members.

The *Gemeinde* in Berlin, where approximately one half of present German Jewry was concentrated, deserves special mention. On February 1, 1948, a democratic election to the *Gemeinde* council took place. Three lists were presented: No. 1, Jewish Liberals (*Juedische liberale Liste*), headed by H. E. Fabian; No. 2, National Jewish United List (*National-Juedische Einheitsliste*), headed by Julius Meyer, retiring president of the *Gemeinde*; and No. 3, Independent Liberals (*Unabhaengige liberale Liste*), headed by Erich Mendelschn, retiring general secretary of the *Gemeinde*. Of 6,696 voters, 5,177, or 77 per cent, participated in the election. Fifty-four votes were invalid. The results are summarized below.

TABLE 1

List	No. of votes	No. of seats in the council
1	2,516	10
2	1,536	6
3	1,071	4
Total	5,123	20

Fabian was elected president of the *Gemeinde* board of directors.

The specific difficulties of the situation in Berlin may be seen from the fact that sixty-year-old Erich Nelhans, who had acted as president of the *Gemeinde* after liberation and had played an important role in the Mizrachi movement, was sentenced by a Red Army court to fifteen years' imprisonment on the charge of having helped Jewish soldiers and officers to desert from the Red Army.

## *Community Problems*

The internal life of the *Gemeinden* illustrated the instability of the present Jewish situation in Germany perhaps better than did the numerical weakness of the communities. It also revealed the change in the mentality of German Jewry as compared with the period before 1933. Undoubtedly the most debated question in the German-Jewish publications and at the meetings of communal organizations was the problem of mixed marriages. To an outsider it is hard to realize that this problem touched upon the very existence of the *Gemeinden*. According to local observers, approximately 60 to 70 per cent of the *Gemeinde* members were married to non-Jews (ZdZ, November, 1947). Although it is difficult to check on these figures, it may be assumed that the majority of German Jews were partners in mixed marriages. The religious leaders were trying to prevent the transformation of the *Gemeinden* into "Hebrew-Christian" communities. The first conference of the *Gemeinden*, held in June of 1947 in Frankfort on the Main, formulated seven principles (*Richtlinien*) to define membership in the Jewish community. The next conference of the *Gemeinden*, held in Berlin in October of that year, approved these principles and supplemented them with some additional rules. The second congress of displaced and German Jews in the British zone (July, 1947) also adhered to the principles adopted in Frankfort.

These principles excluded Jews who married Christians at that time from participation in the elections of *Gemeinde* organs, and barred partners of mixed marriages from *Gemeinde* offices. Though these principles were approved by the conferences of the *Gemeinden*, their restrictive stand in regard to mixed marriages met opposition within individual *Gemeinden*.

The election statute issued by the Berlin *Gemeinde* in connection with the election of the *Gemeinde* council in February, 1948, entitled every Jew who was a member of the *Gemeinde* to vote, regardless of whether or not he had recently been married to a non-Jew. It barred from office only those who did not bring up their children according to the Jewish faith.

Opposition to the above-mentioned principles was also voiced by the Union of the *Gemeinden* in the American zone. This controversy did not in any way imply underestimation of the services of those who under the most difficult circumstances supported and often saved the lives of their Jewish spouses. Rabbis and laymen favored granting to these persons every possible assistance through the *Gemeinden*.

The *Gemeinden* remained almost unaffected by Jewish political party rivalry which played an important role in the camps for displaced Jews in Germany. This did not mean that the German Jews were indifferent to political issues. The *Gemeinden* were interested in Zionism and in response to fateful world events identified themselves with the struggle for the establishment of a Jewish state in Palestine. The Berlin *Gemeinde* and the Unions of Jewish *Gemeinden* in the American, Russian and British zones were all affiliated with the World Jewish Congress.

The attitude of the *Gemeinden* toward displaced Jews revealed the mentality of present German Jewry. The Union of the *Gemeinden* in the British zone, which had always co-operated with the Central Committee of Displaced Jews in Bergen-Belsen, renounced its independent existence and merged with the Central Committee in July, 1947. In February, 1948, the Union of the *Gemeinden* in the United States zone decided to propose to the Central Committee of Displaced Jews in the American zone the establishment of joint representation of all Jews in the zone. As a matter of fact, membership in the *Gemeinden* was not limited to German nationals, but also included a number of displaced Jews living outside the camps.

Certain *Gemeinden* did not approve of this development. Their uneasiness was caused by the feeling that there was a difference between those who intended to leave Germany and those who wanted to remain there.

Lack of space does not permit analysis of the political trends in Germany, evaluation of the results of denazification and a lengthy discussion of the implications of the Allied occupation of Germany. Responsible German Jewish leaders were unanimous in perceiving the revival of Nazi tendencies in postwar

Germany, and in expressing their fear of the prevalence of anti-Semitism in the German population. They did not deny that German authorities made certain contributions to the improvement of Jewish conditions; but they were alarmed by the desecration of Jewish cemeteries which became widespread in modern Germany. They quoted the mild sentences which the German courts had dealt out to former Nazi heroes, and which were reminiscent of the treatment accorded to the enemies of the Weimar Republic after 1918. They further complained that there was no desire among the non-Jewish population to make amends for the injustice perpetrated against Jews between 1933 and 1945.

At the Frankfort conference of the *Gemeinden*, C. Epstein, the Hessian state commissioner for persecutees, stated that "sooner or later we shall be forced to consider ourselves liquidators of the Jewish *Gemeinden*. Everyone who is not too old or sick will have no choice but to emigrate" (JG July 9, 1947). This statement seemed to express more accurately the feeling of German-Jewish leaders than the optimistic expectation that the Jews would be able to strike roots in postwar Germany. German Jewry was in a transitory period. The title of a newly founded German-Jewish magazine, *Zwischen den Zeiten* ("Between-times"), expressed the essential feature of the Jewish situation in Germany.

## AUSTRIA

### *Population and Institutions*

Almost the whole of the Austrian Jewish population lived in the capital. The provinces had less than 1,000 Jews; at the beginning of 1948, the Vienna *Kultusgemeinde* ("religious community") listed more than 8,500 members, of whom approximately 400 were children and youths under eighteen years of age (NW December, 1947), and some 1,000 were displaced Jews (DnW 7, April, 1948). During the year under review,



some 375 persons were repatriated from Palestine and Shanghai. Assisted by the Joint Distribution Committee, the *Kultus-gemeinde* supported its needy members and maintained various institutions. In December, 1947, 1,198 persons received relief in cash, over 10,000 meals were served to 196 persons, 106 persons lived in old age homes, and the dispensary treated 116 patients (JDC report for 1947).

### *Vienna Community*

On April 11, 1948, an election of the new Community Council took place; the incumbent Council had been in office from April 4, 1946. Five lists were presented: 1. Jewish Unity (left wing), headed by the retiring community president, David Brill; 2. Jewish Federation (Zionists), headed by David Shapira; 3. Jewish Socialists, headed by Emil Maurer; 4. Union of Jewish Merchants, headed by Aaron Ehrlich; and 5. the Joint Religious List, headed by Moses Gottesfeld. Of approximately 7,000 members entitled to vote, 5,287, or more than 75 per cent, cast ballots. The results of the elections were:

TABLE 2

List	No. of votes	No. of seats in the council
1	2,263	11
2	1,646	8
3	1,046	5
4	183	—
5	149	—
	<hr/> 5,287	<hr/> 24

David Shapira was elected community president by a Socialist-Zionist coalition in the Council. It is interesting to note that general political issues were introduced in this election campaign, and that the Austrian Socialist Party took an active part in support of the Jewish Socialist list.

Bela Eisenberg, Rabbi in Hungary, was appointed Rabbi of the Vienna community in June, 1948.



*Restitution of Property*

In addition to the three laws indicated in AJY, p. 379, the Fourth Restitution Law (*Das Vierte Rueckstellungsgesetz*), dated May 21, 1947, was promulgated in the Fall of 1947. It dealt only with the restoration of firm names which were changed or canceled under the Nazi rule. The much more important Fifth Law on Restitution was still pending. It was supposed to deal with claims originating from leases on apartments, offices and business premises. On August 21, 1947, a law (*Wiedereinstellungsgesetz*) was enacted which provided for the reinstatement of workers and employees who had been fired from their jobs for political or "racial" reasons. Moreover, a special law (*Opferfuersorgegesetz*) went into effect on September 2, 1947, which guaranteed victims of the Nazi regime favorable treatment as well as certain rights facilitating their adjustment to the prevailing circumstances. It is too early to evaluate the practical significance of all these regulations.

In general, the Jewish conditions in Austria and the problems debated within the Austrian-Jewish community were similar to those in Germany.

**POLAND**

By Leon Shapiro

*Recent Political Developments*

THE GENERAL ELECTIONS held in Poland on January 19, 1947, marked the end of the government of national unity in which, following the agreement between the Western Allies and Russia, members of the London Polish government-in-exile sat

together with the leaders of the Soviet-sponsored Lublin committee. The conditions surrounding the elections—arrests of members of the opposition, exclusion of some of them from the lists of candidates and the pressure of government officials applied particularly in the remote villages—made it difficult to determine accurately the extent of popular support for the government.

Assured of 383 seats out of the total of 444 in the Parliament, the leftist bloc (Communists, Socialists, pro-government Peasant party and some small groups), immediately began a thorough reorganization of the government under strong Communist leadership, assuming control of the political and economic administration, as well as public education and youth activities. The government-imposed agreement among various youth organizations, viewed only as a first step toward a larger state-controlled youth body, provided for ideological training and control of the broader aspects of education.

Although divided into three sectors, state, co-operative and private, the vast ramifications of the Polish economy were largely under the authority of the state. Partly as a result of the frontier changes, Poland now had a far better chance of coping with its economic problems. The relation of population to natural resources was much more favorable than it had been before, and in addition, the industrial capacity of the country increased noticeably.

Toward the end of 1947, the political regime in Poland underwent profound changes. With the flight from Warsaw of Stanislaw Mikolajczyk, the leader of the Peasant party opposition and former prime minister of the London Polish government-in-exile, the legal opposition ceased to exist, and an overtly Communist regime was consolidated. The decision of the Polish socialists to liquidate their party (the PPS) and join the Communists in a united workers' movement was the logical development of the policy of collaboration followed by their leader, Joseph Cyrankiewicz. There were still various political groups in the government, but with the elimination of the opposition and exertion of constant pressure on other

groups, the Polish Communists were unobstructed in their program.

### *Population*

The year 1947 was a turning point in the life of the Polish Jewish community. For the first time in a decade, the Jews found it possible to return to the normal pursuits of daily life.

After the mass exodus at the end of 1946, the emergency period was over and the Jewish community in Poland entered upon a period of stabilization and adjustment to the new conditions. Except for small groups still on the move, the Jewish population became fairly stabilized, with communities and families well-entrenched in the cities of their choice. The constant shifting from one town to another characteristic of the past year or two practically ceased.

Few changes were registered in the number of the Jewish population in the course of 1947. During the special Passover registration, conducted by the Central Committee for the purpose of matzot distribution in 1947, the total of registered Jews was about 88,000. It was estimated that 10,000 to 12,000 Jews did not register, which would indicate that in the spring of 1947, there were about 100,000 Jews in Poland. According to available data, during 1947 some 6,000 Jews left Poland legally and, in addition, a few thousand slipped out to Germany on their way to Palestine, thus leaving in Poland a Jewish population of about 87,000 to 90,000, or about 0.4 per cent of the total population. Geographically, the Jews were living mostly in the western part of the country, with about half of them in the newly incorporated areas. There were Jewish groups in 135 cities and towns, with some 50,000 to 60,000 in ten big cities. There was a fair chance that Jews who would wish to emigrate in the future would be able to do so in an orderly fashion, though at the end of 1947, the Polish authorities introduced restrictions in the issuance of passports to would-be emigrants, and made the passports conditional upon the presentation of a written promise of a visa. The time limit for passport applications

was extended until June 30, 1948; every Jew who intended to emigrate had to obtain a certificate of registration from the Central Jewish Committee, where the applications were filed and passed on to the Foreign Ministry.

### *Poles and Jews*

Local observers and persons who had recently visited Poland testified to continued animosity toward Jews. The superficial calm, they reported, was a result of strong police measures rather than of a genuine change of mind on the part of broad segments of the population.

The unmistakable trend toward social stabilization among Polish Jews ran parallel with the disappearance of anti-Semitic outrages, stopped by stern measures by the government. Now and then incidents occurred, but of a rather local character. Thus, on the night of October 19, 1947, vandals desecrated the cemetery in Szedlitz, where the remains of several hundred Jewish victims of German terror were buried (*Dos Naye Lebn*, Lodz, November 30, 1947). Acts of vandalism were performed in the Jewish cemetery in Bialystok (Jewish Telegraphic Agency, March 10, 1948).

Of late, a strong awareness of the dangers of anti-Jewish prejudice appeared in some strata of Polish society. Men prominent in science, politics and literature were trying to do educational work in this field, through the "All-Polish League for Fight against Racism." The League had ten sections throughout the country, and published a periodical, *Prawo Czlowieka* ("Human Rights"). Recently, the League issued a pamphlet by its General Secretary, Julian Gorecki, on social, religious and economic sources of anti-Semitism (*Dos Naye Lebn*, January 16, 1948). Likewise, the *Wiedza* ("Knowledge") recently published a book entitled *Martwa Fala* ("The Dead Wave") combatting the anti-Jewish prejudice of the population. The book featured articles by well-known Polish writers such as Stanislaw Dobrowolski, Jerzy Andrzejewski, Stefan Flukowski, Julian Przybos and others ("Jewish Life in Poland," published by the official Polish

Research and Information Service in the United States, April, 1948).

In the field of intergroup relations, the following facts may be of interest: During 1947, the Central Committee of Polish Jews extended special assistance to non-Jewish children's homes, monasteries and other institutions, which had harbored Jewish children during the occupation. Also, during the flood in the spring of 1947, Polish children were given food and shelter in Jewish children's homes, in addition to food and clothing distributed to victims of the disaster.

A curious side light on the morale of Polish Jews was thrown by the existence of a relatively significant number of Jews who either lived under assumed Polish names or became Catholics and did not consider themselves a part of the Jewish community. These modern "Marranos" try to do away with every vestige of their Jewishness; according to local observers, they come from every stratum of the Jewish community. Their number was estimated at about 10,000—they lived mostly in big cities like Warsaw, Lodz and Cracow.

### *Economic Status, Welfare Activities, Restitution*

Against the background of devastation and disorganization in the post-liberation years in Poland, the recovery of the Polish Jewish community represented a truly remarkable achievement. Most able-bodied Jews were now gainfully employed, mainly as workers, artisans and employees. Jewish independent business was insignificant, while the number of Jewish producers' co-operatives rose from about 160 at the beginning of 1947 to 203 in 1948. Ninety-three co-operatives were located in Lower Silesia, twenty-three in Lodz, twenty-two in Szczecin; Cracow and Katowice had sixteen co-operatives each. There were also producers' co-operatives in Warsaw and in other cities of central Poland. About 6,000 persons were occupied in producers' co-operatives, which were actually private enterprises owned and managed by their members who received basic pay for their work. All

the profits, after appropriation for share payments and reserve capital, were divided among the members.

There was no substantial Jewish agriculture in Poland. According to available data, only 200 Jewish families representing 532 persons were farmers (334 were in Lower Silesia and 198 in other regions). A new development was the appearance in Poland of Jewish so-called "shock-workers" (*Udarniki*), patterned after the Soviet example of model workers. On April 25, the first congress of Jewish shock-workers was held in Wroclaw, Lower Silesia, at which 300 delegates represented various light and heavy industries (*Dos Naye Lebn*, April 30, 1948).

The Joint Distribution Committee played an important role in the process of Jewish economic reconstruction, through its assistance to producers' co-operatives, loan banks and vocational training. In addition, the JDC continued to support an extensive program of social welfare. In view of the betterment of the economic conditions in Poland during 1947, the program of the JDC was revised to conform to the new situation. A number of agencies were consolidated, their program reshaped, and those which served permanent needs were strengthened. Special emphasis was laid on the care of children, the aged and the sick. It must be pointed out in this connection that in recent years the majority of Jewish emigrants from Poland were able-bodied and young people, a fact which had a direct bearing on the welfare needs of the community. In addition, the Jewish population settled in the newly established Jewish centers of the western area still required outside help to maintain its communal institutions, synagogues, etc. Among other activities, the JDC financed the social welfare work of the Central Committee, religious congregations, TOZ (medical and child care), ORT (vocational training) and other agencies. The assistance of the JDC through the major Jewish organizations extended to several hundred functional agencies. In 1947, the JDC appropriated \$4,890,000 for Poland, exclusive of the shipment of various supplies.

As regards the economic position of Polish Jews, the un-



fortunate handling of the problem of the restitution of Jewish property must be noted. In a number of cases when property could have been restored to the owners, local courts ruled in favor of persons who had no right to it. The time limit for inheritance claims, which according to previous regulations had to be registered before December 31, 1947, was extended to the end of 1949. It was reported that after this date new regulations would contain limitations as to the persons who might inherit the property.

It was reported by local observers that very little collective Jewish property, i.e., property of Jewish communities, schools, foundations, etc., had been returned.

### *Intracommunal Relationships*

The Central Committee of Polish Jews, based on a coalition of parties, continued to be the most powerful organization of Polish Jewry. Its influence upon the community and its role in world Jewish activities was steadily increasing (see *American Jewish Year Book*, Vol. 49, p. 387). Despite this role, the Central Committee had not yet attained the legal status of an institution of public interest, which would entitle it to certain privileges, particularly with respect to taxation and the recovery of Jewish property. The repeated decisions to hold elections were not implemented, and the Central Committee continued as a coalition of the PPR (Polska Partia Robotnicza—Communist), Bund, Ihud (Zionist), Poale Zion Left, Hashomer Hatzair and Poale-Zion-Hitahdut. The official Committee of Religious Congregations was not represented in the Central Committee. At the national conference of Jewish committees which was held in October, 1947, in Warsaw, eighty-four delegates represented forty-five cities (*Dos Naye Leb*n, October 19, 1947).

Of the Committee's activities in the field of general Jewish interests, the following are of special importance. After a long discussion and protracted negotiations, the Central Committee decided in January, 1948, to affiliate with the World Jewish Congress. This decision was made by the



majority of all political groups represented in the Committee, as against the Bund which persevered in its fundamental opposition to participation in Jewish world organizations. Also, in agreement with its pro-Palestine stand, the Central Committee repeatedly associated itself with the Jewish demands in Palestine. On December 1, 1947, the Central Committee passed a resolution greeting the United Nations decision on partition (*Dos Naye Lebn*, December 5, 1947), and more recently, it welcomed the establishment of the state of Israel.

Polish Jewry fully approved of this action. According to *Dos Naye Lebn* of April 9, 1948, and as of that date, the Central Committee's drive for help to Israel had brought in eighty million zlotys, the Jewish community of Lodz and the communities of Lower Silesia having contributed about thirty million zlotys each.

While the Central Committee possessed a strong leadership and benefited from its quasi-official character, the Committee of Religious Congregations was handicapped by the lack of prominent religious leaders and by its vague status. The religious elements in the community had suffered most in the years of occupation, and even now they were struggling to adjust themselves to the changing conditions. Of religious Jews who had survived the occupation and returned from Russia, many left Poland in search of other homes where they hoped to live in an atmosphere of religious observance and tradition. Substantial groups of Hasidim and others were in France en route to other countries, and even those who stayed behind were anxious to migrate to Israel, United States or elsewhere. The Committee of Religious Congregations was created by the government decree of February 11, 1945. Rabbi D. Kahane, head of the Committee, was also head of the Polish rabbinate and the Chief Rabbi of the Polish army. At the beginning of 1948, eighty-six religious communities were affiliated with the Committee, and twenty-seven rabbis served the religious needs of those communities (*Dos Naye Vort*, Paris, April 6, 1948).

Since the widespread political, social and cultural activ-

ities of the Central Committee and its affiliated regional and local committees practically obliterated the old Jewish communal structure, the separate existence of the independent Committee of Religious Congregations became increasingly difficult. Plans for uniting the activities of the Central Committee and the Committee of Religious Congregations, laid down some time ago, were not implemented, and the relationship between the two agencies began to deteriorate. According to press reports, in some Polish cities (Warsaw, Lodz), the Central Committee did not consider it necessary to invite representatives of religious congregations to the solemn gatherings which it organized to celebrate the United Nations decision on Palestine. This neglect evoked strong protests from religious Jewry, and in an open letter to *Dos Naye Lebn* of January 23, 1948, Rabbi D. Kahane profoundly regretted the attitude of the Central Committee.

The question of religious Jewry's participation in the Central Committee was widely discussed in the Polish Jewish press, and the national conference of Jewish committees held in Warsaw in October, 1947, devoted much attention to this problem. At this writing, negotiations were proceeding between the two agencies, and, according to the JTA bulletin of May 9, 1948, religious Jewry had put up the following five conditions for its affiliation with the Central Committee: (1) Sabbath observance; (2) kosher food in all Central Committee canteens; (3) autonomy for all religious children's homes; (4) continuation of the Talmud Torah within the framework of the Jewish educational system; (5) financial independence of religious congregations.

Pending the outcome of these negotiations, the two organizations were conducting separately their extensive welfare and cultural activities.

### *Jewish Political Parties*

The Jewish political parties, which in recent years had developed large-scale activities, were now undergoing profound changes. Their influence upon the Jewish populace

was still important, but the general political changes in the country and the evolution of some Zionist groups greatly affected Jewish political life. Outwardly, the political parties continued their activities as if nothing were changed in Poland. Thus in the period under review, most political parties convened their national conferences. The Bund held its conference on April 3 and 4, 1948, in Wroclaw, with fifty-seven delegates attending (*Folkstzeitung*, Warsaw, April 10, 1948). At the conference of the PPR (Communists), held in Warsaw, on October 31, 1947 sixty delegates represented all the Communist groups of the various Jewish committees and institutions (*Dos Naye Lebn*, November 9, 1947). At the third party council of the Poale Zion-Hitahdut (middle-of-the-road labor group), sixty representatives participated (*Befrayung*, Lodz, April 19, 1948). The conference at which the Poale Zion Left and the Poale Zion-C. S. (Zionist-Socialists) were merged, was attended by 385 delegates (*Dos Naye Lebn*, October 31, 1947).

While in the years immediately following liberation the political divisions, sharpened by war and occupation, reappeared with new vigor, the recent months show a reverse process, with the eastern concept of "unity" progressively becoming the prevailing trend. In Jewish political organizations, too, this development gained momentum. In this respect, the decision made by the conference of Jewish PPR officials on October 31, 1947, was most revealing. While reaffirming its non-Zionist stand and pledging continued support of legal emigration to Palestine, the conference declared itself in favor of united action with the Bund and with leftist Zionist parties. The conference further invited its members to fight all forms of "sectarianism"—a political slogan which covered all groups opposed to the communist conception of a "united front"—in Jewish committees, and other bodies (*Folkstzeitung*, December, 1947). This pressure for "unity" scored a certain success on the Jewish political scene. The central committee of the Jewish Socialist Party (Bund), which recently celebrated its fiftieth anniversary, decided on March 21, 1948, to secede from the

co-ordinating committee of the Bundist organizations, an international body uniting the party's following in Poland, France, the United States, etc. Similarly, the Polish Bund withdrew from the Committee of Socialist Parties in London, following an identical decision by the Polish PPS (Socialist Party). Thereupon, the Bund decided at a conference held in Wroclaw, on the third and fourth of April, 1948, that in view of the general consolidation of Marxist forces in the country, it was highly desirable that co-operation between the Bund and the PPR be strengthened. This co-operation would lead, according to the Bund, to a closer ideological link and more "organic unity" between the Bund and the Communists (*Folkstzeitung*, April 10, 1948). The consolidation of political parties was paralleled by a political regrouping in the Zionist camp, which, however, was impelled by other reasons. Following the creation of a new united Socialist party in Israel, the Poale Zion Left, the party of A. Berman, chairman of the Jewish Central Committee, and the Poale Zion-C. S., a left-of-center Zionist labor group, were united into one party. The new party adopted a leftist platform. At the moment of writing, a further merger was contemplated between this group and Hashomer Hatzair, a Marxist Zionist group whose counterpart in Israel was united with Poale Zion Left in the movement called "United Workers party of Israel." However, some middle-of-the-road Zionist labor groups, as well as a rightist faction, had so far escaped this process. It would be little short of a miracle if the small Jewish community could conserve its manifold structure and withstand the powerful currents which were now molding the social conditions of the country. The Eastern European political process increasingly dominated all the aspects of Jewish life in Poland. Only the future will show what the ultimate fate of the Jewish community will be.

### *Cultural and Educational Activities*

No important changes occurred in this field during the year under review, although some consolidation of existing

institutions did take place. The educational and cultural institutions maintained by the Central Committee, the Committee of Religious Congregations and other groups, practically covered the needs of the whole population—children, adults and old people. The largest number of schools, thirty-four with 2,942 pupils, were maintained by the School Department of the Central Committee. The curriculum of the schools was identical with that of the government public schools, though the language of instruction was Yiddish; Hebrew and Palestinian geography were part of the curriculum. In a sense, these schools were carrying on the tradition of the pre-war Cisho and Szul-Kult (schools maintained before the war by Yiddishists of both socialist and nationalist wings). Another type of school—the elementary Hebrew schools—took care of 1,001 students in eleven institutions. Their teaching plan resembled that of the pre-war Tarbut (pro-Zionist schools). The thirty-six Talmud Torahs supported by the religious congregations had a total of 1,100 pupils. These schools stressed the study of the Bible and other religious subjects, and tried to continue the tradition of the pre-war religious schools of Yavne, Yesode-Torah and others.

The general stabilization and the awareness in some quarters of the community that the children represented the future of the Jewish community in Poland brought the problem of education to the forefront of public discussion. Some persons debated not only the language of instruction—Hebrew versus Yiddish—but even more, the whole approach to the education of children. One opinion maintained that education should be oriented toward eventual emigration to Palestine, while the other wanted the education of children to be conducted with a view to their staying in the country of their birth. This discussion was complicated by the charge made in some sectors of the community that institutions under leftist direction shifted Jewish matters to the background and created a breach between parents and children.

The Jewish organizations also maintained an extensive system of cultural institutions with clubs, libraries, sem-

inaries, etc. Two Jewish theaters were operating on a permanent basis, and toward the end of 1946, a group of Jewish artists, painters and sculptors who survived extermination organized a Society of Jewish Art. The Society planned to publish an encyclopedia of Jewish artists of Poland, containing over four hundred biographies of Jewish artists who perished under the Germans. The Historical Commission, which was transferred from Lodz to Warsaw and recently was transformed into a Historical Institute, had thirty-two publications dealing with the war and occupation to its credit toward the middle of 1947. In addition, the Historical Commission succeeded in saving a number of communal archives and private collections of documents dealing with the Jewish past.

### *Fifth Anniversary of the Warsaw Ghetto Uprising*

On April 19, 1948, Polish Jewry celebrated the fifth anniversary of the Warsaw ghetto uprising. On this occasion a monument representing the historic struggle—the work of a Jewish sculptor, Nathan Rappaport—was unveiled in the former ghetto in the presence of government, military and municipal representatives, as well as of Jewish delegates from abroad. The monument was erected near 32–34 Zamenhoff Street, where, according to some witnesses, the epic struggle started.

## THE SOVIET UNION

By Jerzy G. Gliksman

THE TASK OF presenting a clear and more or less complete picture of present-day Soviet Jewry was as difficult for the year 1947-48 as it was for the previous years.

No official data of any kind concerning the Jewish population in the USSR were published. No new population statistics were made available, and while many publications in the United States continued to quote the figure of three million Jews in the USSR, the estimate likely to be closest to the facts would be less than two million.

It was equally impossible to find any statistics concerning the professional breakdown or economic status of the Soviet Jews. A booklet by L. Singer entitled, *Dos Oyfgerikhthe Folk* ("The Regenerated People"), published in 1948, contained no material that shed light on the picture.

One could carefully read the Soviet press for long months and find no mention of Jewish problems (with the exception of the Palestine problem in the last months).

This was not accidental. There was no longer any doubt that Soviet Jewry did not form a community of its own, in the sense in which a community is understood in other countries: that is, an entity possessing distinct forms, specific organizations, committees, institutions etc. The only Jewish organization was the Anti-Fascist Committee in Moscow, created after the German attack on Russia in 1941. This Committee, which was in fact a government agency, published *Aynigkeits*, ("Unity") edited by S. Zhits, the only Yiddish periodical in the USSR, which appeared in Moscow three times a week. (The other Yiddish paper, the *Birobidjan*



*Shtern* ["Star"], was published irregularly.) But even the four-page *Aynigkeits* devoted only a relatively small part of its space to Jewish problems, giving a prominent place to translations of general official propaganda. Like all other Soviet newspapers, the *Aynigkeits* printed the usual anti-American material, but there was almost no information about the fate of Jews abroad, especially in Western Europe and America, about their life and problems. The Jews in the Soviet Union were completely isolated from Jewish life outside the borders of the USSR.

### *Yiddish Culture*

The only fields of Soviet Jewish life on which we had some reliable information were the Yiddish literary publications and theatre activities. There was no doubt, however, that a steady decline in these areas remained the dominant trend. Manifestations of Hebrew culture were completely nonexistent, as in previous years.

Publishing activities revolved around the only existing Yiddish Publishing House, *Emes* ("Truth"), whose total sale of books amounted to 1,150,000 rubles in 1946. Each printing averaged 5,500 copies.

Among the about sixty publications in Yiddish during the period under review, ten were straight political pamphlets and books; three were popular-scientific works; twelve were collections of poetry; fifteen, novels and collections of short stories; nine, reprints of classics.

The political works consisted of translations of the political writings and speeches of Stalin, Molotov et al. An interesting episode may be mentioned at this point: A minor crisis developed over the fact that the *Short Biography of Stalin* (234 pages) was printed according to the rules of the old Yiddish orthography, and not the phonetic and simplified rules introduced after the revolution. *Aynigkeits* strongly attacked the publishers for this. This was not the only attack: *Aynigkeits* bitterly criticized *Emes* several times for "bureaucratic practices." Finally, the publishing house yielded

and declared in March, 1948, that, on reconsidering, they were forced to admit the charges leveled by *Aynigkeit* to be correct, and promised to introduce "bolshevik order" into their work.

The number of books of poetry was relatively large. The basic theme of many poems may be easily discerned from the titles: M. Gelbstein—"A Gun in My Hand"; "M. Grubian—"Song of Courage"; S. Holodenko—"Our Strength"; Binem Heller—"The Road to Warsaw," etc. Even the "Selected Poems" of D. Hofstein were partially propagandistic.

The novels and collections of short stories included: A. Bezymenski—"David Dragunsky" (twice-named Hero of the Soviet Union); A. Stelmach—"In the Southern Urals"; I. Rabin—"My Own" (stories of ghetto and partisan life); C. Melamud—"Earth" (life on collective farms in the Ukraine); L. Login—"My Friends, the Warriors of the Black Sea" (about Jewish heroes of the Black Sea Fleet). The best work of the year, however, was probably the "New Collection of Stories," by D. Bergelson.

The reprints of classics included three works by I. L. Peretz and six illustrated editions of Sholem Aleichem, whose works were still the most popular in the Soviet Union. It was recently disclosed that during the period from 1937 to 1946, 451 publications (4,174,000 copies) of his works were published in twelve different languages.

It must be emphasized that, apart from the classics, only books by Soviet writers were published, and the existence of contemporary Yiddish and Hebrew writers of nations outside the Soviet sphere of influence was never even mentioned.

Only two textbooks were published last year and both were designed for adults: one was a reader for beginners and the other an alphabet book. There were no textbooks for children.

Finally, there were two books of literary criticism: Dobrushin's on Bergelson, and Serebrianis' on Mendele Moykher Sforim.

In addition to these books, the publication of four "almanacs" was initiated in 1947: in Moscow—*Haymland* (three

issues as of July, 1948); in Kiev—*Shtern* (one issue); in Birobidjan—*Birobidjan* (two issues). These "almanacs" (more like anthologies than the familiar American annual almanacs) were collections of works by different writers and poets.

During the second half of 1947 the thirtieth anniversary of the death of Mendele Moykher Sforim was celebrated with special literary soirees in Moscow, Kiev, Odessa, Wilno, Baku, Kovno and Birobidjan.

The best Jewish theatrical company was in Moscow; the Yiddish Ukrainian Theatre, which could not find a hall in Kiev, was located in Cernauti (Chernovtsky); in Minsk it shared the hall with the Byelorussian theatre; and in Tashkent (Uzbekistan), the Odessa troupe, evacuated from that city during the war, stayed on as the number of Jews in Tashkent grew. There were also small companies which played irregularly in Frunze (Kirghizstan), Riga, Wilno, Lvov, etc.

The general drive for greater political conformity launched by the famous speech of A. Zhdanov in 1946, continued to have its repercussions in Yiddish literary and theatrical life. The trend towards political emphasis was even more pronounced than before. The subjects of the poetry as well as of the prose and plays were mainly war heroism, patriotism, and glorification of postwar Soviet life, leaders and present heroism in the hard task of reconstructing the country.

All deviations were purged. Lately, for instance, two Moldavian Yiddish writers, I. Yakir and H. Rivkin, were sharply criticized. The theatre in Birobidjan was purged of "obnoxious" plays, or, to quote from a Soviet statement: "The theatre has now eliminated from its repertory all plays which aim merely at amusing the spectator with trivial songs and doggerel, and is earnestly concentrating upon the task of creating works of true artistic merit which reflect the heroism of Soviet Jews in fighting the enemy and building a peaceful and happy life."

The repertory of the Jewish theatre in Cernauti was strongly criticized as ideologically "foreign" and not sufficiently adapted to the new decisions of the Communist party.

An article in *Aynigkeit* criticized the Yiddish Ukrainian

Theatre for producing Jacob Gordin's well-known drama, *Mirele Efros*. Two weeks later, on June 5, 1948, the Theatre published a letter in *Aynigkeit* stating that a meeting of the whole troupe had discussed the article, admitted that the criticism was correct and agreed that this drama must be eliminated from the repertory.

*Aynigkeit* could state with satisfaction that, apart from the classics, the plays appearing in Yiddish theatres in the Soviet Union conformed to the imposed policy. They were for example: a translation from the Russian called "The Forests Are Rustling" (about Soviet partisans), and the famous play, "The Russian Question," by K. Simonov (an anti-American piece, giving a distorted picture of life in the United States.) Birobidjan Theatre produced "He Is from Birobidjan," by B. Miller, which depicted the part played by the Birobidjan Jews in the war.

S. M. Mikhoels, for many years the central personality in Jewish theatrical life in the Soviet Union, died in January, 1948. Mikhoels' real name was Vofsi. He was born in Dvinsk, in 1890, and was formerly a lawyer by profession. When the famous director, Alexander Granovski, left the direction of the Jewish Governmental Theatre in Moscow, Mikhoels took his post. Under Mikhoels' direction this theatre was considered one of the best in the USSR. He was equally renowned as an actor and famous for his performances as King Lear and Tevye the Milkman.

After the outbreak of the Russo-German war, Mikhoels took part in organizing the Anti-Fascist Committee in Moscow. Henryk Erlich, the Jewish socialist leader from Poland, then in Moscow, was designated the president of this committee, but when Erlich was killed by the Soviet Government, Mikhoels took his place.

In the summer of 1943 Mikhoels visited the United States in the company of the Jewish writer, Itzik Fefer, apparently to initiate closer connections between Soviet and American Jewry. But there was no follow-up to this visit.

News reports last year made mention of an ethnographical museum in Tbilisi, capital of the Georgian Republic, with

17,000 exhibits concerning Georgian Jews; Yiddish broadcasts four times a month by the Byelorussian radio station, and a Jewish Department of the Great Library in Leningrad with 60,000 books. G. Krein composed a quartet based upon Jewish melodies.

### *Education*

A thorough investigation of available materials showed that the general decline of cultural activities in Yiddish was reflected in the low number of Jewish schools in the whole USSR. Among the 132 elementary and high schools in Birobidjan, only one or two were really Yiddish schools. In addition, there was one school each in Wilno, Cernauti and Kovno. These cities belonged to Poland, Rumania and Lithuania respectively before the last war, and at that time had a complete network of Yiddish schools. The functioning of these schools was very precarious, as there was a shortage of Yiddish teachers and Yiddish textbooks were almost nonexistent.

The only published figures on the number of children in the Yiddish schools referred to the Wilno elementary school, where 39 pupils were graduated and 120 were promoted to higher classes. There were no schools similar to the American Sunday School or weekday Jewish school.

A new light on the situation of Yiddish culture in the USSR was thrown by a letter published in the *New York Daily Forward* of May 2, 1948, by S. Kacherginsky, Jewish writer from Wilno (now in Paris), who took part in the activities of the Soviet partisans during the war and stayed in the USSR until 1945. Kacherginsky states that after the liberation from the Germans in 1944, the new Soviet authorities agreed to license only one school with four classes in both Wilno and Kovno, and that all endeavors to get a license for a fifth class were in vain. The writer relates how the Soviet poet, Itzik Fefer, and the renowned theatre director, S. Mikhoels, interceded in 1945 with Kaganovitch, and of the further intercession of Kaganovitch with Zhdanov

to license a Yiddish daily paper in the USSR. The license was refused.

### *Personalities*

Several prominent persons of Jewish origin were in the spotlight last year.

The Council of Ministers of the USSR awarded the first Stalin prize for 1947 to the renowned writer, Ilya Ehrenburg, for his novel, "The Tempest," dealing with the recent Russo-German war.

Another prize winner, Salomon Meilakh, the author of the book, "Lenin and the Problems of Russian Literature at the End of the XIXth and the Beginning of the XXth Centuries," seemed also to be Jewish.

In the long list of scientists, engineers, inventors, etc., to whom the Stalin prize for the year 1947 was recently awarded, we find the following Jewish names:

Professor Marc Grinberg and the engineers Alexander Silberman, Aron Levin and Moshe Heifetz—for collaboration in the construction and technology involved in the production of a high pressure steam turbine of 100,000 kilowatt power; airplane builder Mikhail Gourevich—for collaboration in the release of a new type of a fighter plane; engineers David Shapiro and Isay Rabinovich—for the invention of new electrical machines; Jacob Osnos—for technical inventions.

Mikhail Botvinik won the world championship in chess-playing.

Sergei Eisenstein, the famous film director, died last year.

### *Religious Life*

Reliable information about the forms and extent of Jewish religious life in the USSR was almost nonexistent.

The general change in attitude towards religion, observable during the war, brought a certain relaxation of religious curbs, but this new policy based on political expediency is considered by many analysts to be transitory.



Despite the allegiance of the Russian Orthodox Church hierarchy and the hierarchy of other religious denominations to the government, a new drive against religious influence was presaged in an article in the *Young Bolshevik* (Moscow, December, 1947). The article declared that religious convictions were only survivals from the past in the "consciousness of backward and inadequately educated and cultured persons," and that an "intensified struggle against all survivals of bourgeois ideology and morals, including religious superstitions and prejudices" was necessary.

However, an article by Hewlett Johnson, the Dean of Canterbury, "Religion in the USSR" (*Soviet Russia Today*, New York, October, 1947), contained a few lines about a visit the author paid in Moscow to the Chief Rabbi, who reassured his guest about the aid the Soviet Union was extending to religion, and showed him the synagogue and the "new bathing rooms for ceremonial ablutions."

### *Birobidjan*

The twentieth anniversary of the decision of the Presidium of the Central Executive Committee of the Soviet Union to assign the Birobidjan region in the Far East to Jewish settlement was celebrated in March, 1948.

According to official data, agriculture and industry in this region made good progress during this twenty-year period. In 1947, the budget for Birobidjan amounted to 52 million rubles.

Reports about the Jews in Birobidjan were inaccurate and confusing, and often contained deliberate misinformation. The ambiguous figures and estimates of the Jewish population of Birobidjan ranged from 12,000, according to Herschel Weinreich, Soviet writer now in Palestine (*Jewish Daily Forward*, April 3, 1948), to the figure given by the Ambidjan Committee in the United States of 100,000 Jews out of a total population of 180,000.

In the light of all available material, the report published on February 15, 1948, by Cyrus L. Sulzberger, chief Euro-



pean correspondent of *The New York Times* seemed to be based on a reliable source. According to Sulzberger, the population of Birobidjan lived poorly and primitively. The town of Birobidjan contained only three cobbled streets, one hotel and a few small factories, with the buildings in a state of dilapidation. The town was built on a swamp and some foundations had sunk. Most of the population subsisted mainly on locally grown potatoes and vegetables.

The most important detail in Sulzberger's report was, however, the statement that the total population of Birobidjan region was less than 100,000, and that the Jews comprised less than one fourth of the total.

As for recent Jewish immigration to Birobidjan, the number of new settlers was very limited. The first postwar transport of immigrants from Vinnitsa (Ukraine) in January, 1947, comprised 116 families (324 persons). In May, 1947, the Council of Ministers of the Soviet Union decreed the resettlement of 550 more families (1,580 persons) from Vinnitsa and surrounding towns. Great publicity was given to both transports, all articles and reports emphasizing that the resettlement was "voluntary." Special committees of prominent people were appointed in Moscow to greet these immigrants at the railroad station on their way to Birobidjan.

A close scrutiny of all available material showed that, as of July, 1948, only three or four more transports of Jews, numbering a few hundred families each, left Vinnitsa, Kherson, Nikolayevsk, Odessa, Voznesensk, etc., for Birobidjan. The semi-official figure for 1947 was 1,500 families settled in Birobidjan (*Soviet Russia Today*, New York, June, 1948).

## PALESTINE AND THE MIDDLE EAST

By *H. Lowenberg*

### PALESTINE

THE YEAR BEGINNING June, 1947, and ending May, 1948 was among the most crucial and critical periods in Palestine's modern history. The United Nations' historic partition decision of November 29, 1947, divided the year into two halves, each of different importance for the Yishuv and indeed for all Jewry: the uneasy peace before, and the communal war after the UN decision; the struggle to find a solution to the Palestine problem before, and to prepare for and defend the Jewish state after that fateful day. Outside Palestine, in the Middle East as a whole, the UN partition decision and the Arab rebellion against it, left a mark scarcely less profound than in Palestine itself.

### *UNSCOP*

On May 13, 1947, the special session of the General Assembly of the United Nations created the United Nations Special Committee on Palestine (UNSCOP) with instructions to "prepare and report to the General Assembly and submit such proposals as it may consider appropriate for the solution of the problem of Palestine . . . not later than September 1, 1947."

In Palestine, the Arabs followed news of UNSCOP with apparent indifference. They adopted an attitude of hostility towards the Committee, and greeted it with a two-day protest strike starting on June 15, 1947. Thereafter, they

took no further notice of the Committee, the Arab press even obeying the Mufti's orders not to print any mention of UNSCOP. This worried the Committee, as boycott by one side to the dispute might mean a serious gap in its fact finding. Strong efforts were, therefore, made to move the Arabs to co-operate. However, during UNSCOP's country-wide tour from Dan to Beer Sheba—in which they gained a truer impression of Palestine than from a dozen testimonies—the Arabs remained aloof.

But the Yishuv greeted UNSCOP with a mixture of hope and misgivings. Eighteen earlier commissions had grappled with a solution to the "Palestine problem," and the recommendations of each commission had either been rejected or shelved. The Royal Commission's partition plan of 1937 had ended in the restrictive White Paper, and the recommendation of the Anglo-American Committee of Inquiry for an immigration of 100,000 and local self-government had led to naval interception of refugees and their transportation to Cyprus, and martial law in Palestine. As Chaim Weizmann bitterly told UNSCOP: "You can almost cover the surface of Palestine with excellent reports." Nevertheless, the Jews made preparations for the Committee, and did their best to put their case before it.

The Palestine Mandatory Administration, too, prepared to receive the Committee. But, in British official circles, unlike in the Yishuv, a certain disdain was discernible for this latest Committee. Bevin had declared at the Labor conference in May, 1947 that Britain intended to stay in the Middle East and not to share her interests there with any other power.

The Committee's sittings took place in the YMCA auditorium in Jerusalem, opposite the famous King David Hotel. The first two sittings on June 16 and 17 were "factual," that is to say, the Palestine government and the Jewish Agency were each accorded one sitting to present documents and to interpret them factually. The Jews took exception to the way in which the Government presented the "facts." The Government had asked UNSCOP for a secret session

to present the material, and this aroused widespread adverse comment. Charges were levied by the Yishuv that the Government tried to influence UNSCOP by unfair means. The Jews declared that Government statistics were prejudicial to Jewish interests in such matters as population, trade, Jewish tax burdens, etc. Then the Agency presented its own memoranda and statistics in open session. The Arabs did not appear, nor, as a result of the Mufti's strong influence at the time, did any Arabs dare to watch the hearings as members of the public.

When formal hearings began on July 4, the Agency was the first to give evidence. The electric atmosphere of strife between the Yishuv and the Government had already charged the proceedings, and the Government had submitted a number of anti-Zionist memoranda. In consequence, the Agency evidence contained more emphasis on charges of misgovernment and anti-Zionist bias of the Mandatory regime than proposals for the future. The first demand of the Agency was for the abolition of the British mandate. The Administration agreed that the mandate had "proved unworkable in practice," but hastened to add that "obligations undertaken to the two communities were irreconcilable." The Agency refused to agree that there were any "irreconcilable obligations." In the words of David Ben-Gurion: "not the Mandate, but the Mandatory have failed."

The second Jewish demand was for Jewish independence. Although UNSCOP had received a preliminary Agency memorandum in New York urging Jewish statehood in Palestine, at the early stage of the inquiry no Agency witness dared to say what shape this independence should take, for fear of the Agency's making a commitment which would exclude other more acceptable solutions. Ben-Gurion merely said: "Only by establishing Palestine as a Jewish state can the true objectives be accomplished: immigration and settlement for the Jews, economic development and social progress for the Arabs."

Chaim Weizmann, who testified in a private capacity

since he held no Zionist office, was the first to voice the demand for partition. This was done after consultation with the Agency. To the practical men of UNSCOP this demand came as a welcome change. They had been a little embarrassed by the emphatic accusations against the Government and by the absence so far of a tangible plan for a solution. They therefore took up the partition idea, and questioned Weizmann and Ben-Gurion about it in some detail. It could not be denied that they were strongly impressed by the anti-British charges.

After Dr. Weizmann, various groups and movements testified for their own particular interests. Most of these were Jewish, except for the British Christian Bishops in Jerusalem who gave the religious *fiat* to the British policy of opposing a Jewish state by pleading that: "Palestine is essentially the Holy Land of Christendom, and its unique character as the meeting place of the three monotheistic religions should not be undermined."

Outstanding among the Jews was J. L. Magnes, president of the Hebrew University, whose plan for a bi-national state was squarely opposed to partition and a Jewish state. The Committee listened attentively to Magnes' impressive exposition; but Judge Sandstroem, the chairman, made it clear that they viewed the plan as prophetic rather than realistic because the Arabs were unlikely to agree to equal rights for the Jews as a people, and parity of representation meant a perpetually deadlocked government.

On July 18, the Committee concluded its hearings in Palestine. The Palestinian Arabs, under the Mufti's pressure, had throughout remained unco-operative. However, the Arab states had changed their attitude. While continuing to support the maximalist claim that Palestine become a sovereign Arab state, they considered it unwise to slight the UN authority by boycott, as well as to miss the opportunity of positively influencing the Committee's findings. The Arab states therefore consented to meet UNSCOP. For face-saving reasons (ever important in the East) it was agreed that Jerusalem was unsuitable for the last-minute

reversal. The Lebanon was chosen as the most "neutral" and convenient meeting place. From two hearings, numerous unofficial talks and a visit to Trans-Jordan, UNSCOP learned the attitude of the Arab political spokesmen for the Palestinian Arabs. The Lebanese Foreign Minister warned UNSCOP that: "any question which does not take the rights and feelings of the Arabs into consideration will not only be invalid, but will be doomed to failure and result in most serious consequences." Their stay in half-Christian Lebanon also enabled UNSCOP members to meet privately the leader of the Christian minority, Bishop Aridah, and to hear from him something of the unpleasant reality of Christian minority status in a Moslem state.

Thereafter, the Committee left for Geneva. Palestine waited with suspense for the report. But before UNSCOP had left, the chronic problems of terrorism and immigration had drawn the country into new and more severe crises.

### *Terrorism*

The activities of the terrorists, which had become a major public problem in the two years since V-E day, continued in the spring of 1947. The avowed aim of both Irgun Zvai Leumi and the Stern Group was to terrorize the British mandatory regime and the British army into leaving Palestine, as a prerequisite to Jewish independence. On the other hand, Haganah, which in 1945 and 1946 had become more actively anti-British, slowly developed an attitude of hostility to terrorism. At first, however, this hostility remained on the level of verbal denunciation.

Terrorist activities did not cease even during the special session of the UN. On April 30 a sensational jail break had been staged at Acre to demonstrate the power of Jewish arms in an all-Arab city to the UN. While the trial of five participants in the jail break was proceeding early in June, Irgun renewed its sensational fight on June 9 by kidnapping two British policemen as hostages for the accused. At this point it became clear to Haganah and the Jewish Agency



that if terrorism were allowed to continue, the Jewish case before UNSCOP might be seriously impaired. Haganah, therefore, reacted with determination and forced the release of the two constables, thus preventing a new local crisis on the eve of UNSCOP's arrival. About the same time, Haganah foiled an Irgun attempt to blow up the Tel Aviv command of the British army.

These two incidents of Jewish intervention against terrorist activities marked a change from popular approval in 1946, to verbal deprecation, and finally, active opposition. The process of change had been long and difficult. The Government did not contribute to the strengthening of the position of the Jewish moderates against the terrorists. For what happened immediately thereafter was bound to poison British-Yishuv relations anew, and to encourage fresh terrorism and extremism.

In the trials, three of the five accused Irgunists were sentenced to death, precisely on the day when UNSCOP arrived. Public feeling ran high. However, appeal from military courts had recently been prohibited by the Government, and there was nothing to do but petition London and Lake Success. The Stern Group retaliated by killing four British soldiers in Tel Aviv on June 29. UNSCOP, which was interested in maintaining peace and quiet during its hearings, intervened with the Palestine government on June 22, and requested the suspension of the executions in order to avert "possible unavoidable repercussions which the executions might have on the Committee's work." The British government replied with a rebuff, stating that "it was not its practice to interfere with the High Commissioner's power in exercising his discretion of pardon." In order to avoid friction, UNSCOP did not reply to the Government, but the executions did not take place while UNSCOP remained in Palestine.

However, no sooner had UNSCOP left Palestinian soil at the end of July, than the Government proceeded to execute the three young terrorists. Irgun had anticipated this, and having again captured two British sergeants in Nathanyah



on July 12, announced that they would be held as hostages. The Government instituted martial law on the district and organized a large-scale search of the area, but did not find the two hostages. The Jewish public knew and feared that, after the Gruner executions in April, Irgun meant what it said, and that reprisals might ensue if the terrorists were hanged. But neither the Government nor Irgun relented. Anxious to avoid further complications, the Jewish Agency itself, through Haganah, carried out a search, parallel with that of the British army, for the two hostages. When this proved unsuccessful, the Government boldly decided to ignore the Irgun threat as an "impudent affront" to British authority, and executed the three condemned men on July 29, in spite of pleas by the Chief Rabbis and by the Jewish Agency. The Government's reply to the Vaad Leumi was that "Government was aware of the feelings of the Yishuv and this had already been considered in taking the execution decision."

News of the executions came as a severe shock to the whole country. The public organs of the Yishuv sent out frantic pleas to Irgun to spare the two hostages. After forty-eight anxious hours, it was announced that the two had been "executed by an Irgun field court-martial after trial for espionage." Their bodies were found hanging in an orange grove, and one of them having been booby-trapped, it was dismembered in the process of being cut down.

The Yishuv was shocked. Many people, after years of terrorist propaganda and British provocation, saw justification in the reprisals. The vast majority, however, felt that a very severe blow had been inflicted on the Yishuv. Later on, it became known that the question of executing the British sergeants had been debated at length at the Irgun command, and had been resolved by only a bare majority vote. Apart from all considerations of morality, the hanging of the sergeants was proved to be a grave tactical and political blunder on the part of Irgun. Terrorist extremism lost a good deal of support in Palestine, and it did great harm to the cause of Zionism in the rest of the world.

It strengthened the Jewish resolution to oppose further terrorist acts by all means short of co-operation with the British. The Palestine government was at first bewildered by Irgun's sharp and prompt reprisals. On August 5, it arrested about thirty-five Revisionist leaders, together with the mayors of Tel Aviv, Ramath Gan and Nathanyah. The wave of arrests of right-wing intellectuals immediately reunited the Yishuv against the Government. To arrest respected public figures like Israel Rokach (mayor of Tel Aviv), Oved Ben-Ami (Nathanyah's council chairman and head of the Palestine diamond industry), and Arie Krinitzki (mayor of Ramath Gan), seemed as senseless as it was outrageous. The wave of arrests continued on a minor scale into September. The arrested persons were only gradually released when the UN reassembled in September to consider the Palestine issue.

Another incident which had extreme Jewish reactions was the Farran case. On May 6, a Jewish boy of sixteen disappeared in Jerusalem under circumstances described by eye witnesses as kidnapping. The boy never came back, nor was his body traced. On the spot a police cap was found with the name "Farran." Only after Irgun threatened revenge, and the foreign newspaper correspondents were roused to investigate, did the Government take any action. A Captain Farran, who was not on the official payroll, was implicated in the disappearance of the boy, and rumor had it that the boy had been killed and buried in a wadi (dry river bed) in the Arab countryside east of Jerusalem. Early in June, the Government sent out a searching party which "found no trace." Inquiries to the police came in large numbers, until by mid-June it became known that Captain Farran had fled to Syria.

The Government was forced to take action. Farran was brought back to Palestine on June 16. After being pointed out three times at an identification parade, he was found "to have escaped" from detention in British army barracks in Jerusalem on June 19. Public indignation ran high. Farran was somehow brought back again, "having given

himself up" on June 30. He was held on a murder charge until October 2, when a military trial was staged before British officers.

Fergusson, assistant Inspector-General of Police, was found to have organized a special squad of policemen "to deal with terrorists by unorthodox methods." When the assistant Inspector-General was called by the prosecution to identify Farran, he claimed the privilege of refusing to do so. The court upheld the claim and consequently the case was dismissed on the grounds that the prosecution had failed to make a case. Farran and Fergusson were hastily shipped off to England, for fear of terrorist assassination.

The trial revealed the peculiar conception of law and order held by the police and the Palestine government.

As noted above, relations between the terrorist organizations (Irgun Zvai Leumi and Stern Group) and Haganah had been very strained throughout 1947. As the terrorists became more violent and aggressive, Haganah was driven further into taking the defensive against irresponsible attacks upon British personnel, which might bring disaster and bloodshed to the entire Yishuv. Nevertheless, in spite of an invitation by the Mandatory to become actively anti-terrorist, Haganah confined itself to deprecating the terrorists. When Irgun's prestige fell sharply after the lynching of the two sergeants mentioned above, Haganah became actively anti-terrorist and began curbing the worst excesses.

By the time of the partition decision, relations between Haganah and Irgun-Stern were very strained. Yet everyone expected the terrorists would disband, now that they had achieved their aim of forcing Britain to leave Palestine. Indeed, in the first sweep of joy Irgun proclaimed that it would dissolve (the Stern Group did not so commit themselves). Soon, however, it became clear that the Stern Group would continue its terrorist tactics, and Irgun too decided to renew its attacks. The terrorists found themselves in a new disagreement with Haganah, who had insisted during the Arab rebellion on not engaging the British forces. Consequently, both terrorist groups stayed outside the official

Jewish defense scheme against the Arabs, while Irgun put up defensive action of its own.

In January, public pressure forced negotiations between Irgun and Haganah with a view to co-operation between these two parties. Neither organization, however, was really anxious to come to terms; each hoped to outwait the other in expectation of some untoward event. Ben-Gurion and the Mapai leaders were opposed to any form of accommodation short of Irgun's complete dissolution. Irgun, however, demanded its corporate entry into the Haganah. As negotiations between the commands dragged on, flagging with Jewish successes and reviving at emergencies, street tension between the followers precipitated armed clashes in February and March of 1948. The Yishuv was shocked, and demanded a quick settlement. A draft agreement was eventually put before the Zionist General World Council in March and approved. The settlement came into force in mid-April. By May, however, when the State was declared, Irgun again announced that they would completely dissolve and transfer their men to the Haganah Defense Army. Stern Group transferred its 500 members without any negotiations. On June 20, 1948, while the Irgun transfer was still incomplete, Irgun tried to run the UN Truce Commission's blockade with the arms ship *Altalena*. The Israeli Government, which could tolerate neither an exposure to truce breaking nor the assumption of arms traffic by an unofficial organization, demanded that Irgun hand over all the arms, and thereby accepted the challenge to the young authority of the Government. Irgun refused, and in the course of the ensuing armed clash the *Altalena* was set on fire and several hundred Irgun members arrested. Irgun at once turned against the Government and stopped all further transmobilization. The Government then became convinced that Irgun intended to continue its own existence and that it had tried to arm its own members, possibly for ultimate internal political tactics as well as for defense. The Irgun challenge to the established majority Government was foiled and Irgun decided to disband all over Israel.

In Jerusalem, however, both Irgun and Stern Group claimed the right to independent existence, using the argument that the Holy City was not part of Israel. By local arrangement they agreed to co-operate with Haganah in the defense of the city. Meanwhile, in Israel the Stern Group had ceased its separate existence. Irgun's leader, Menachem Beigin, and his principal associates decided to quit terrorism for politics and to form the Freedom party, based on the Revisionist teachings of Vladimir Jabotinsky, to attract the elements discontented with the regime.

### *Religious Controversy*

As the problem of terrorism and violence was receding in the new state, the forces of orthodoxy and free thought began a struggle to dominate the new structure of Israel. In February, 1948, a country-wide conference of Rabbis decided to press hard for the supremacy of the Torah in Jewish life and law under the leadership of Chief Rabbi Herzog. On the other hand, the large non-orthodox section of Israel had not, at the time of writing, agreed that orthodox observances should be compulsory in all public affairs. The struggle for orthodoxy found expression in questions dealing with the new constitution, the army, law reform, appointments, etc. There was no doubt that it would continue. The victory of orthodoxy would hinge on the effectiveness of orthodox leaders in attracting Israel's youth to their tenets.

### *Immigration*

As Ben-Gurion had pointed out to UNSCOP, immigration was one of the main Jewish aims in Palestine. During UNSCOP's sojourn, and later while it examined the Jewish displaced persons camps in Europe—indeed, throughout the whole year—Jewish immigration continued into Palestine. It had two distinct features.

The "legal" immigration was at the rate of 1,500 persons a month, in accordance with immigration certificates pro-

vided by the Palestine government. Of these, 750 were allocated to people who had previously tried to land without permission and had been deported to detention camps on Cyprus. In June, 1947, 15,000 were awaiting entry into Palestine. Preference was accorded by the Government to children and their parents.

Throughout, however, "illegal" immigration continued, that is, attempts to immigrate surreptitiously without government permits. Organized by Haganah, many small flat-boats loaded beyond the safety point with refugees, departed from various Mediterranean and Black Sea ports, and made daring efforts to reach Palestine. But the British government kept a close naval blockade on Palestine's coast. Against the use of such modern weapons as destroyers, radar, aircraft, etc., successfully running the blockade was almost impossible. A number of determined small boats, however, succeeded in making the Palestinian coast. When they were caught, British naval boarding parties forced their way on board and met with stiff resistance from passengers who were determined to get to Palestine.

While UNSCOP was still in Palestine, one Haganah boat carrying 4,500 Jews was sighted by the British Navy outside Palestine waters. It was the *Exodus 1947*; its crew (partly consisting of American Jews and non-Jews) was determined to make the coast openly and to defy the naval blockade. But a British naval party went on board after a severe fight in which three Jews were killed. The ship's crew called for help to the Yishuv in a direct broadcast from the ship to Haganah's radio station. When the ship reached Haifa on July 21, its passengers were forcibly transshipped to three British merchant vessels in the presence of members of UNSCOP. The Yishuv declared a fast and protest strike in sympathy with the immigrants.

Contrary to expectations and to previous practice, however, the ships did not sail to Cyprus. After eight anxious days of wild rumor as to their destination—Mauritius, Kenya, Canada, etc.—they were reported to be off the southern French coast, where they were detained at Port de Bouc.



The Yishuv in Palestine made many efforts to move the world's leaders to prevail on the British government on behalf of these immigrants. France had generously offered to grant them entry; but only eighty-three sick people landed, victims of the terrible conditions on board. The rest were determined not to land voluntarily except in Palestine. But all persuasion was in vain. When the ships steamed off via Gibraltar back to Germany, the Yishuv was aghast. After a seven-weeks' Odyssean journey, the Jews were reported to have been forced off the boats by clubs, tear gas and water hoses, and transported in wire cages to German detention camps. Habeas corpus proceedings in London in their behalf had failed. Intervention from Washington, Jerusalem, and other parts of the civilized world did not prevail. This incident extinguished the last vestige of goodwill for Britain in Palestine.

But it did not mark the end of illegal immigration. Apart from an average of three or four small ships with 700 passengers each a month, two large loads of displaced persons arrived from Eastern Europe on December 30 alone: the *Pan Crescent* and *Pan York*, sailing from Constanza with 14,500 Jews, were redirected on the high seas to Cyprus, where their passengers brought the number of interned immigrants to over 30,000.

Many of the *Exodus* immigrants are now in Palestine. Thousands more have since come in under "Immigration A" (legal) as well as "B" (unauthorized) and "C" (forged papers on proper ships). The battle of immigration was lost by the British government in 1947. But the British naval blockade and the wasteful search for immigrants were not discontinued until the very last day of the Mandate.

### *August Disorders*

On August 15 Arab riots broke out in some parts of Palestine. This brought the Arabs back to the political scene. Most of the Palestinian Arabs had supported the Germans during the war and their political stock was low in the



postwar months. While Jewish terrorists kept the British army on the alert, and the British administration was busy "crystallizing" Jewish developments, the Arabs quietly prepared for a fight. They were strongly encouraged by local British agents, who secretly distributed arms to the Arab fellahin; by the Arab military organizations, Futuwah and Nejadah, which drilled and recruited quite openly; and by the Arab Higher Committee under the Mufti in Cairo and his cousin Jamal Husseini in Palestine. The latter reorganized themselves and strengthened their hold on the Arab cities and villages, completely excluding all opposition. Outside Palestine, the Arab League was active, with the help of British representatives in Cairo, Beirut and Baghdad. In May, 1947, the Arab rulers met at Bludan (Sinai peninsula) and made a number of secret decisions in the event that a Jewish state would be set up in Palestine.

The troubles were started in Jaffa and Jerusalem. Some Jewish property was looted and set on fire, and a number of Jews were killed. Haganah, apprehensive of an Arab rising before the UN could decide on Palestine, went out to stop the riots from spreading by silencing the attacking mob. The Jewish Agency quite frankly declared that "they hold the Administration responsible for peace and order," which was intended to mean also "for strife and disorder." The Mufti did not start the disorders; on the contrary he telephoned orders from Cairo to quell them. Coming while UNSCOP was drafting its report, the abortive riots were intended to demonstrate the strength of Arab opposition, "if aroused" by an untoward recommendation.

### *British Threats of Chaos*

But the Mufti was not yet ready. The August incidents taught that the Arabs might indeed be aroused to a fight should political developments go against the Mufti's interests. The British government promptly used this argument to frighten the Jews and their supporters away from any pro-Jewish settlement. Thus, in his first speech at Lake Success

on September 27, British Colonial Secretary Arthur Creech-Jones declared that the British would withdraw completely from Palestine, and a Foreign Office spokesman added that chaos and bloodshed was then bound to break out. The Yishuv at the time refused to take the withdrawal promise seriously and regarded it as another device for prolonging British rule. As to the threat of chaos the Agency pointed out at once that there was no need whatever for disorder if Britain carried out her duties as Mandatory. "The Yishuv will carry the burden of government and look after themselves," declared Ben-Gurion on October 2.

However, the withdrawal promise and the threat of chaos had such a poor reception among population and foreign journalists alike in Palestine, that the High Commissioner, Sir Alan Cunningham, on returning from London, was compelled to hold a special press conference on October 8 in order to emphasize the British "hope and fear" prediction. He declared: "I think it essential that the people of this country should realize that withdrawal is really meant and it is essential that they should see what the effect of it will mean." Furthermore, by the time the UN was ready to vote on the partition plan in November, the local British administration had convinced everyone in Palestine, not only that chaos would be likely to ensue, but that the British would do their best to make it come true.

### *Partition Vote*

The long-delayed partition decision at Lake Success,<sup>1</sup> and all the diversionary Arab moves were watched with impatience by the Yishuv. The debates, the waverings, and the pressures and counter-pressures behind the scenes determined the daily temper of the Yishuv for several months. The Yishuv felt more than ever that its fate for a generation or more to come was being shaped and determined by the UN.

The doubts of achieving the necessary two-thirds majority

<sup>1</sup> See volume 49, p. 508.

seriously troubled the Yishuv. When the radio carried the news on November 29 that a vote of thirty-three to thirteen had been taken in favor of the partition plan, unprecedented jubilation swept the Yishuv.

### *Arab Rebellion*

Scarcely seven hours after the partition vote, however, the joy was marred by the first shot fired by Arabs on Jews. After a day of bleak Arab disappointment, trouble broke out in Jaffa, ever a hotbed of Arab extremist elements and a criminal nest, and in Jerusalem, the capital, as well as in Ramle, half way between the two. The Arabs declared a three-day national strike inside and outside Palestine. The Jews immediately took up defensive positions all over the country, should the trouble spread and the "prediction" of chaos and bloodshed come true.

In the first week the trouble was confined to these three towns. Indeed, it was slow in spreading to the north and south, for one simple reason: The local Arab population and especially the fellahin (villagers) were not willing to fight the Jews. They were afraid of the combined power of Haganah and the terrorists, and in any case they saw little advantage in rebellion, other than general economic disorder and a severe loss of trade. The Mufti's Arab Higher Committee, however, was well entrenched in the Arab centers. From the towns, Husseini agents went out into the countryside to whip up the feelings of the credulous, religious villagers with the usual stories of Jewish cruelty and aggression. In many places the Arabs turned a deaf ear to the agents, because, when they had previously been led to rebellion by similar stories, the trouble had lasted three whole years and ruined many of them. In other villages, the agents had an easier job. They recruited young men for the Arab irregular bands. Their job was facilitated by British police agents, who distributed new rifles and grenades to the villagers, and who recruited men for the irregular bands by offering a "king's shilling" of twenty-five piasters.

*Defense or Attack?*

The Jews were faced with a serious problem: Should they merely defend themselves against Arab aggression and so give no provocation for the spreading of the riots, or should they go out to suppress aggressively all organized rioting? The first, defensive line had been the Jewish attitude in the riots of 1936 to 1939. But aggressive defense bore grave possibilities, because it might lend fuel to just that rebellion, bloodshed and chaos which the Jews were most anxious to avoid. It was obvious from the first that the "aggressivist" position would prevail. After a few days of restrained defense, Haganah took punitive action on December 12 in an attack on Arab Ramle.

But the hope that the Arabs might be silenced into peacefulness by aggression did not materialize. A number of Arab villages in the immediate vicinity of Jewish settlements continued to make gestures of peace and good-neighborliness, in a mixture of fear and opportunism. These, however, became fewer and fewer in number. They could continue their peaceful attitude only so long as they were free to decide local policy in their own villages. This was not for long: Arab guerrilla bands roamed the countryside and formed nests in the towns; and the British did all they could to help the aggressive Arabs and hinder the defending Jews. Whenever it became known that Arabs maintained friendly relations with adjacent settlements, Arab agents were sent in. If these could not change the villagers' policy, Arab marauders occupied the village and made it a base for assaults on the Jews. Then the Jews were compelled to beat back and punish the bands, and in due course, the local villagers bore the brunt not only of the bandits' occupation—requisitioning of money, food and houses,—but also of the counterattacks by the Jews. Thus peaceful Arab villagers were drawn into the maelstrom of rebellion. There were several known cases where Arab villagers, fearing these consequences, drove off the bandits who tried to make their

base there, and in at least one case there was a bloody gun battle leaving a dozen dead Arabs.

### *Rebellion Spreads*

The Arab rebellion against the partition vote gained impetus during December, 1947. Early that month, the main fighting took place in Jerusalem and Jaffa, and on the road linking the two. In Jerusalem the Arabs attacked and set fire to the Jewish commercial center, directly adjacent to the British police and army headquarters. The fires raged for several days, and were accompanied by wholesale looting. Jewish losses amounted to many hundred thousand pounds. The looting was committed in full view of the British police who were still responsible for "law and order" and claimed exclusive power to exercise that responsibility. The intentional inactivity of the police gave encouragement to the Arab bandits and to the mob.

In Jaffa, Arab bandits endangered the entire borderline of Tel Aviv suburbs by placing themselves in commanding buildings and sniping at civilians. When Haganah took up defensive positions, the British army "intervened," searched the Jews for arms, disarmed them, and thus enabled the Arabs to continue attacking unarmed Jews. The army even staged a number of courts-martial of Haganah youths for carrying arms and sentenced them to terms of up to two years' imprisonment.

Similarly, as the highroad from Tel Aviv to Jerusalem and to the south became increasingly more dangerous because of the threat of ambush, Jews utilized convoys with armored vehicles to protect passengers. But very frequently, British army patrols disarmed the defenders and arrested them. There were many known cases where soldiers at once sold the confiscated arms to the waylaying Arabs, and in at least one instance a gun thus confiscated and sold to Arabs was reconquered by Jews after a gun battle on the Jerusalem highroad.

Not that the entire British army of 80,000 men behaved in this way. Much depended on the attitude of the officers in charge locally. There were instances of correct conduct, and even of help being extended to Jewish defenders. On the whole, however, the army treated the Jews as the attackers who alone carried weapons, with no threatening Arabs around; only the British could be trusted to keep "law and order" and to protect the Jewish population from lawlessness. In fact, however, many British soldiers, and especially British policemen, took advantage of the Arab rebellion to take revenge for Jewish terrorism. There were also definite instructions from above to hamper the Jews and to encourage the Arabs.

The British army and police in Palestine, subjected to anti-Zionist and anti-Semitic propaganda for three years and under constant terrorist attacks, had fascist elements in their midst which were quiescent during the sensational Farran disclosures, but were determined to injure the Yishuv before their evacuation.

On February 1, British policemen and soldiers parked an army truck of explosives outside the *Palestine Post* newspaper offices in Jerusalem, and blew it up, killing three persons and rendering scores homeless. Three weeks later, on February 22, three army truckloads of explosives were blown up in Ben Yehuda Street, Jerusalem's business street, killing fifty-three Jews and destroying many houses. An investigation by well-known lawyers charged that British soldiers had committed these outrages. But the Government considered the evidence "insufficient."

During December the Arab League's Council of Foreign Ministers, meeting in Cairo and The Lebanon, appointed military commanders for the "Arab Army of Liberation in Palestine." They also promised to help by raising funds and recruiting volunteers. In January there were three Arab commands in Palestine comprising about 15,000 irregulars of Palestinian, Iraqi and Levantine origin: in the north there was Kawkji El Fawzi, Syrian Nazi notorious during the 1936-1939 rioting; in Jerusalem there was Abdul Kader el Husseini,



a relative of the Mufti, and in Jaffa, Tewfik es Said, an Iraqi general. In order to obtain a show of unity between these three rival commands, the Arab League appointed General Safwat Pasha of Iraq as commanding general over all Arab irregulars in Palestine.

### *Arab Strategic Aims*

The strategic aims of Arab rebellion at the time were (1) to endanger and close Jewish cross-country supply lines, and (2) to keep Jews under fire by attacks from surrounding Arab villages and suburbs. The battle for the roads was by far the more serious. While the Arabs were spread over 750 villages and twenty-five towns and townships, the Jews were concentrated in three main cities and about 200 settlements. Theirs was the need to maintain the connecting roads, except in a few areas of close Jewish settlement. Two vital roads in particular were vulnerable: the road from Tel Aviv to Jerusalem and the southern settlements, and the road from Tel Aviv to Haifa. As practically all the forty miles of the Jerusalem road went through purely Arab territory, diversions were laid through Jewish areas to shorten the exposure to Arab ambush. On the Haifa road there was a small but dangerous stretch dominated by an Arab village which could not be cleared, as a nearby British army camp protected it.

The object of the Arab attacks on Jewish roads and on the extended front of the perimeters of several hundred individual Jewish areas was clearly a wearing-down process designed to lower the efficiency of Jewish defense preparations until the promised Arab armies would come in after the end of the British mandate on May 15. For five and a half months the Jews bore the brunt of the attacks and held all their settlements. In April they even founded a new settlement in the Negev. But they paid a comparatively high price in Jewish lives. At the end of February, after three months of guerrilla fighting, the government put the casualties at 1,378 dead and 3,086 injured. Of the dead,



550 were Jews. The Arab command prohibited the publication of Arab casualties; but Jewish casualties continued to be known. The casualties did not greatly affect the Palestinian Arabs because Iraqi, Syrian and Trans-Jordan irregulars were highest among them.

### *Arab Evacuation*

In April, 1948, a development occurred which the Jews had not hoped for: the Arab rebel command became apprehensive of a coming Jewish offensive, and therefore gave orders for the Arab evacuation of the entire Sharon coastal area north of Tel Aviv. After initial refusals to leave their homes and fields, the *fellahin* were forced to move into the mountain area, leaving the whole coastal plain between Tel Aviv and Zichron Jacob clear for the Jews. The result was a bloodless clearing of the greater part of the future Jewish territory by the Arabs.<sup>1</sup> According to the Bernadotte Report, submitted to the United Nations on August 16, 1948, 330,000 Arab refugees were homeless and destitute.

### *Military Operations*

This was a sign for a general Jewish offensive to mop up Arab resistance within the Jewish defense area, corresponding roughly to the partition plan territory. The operation started on April 13 in Tiberias, a mixed township which had not previously been infested by guerrillas. When bandits came in and attacked the Jewish quarter, the Jews took the offensive and expelled the irregulars, who in the course of

<sup>1</sup> The Arab evacuation was also attributable to the political tactics of the Arab leaders, who evacuated the local Arab population in order to be able to use the refugees as a weapon to influence public opinion. Other factors were the unwillingness of Arab masses to remain in Palestine when the *effendis* and Arab leaders had fled, and the credence they gave to threats of Jewish violence, after the Deir Yessin incident of March, 1947, in which the Irgun committed an act of indiscriminate warfare against women and children, an action deprecated by all of Jewish Palestine.—ED.

their retreat also put the local Arabs to flight. About three-score British troops who tried to intervene found a strong Haganah force in occupation, and withdrew. This operation strengthened Jewish defenses against Trans-Jordan at Lake Galilee and in the Jordan valley. At a later stage, Arab Tsemach and Beisan were cleared. The occupation of Safed in Galilee completed the Jewish occupation of the northern territory, except for an Arab pocket around Nazareth. Later, Arab Acre was occupied for purely defensive purposes.

Ever since the British had demonstrated the desire to withdraw their officials and army from Palestine, it had been generally understood that Haifa would be held by the British until the last soldier was shipped off. The Arab rebellion, too, had been much slower in reaching Haifa, and the British had shown some readiness there to calm tempers and to help in making a truce. In the middle of April, without previous notice, the British evacuated several army camps and installations in Haifa. Before the Arabs realized what was happening, the Jews seized the opportunity, and in the wake of the withdrawing British advanced into the Arab quarter to clear out foreign brigands there. In a thirty-six hour battle, the whole town fell to Haganah, excepting the port area held by the British, which later came under Jewish military control.

Encouraged by the Haifa victory, a battle was planned to clear Jaffa of the bandits and lift the threat to Tel Aviv. Both Haganah and Irgun considered the plan, but Haganah decided not to attack. Irgun concentrated its men in Tel Aviv and on the first day of Passover, April 25, began an attack which lasted four days. After three days of stiff fighting, Irgun conquered the northern part of Jaffa and began to advance into the town center. At the same time Haganah started a diversionary attack on Jaffa from the south to relieve Irgun forces. The British army, fearing that the Jews might conquer the all-Arab city in the manner of Haifa, after five months of "non-intervention," marched on Jaffa, summoning troops by land, sea and air. About 2,000 British troops arrived and took up positions between the Jewish

and Arab fighting lines. They declared they would put down by force any attempt to renew the fighting. But panic had seized the Jaffa Arabs. Together with the Iraqi and other irregulars they fled by sea and land, so that in the end only 4,000 of the poorest Arabs were left in the town. When the British army withdrew on May 12, two days before the end of the Mandate, a few Arab notables surrendered Jaffa to the Jews to save it from destruction by battle. Jaffa has since been under Haganah's military occupation.

The conquest of Jaffa put almost the entire area allocated to the Jews by the partition plan under Jewish military control. The occupation of Jaffa and other Arab places was essential for the maintaining of the Jewish territory by eliminating all hostile elements, and for the preparing of defense against the Arab armies due to invade from outside.

### *Jewish Autonomy Develops*

After the partition decision and the delayed appointment of the Palestine Commission at Lake Success to implement the partition, there was still hope in the Yishuv that the Jewish state would be established in an orderly fashion with UN help by May 15. As January wore on, however, it became increasingly obvious that the United States was slowing down the work of the UN Palestine Commission. Meanwhile, inside Palestine, the Jews were not content to rely entirely on the UN, or to trust the British.

When U. S. Secretary of State George C. Marshall declared in March that the partition plan was unworkable and that "temporary trusteeship" would be proposed to a new special session of the UN General Assembly, the Yishuv finally realized that the partition plan could only be carried out in Palestine, and that the Jewish state could only be set up and defended by the Jews. At that time a number of British administrative services were already disintegrating, and the British police had evacuated some Jewish and Arab areas. The Jewish authorities, i. e., the Agency and Vaad Leumi, took over control of the Jewish police elements, as

well as many vital services in purely Jewish areas, such as Tel Aviv. These were the first steps in Jewish self-government. They began in such elementary phases as defense and security, voluntary taxation, Jewish information services, food distribution and supply control, etc. The Agency and Vaad Leumi guided the creation of these autonomous services, and the will of the Yishuv to achieve autonomy manifested itself in a readiness to carry on voluntarily a complete state system which was in the process of creation. In April and May, 1948, the last Mandatory government services, such as post offices, ceased to function, and the Jewish People's Cabinet and Parliament (Minhelet Ha'am and Moatzat Ha'am) took over all these services.

### *Zionist General Council*

The Jewish Agency had long intended to convene the Zionist General Council—a small forum of the parties represented at Zionist Congress—in order to discuss general policy, and to receive instructions for new steps. After many delays, the Council met in Tel Aviv on April 6, and had before it three principal problems: (1) the attitude of the Jews to the special session of UN on Palestine which was called for mid-April; (2) the Jewish defense of Palestine; and (3) the development of Jewish self-government. Political strategy was not a major consideration for the Council, as it was agreed that the Agency would stand by the UN partition plan at all costs. Defense was the great problem. While local strategy was left in the hands of Haganah's command, the Council considered means of recruiting the emergency support of overseas Jewry. As for the disintegration and chaos of the British administration and the complementary growth of Jewish self-government, the Council judged the time appropriate to set up a provisional Jewish cabinet of thirteen and Council of thirty-seven in accordance with UN decisions, with Ben-Gurion at the head. The Cabinet was a very broad coalition of the Zionist parties—United Workers party, Mapai, Aliyah Hadashah, General Zionists,

Mizrachi, Sephardim, and Agudas Israel. Some of the Cabinet members at once assumed those departmental duties which were the most urgent and vital, such as food control, supply, imports, finance, defense, etc.

### *Jewish State Proclaimed*

When the British mandatory regime expired on May 15, and the British High Commissioner departed, an organic body of autonomous Jewish government had developed based on the daily needs of the Yishuv. In mid-May the only question which remained to be decided was whether this self-government should be declared sovereign in Jewish territory, or be subject to a superior organization, as proposed by the United States to the latest UN special session of the General Assembly. In spite of reports from America that Secretary Marshall had threatened economic sanctions if the sovereign Jewish state would be declared, public opinion in Palestine held the Jewish state supreme and insisted that delay in the declaration of independence might forfeit the efforts of decades just at the moment when independence was closest.

The provisional cabinet therefore decided on May 12 that the sovereign Jewish state would be declared. As May 15, the end of British rule, fell on a Sabbath, and it had been agreed that the foundation of the Jewish state should not involve a desecration of religious observance, the foundation ceremony took place on Sabbath eve, May 14, 1948, at 4 P. M. in Tel Aviv. In a short and simple, but most impressive ceremony, Ben-Gurion read to the assembled Government Council (Parliament) the Declaration of the Foundation of the Jewish State.<sup>1</sup>

The provisional Cabinet was comprised as follows: David Ben-Gurion (Mapai), Prime Minister and Defense; David Remez (Mapai), Communications; Moshe Shertok (Mapai),

<sup>1</sup> The full text of the proclamation is contained in the Appendix to this article on p. 445.

Foreign Affairs; Eliezer Kaplan (Mapai), Finance; Aaron Zisling (United Workers), Agriculture; Mordecai Bentov (United Workers), Labor and Public Works; Fritz Bernstein (General Zionists), Trade, Industry and Supplies; Itzhak Gruenbaum (General Zionists), Interior; B. Shitrit (Sephardim), Minorities; Felix Rosenblueth (Aliyah Hadashah), Justice; Moshe Shapiro (Mizrachi), Immigration; Rabbi J. L. Fishman (Mizrachi), Religious; Rabbi I. M. Levin (Agudah), Social Welfare. On May 17, Chaim Weizmann was elected first President of the state of Israel by the Jewish Parliament.

### *Arab Invasion*

From the first, the Jewish state was preoccupied with defending itself against well-backed and well-armed Arab aggressors from outside. On the night of the end of the Mandate about 12,000 troops of the regular armies of Trans-Jordan, Egypt, Syria, The Lebanon and Iraq marched into Palestine from east, south and north, heavily armed with the latest British tanks, planes and guns, and partly commanded by British officers—"in accordance with treaty obligations" (Bevin). The Prime Minister of Egypt declared on May 14 that the Arab states were "not attacking anybody" but were only "sending expeditions to keep order in Palestine and to suppress the dissident minority of Zionist terrorists."

The strategic plan was that King Abdullah of Trans-Jordan was to use the Anglo-Arab Legion, which the British had left behind in Palestine, to storm Jerusalem. As soon as Jerusalem had fallen—after three to four days at the most—Abdullah was to advance on Tel Aviv, and Egyptian armored columns to come north along the coast from Gaza to complete the occupation of the southern Jewish area. Meantime the Iraqi forces were to break out of the central mountain stronghold in Samaria, cutting the Yishuv in two. The Syrians, Lebanese and Iraqis would simultaneously invade Palestine from the north and across the Jordan, and converge on



Haifa, where they could link up with the British army in evacuation.

However, the entire Arab blitzkrieg plan collapsed. Abdullah did not overrun Jerusalem. After twelve days, on May 28, he succeeded only in conquering the Old City, a quarter cut off from the rest of Jerusalem and never regarded as militarily tenable. In a heroic battle, many young Jewish fighters went down, and with them many synagogues and ancient and holy Jewish shrines. The modern city of Jerusalem contained and repelled Abdullah, turning his lightning assault into a slow and costly war of attrition. Under unspeakable hardships, cut off from food supplies, and living on emergency rations, with no fresh water and no electricity, Jewish Jerusalem withstood the bombardment for four whole weeks, and thereby frustrated the entire Arab plan of conquest. The Arab invasion plan lacked elasticity. Arab and British commanders lacked *élan* and their troops were of very poor quality. For that reason alone the invasion never got beyond its starting point. The Egyptians split their armor in two in order to compete with Abdullah for the expected occupation of Jerusalem, and were consequently slow in their drive to Tel Aviv. The Iraqis were beaten by the Jews inside their mountain stronghold when Jenin was attacked on June 5. The token Lebanese army was beaten in battle and Lebanese territory was invaded by the Jews. The Syrians never registered a single success. When the truce negotiated by Count Bernadotte, the UN Mediator, came into force on June 11, the inferior Arab troops had been badly mauled and their heavy equipment well attacked; but the Jews held almost all Jewish land assigned by the partition plan, and some important stretches of the proposed Arab state, as well.

The four weeks' war ended in a military stalemate, in which each side felt superior and neither was ready to make any concessions in the negotiations of Count Bernadotte for a new "settlement of the Palestine issue."<sup>1</sup>

<sup>1</sup> For an account of later Palestine developments, see article on Palestine and the United Nations, pp. 264-266.



## MIDDLE EAST

Jewry in the Oriental countries was in a vastly different position from that in Palestine. After decades in which they had lived in uneasy toleration by the Moslems and complete neglect by world Jewry, Oriental Jews suddenly became one of the major charges of the Jewish people: Oppression and persecution settled down upon them, and unlike their brethren in the new state of Israel, they did not fight back.

Oriental Jewry, stretching over the Near and Middle East, comprised 900,000–1,000,000 Jews who lived in the countries of Islam. Some of these countries were Arabic-speaking, others were not. Some of them were under direct foreign rule, such as Algiers and Morocco. The rest recently gained their independence out of the dissolution of the former Ottoman Empire. A number of the states were members of the Arab League. Two countries, Saudi Arabia and Trans-Jordan, had no Jewish population.

Although Oriental Jewry was by no means a homogeneous whole, its principal component being Sephardic Jewry — in addition to Yemenite Jews in Yemen, Berber Jews in North Africa, and several thousand Karaites in Egypt — the political divisions of modern times were scarcely real or important. The life of the Orient was one, dominated by the rules of Islam. And so the life of Oriental Jewry was one, too. It was a tolerable life until the modern problems of social unrest and national awakening found their negative expression in the persecution of the Jewish populations.

*The Arab League*

The Arab League added to Jewish problems in 1947 by one of the decisions on Palestine arrived at during the Bludan conference of Arab rulers. That decision was to bring extreme pressure to bear on Oriental Jews by the means of expropriation and persecution. A later aim was to divert Arab public attention from the military defeats in Palestine by encouraging anti-Semitism. Any review of Oriental Jewry in 1947–48 is therefore a story of Arab League anti-Semitism.

The modern Jewish problem of the Orient first found serious expression in the wake of the anti-Zionist commercial boycott, which the Arab League declared in 1946. The step from anti-Zionist boycott to anti-Zionist persecution was as short and easy as the later step from anti-Zionist persecution to anti-Jewish persecution. Thus, whereas in 1946 only the Jews of Palestine and their goods were the object of Arab League discrimination, in 1947-48 the Jews of the Arab states and their property became the objects of that discrimination. Throughout the summer of 1947, Jews in Arab League countries lived in fear of the next moves of their governments. Indeed, many Jews who could emigrate to Palestine and overseas did so. But they were a section of the more fortunate and wealthy minority. Most Jews were drawn further into the clutches of chauvinist governments, who had learned well the methods of anti-Semitic diversion culminating in Nazism.

## IRAQ

Of Iraq's 90,000 Jews, most lived in Baghdad where their settlement dated back some 2,500 years, and the rest lived in Mosul, Basra and Diala. Although Iraq gave international minority guarantees upon attaining its independence in 1932, and even set up a special "Jewish spiritual council" to administer the four communities, in practice it never treated its Jews well. Zionism was suppressed in Iraq, and this suppression brought in its wake a xenophobic persecution of everything Hebrew. In 1947-48 this wave gained momentum as the Palestine issue loomed large on the Arab political horizon. In addition, Iraq's position at the crossroads of Russian and Western influences made her the target for conflicting propaganda from Russian sources on the one hand, and American and British on the other. Whenever these cross-currents resulted in student demonstrations, strikes or even the fall of a government, as in January, 1948, the Jews were the first to be endangered by the restless elements.

As a result of the growing economic discrimination against Jews, a number of them emigrated from Iraq, and many went

to Palestine, usually illegally. The Arab League boycott of "Zionist goods," in which Iraq had already distinguished itself in 1946, furnished a ready pretext for commercial discrimination. The boycott was against all goods coming from and via Palestine. Typical of the stupidly blind fanaticism was a case reported in October, 1947, when Swiss goods arriving in Baghdad by an airplane which had landed at a Palestinian airport were confiscated and burned at once. Balfour Day, which was an annual provocation for anti-Jewish excesses, passed singularly quietly in 1947, as, pending the Palestine decision of the United Nations General Assembly, the Iraqi government made a special effort to show that the Jews had nothing to fear under Arab rule.

When the UN partition decision was announced, however, a storm broke out in Iraq as in all other Arab states.

Nevertheless, the Iraqi government did not allow any serious bloodshed or pillage to develop. It contented itself with nonviolent economic pressure. To protect Iraqi Jews, Chief Rabbi Sassoon Kedmi of Baghdad was compelled to declare to the Iraqi press the "complete solidarity of Iraqi Jews with other Iraqis in the denunciation of Zionism and in their determination to continue living in brotherly Iraq, as they have lived for hundreds of years."

However, the fury had been let loose. After December 1, 1947, no Jews were permitted to leave Iraq, and those who had not yet left could not now escape. At first the Iraqi assault on local Jewry was financial, Jews being forced to contribute large sums to the fighting fund for the Palestinian Arabs. From January to May, 1948, life in Iraq was extremely unpleasant. Anti-Jewish feeling ran high, especially as Iraqi troops were defeated and the Arab refugees began arriving from Palestine. However, there was an outward calm. There were no pogroms in Iraq then, at least none that received any publicity abroad.

The storm really broke on May 15. Then, Jews were treated in Iraq as enemies within the gate, spies, *agents provocateurs*. Iraqi Jewry's only hope for the future lay in emigration.

## IRAN (PERSIA)

The 50,000 Jews of Iran, distributed in ghettos in Teheran, Meshed, Yezd and Isfahan, had always lived under extremely poor conditions, and had never attained the position, riches and distinction of Baghdad Jewry. This status did not improve in 1947-48, although Western wartime influence was still felt in places like Teheran. On the other hand, Iranian Jewry did not undergo the violent and fearful oppression over the Palestine issue which the Arab League staged elsewhere. On the whole, Iranian Jewry's poverty, plight and medieval ghetto life remained unchanged. But there was danger that imported social unrest and nascent Arab nationalism might seize Iran too, and completely undermine her Jewish community.

## AFGHANISTAN

There were only 3,000 to 4,000 Jews left in the town of Kabul, Afghanistan, where fifteen years earlier there were 12,000 to 15,000 Jews, and Afghanistan Jews were probably the most forgotten of all Jewries. The barring of Jews from almost all trades which began with the new regime in 1933 continued in 1947, although by then hardly a Jew was left in commerce. Although emigration was very severely punishable, every year hundreds made the hazardous journey from the Afghan mountain plateau into India where thousands were living a miserable life as refugees, awaiting permission to go to Palestine or to America.

## YEMEN

Yemen has for hundreds of years been the home of a special branch of the Jewish people. The Yemenite Jews have a strong Judaism of their own which has been preserved throughout the centuries. Until World War I, Yemenite Jewry had been unknown to the outside world. But by then persecutions in the Yemen had become so intolerable that the Zionists began organizing a Yemenite immigration into Palestine

which has continued ever since. In recent years the situation eased a little, as Yehia, the eighty-year-old Imam (ruler) of Yemen maintained a regime of benevolent despotism. This state of affairs was threatened when Imam Yehia was assassinated in February, 1948, and El Wazir crowned himself Imam of Yemen. Yehia's son and heir, Ahmed, fled the capital, but organized an army which soon overthrew the usurping king and restored the throne to himself. The Arab League, of which Yemen was a member, sent out an inquiry committee, which however discontinued its investigations owing to its preoccupation with the Palestine problem.

At the time of this writing, the coup d'état and the change of rulers had had no effect on the position of Yemenite Jewry.

## ADEN

Aden, Yemen's biggest port and a British protectorate, had for a long time been the first refuge from Arabian persecution and a gateway for emigration to Palestine. It had always been a quiet spot, until early in December, 1947, when a riot suddenly broke out which took a toll of seventy-five Jewish and thirty-four Arab dead. Upon hearing of the UN partition decision, a native mob of instigated Arabs began attacking the Jewish quarter, killing, injuring, burning, pillaging and raping in most brutal pogrom fashion. The native police did not intervene. As the port was understaffed with British troops, the pogrom ran amok for two whole days, until Royal Marines were sent in, and strong British reinforcements from the Suez Canal zone restored order.

An Anglo-Jewish investigator, who subsequently went to Aden, reported that Jewish property exceeding two million dollars was destroyed, and that 900 Jews who had been in a separate camp in the city were saved from murder thanks to their speedy evacuation by the British. Quiet, however, was not restored at once. On December 21, the Jewish community cabled British Prime Minister Attlee: "Jewish community in danger, attacks renewed. Rush help, S. O. S." After January,

1948, Aden became quiet, as more vigilance was being exercised by the Government. But the Jews continued to fear a recurrence of that pogrom.

## SYRIA

Syria, Palestine's northern neighbor, had a Jewish population of 9,000 to 10,000. Once a much larger community, its Jews were steadily emigrating to Palestine and America, as well as to half-Christian Lebanon, in order to escape the rising wave of anti-Semitism which the new independence of that formerly French-mandated territory brought with it. The majority, 5,000, lived in Aleppo, which once contained 14,000 Jews; 2,000 were still left in Damascus.

In September, October and November, 1947, Jewish employees were dismissed from many positions, Jewish goods were boycotted and Syrian deputies frequently introduced anti-Semitic measures in Parliament. After the UN partition decision, a very serious pogrom was staged in Aleppo by the notorious Moslem Brotherhood. In this pogrom 150 houses, 50 shops and 5 Jewish schools were destroyed or damaged. Even the local French school was attacked. Twelve synagogues were destroyed, and the famous ancient *Mustaribah* synagogue was completely gutted by fire. After the pogrom, 2,000 of Aleppo's Jews fled to Lebanon for shelter. But the Syrian government, which had done nothing to stop the pogrom, at once summoned the Jewish leaders of Aleppo and told them to halt the Jewish exodus.

In Damascus, the capital, the situation was quieter. In demonstrations following the declaration of the Jewish state on May 15, one Jew was killed by a "student" mob, and the United States legation was attacked.

## LEBANON

Lebanon, Syria's sister state in the Levant, always had a very large Christian Arab population. The Jews, therefore, enjoyed greater liberty in the Lebanon than in Syria, although



the ruling faction of the Lebanese Christians was always anxious to prove its Arab loyalty. This was particularly true in 1947-48. Lebanese Jewry, of course, had much contact with Palestine and derived much inspiration from the Yishuv. This alone exposed Lebanese Jewry the more to attacks from Arab fanatics. But on the whole, the position there was even now much better than in Iraq and Syria.

Although the present government in Lebanon was Moslem, the influential Christian minority and the leaders of the Maronite Christian Church saw their salvation in a strong Jewish state, and were secretly striving to that end. So long, however, as they had no assured contact with the leaders of Palestinian Jewry, they left the rule to the Lebanese Moslems, who sought to be more Arab than the Arab League. Lebanese Jewry was in a very precarious position, constantly exposed to the threats of the rowdy Moslem Brotherhood and of fascist elements.

## EGYPT

Egypt's 75,000 Jews were overtaken by the most catastrophic fate in 1947-48. Whereas in 1946 the Jewish Agency could inform the United Nations Special Committee on Palestine that "the general position of Jews in Egypt is beyond comparison better than in any of the other Oriental countries," in 1948 the Jews of Egypt were the object of the most brutal persecution and oppression. The era of free development and westernization, which Egypt had experienced since World War I, and in which local and foreign born Jews had played a leading part, came to a rapid end after World War II. Once again, the rising tide of chauvinism, led by the infamous Moslem Brotherhood and fascist "Young Egypt," combined with the surge of social unrest to move the Government to canalize popular feeling against foreigners and Jews. Americans and Britons, too, became victims of discrimination. The Palestine issue figured as a large pretext for that oppression, not least because the seat of the Arab League was in Cairo, which thus became the focus of all Oriental religious and nationalist fanaticism.



The insecurity of Egyptian Jewry in the face of persecution and discrimination was due principally to the fact that of the 75,000 Jews at least two thirds were foreign born, not Egyptian nationals. This became tragically significant at the end of 1947 when the Egyptian government enforced two anti-alien laws: the first restricted employment of foreign nationals in any one firm or business to a very small percentage of the number of employees; the other put all foreigners under police surveillance, and forced them to show cause "why their stay in Egypt was justifiable." In addition to Jews, 200,000 other foreigners, French, British, American and Italian, were affected by these laws.

As for specific anti-Jewish legislation, a bill was introduced in the Egyptian Chamber of Deputies making it an offense punishable with a life sentence to establish or assist in establishing a "Zionist organization." "Zionist" was defined as "any attempt to transfer Jewish immigrants to Palestine, or any attempt to establish a Jewish state there or to obstruct measures to fight such [an] attempt." In addition, a proposal was put to the Arab League Council in December to name all Middle-Eastern Jews enemies, to intern them as political prisoners and to freeze their bank accounts.

Actually, the anti-Zionist and anti-Jewish discrimination, which had been growing in 1946-47, was temporarily halted because of Egyptian preoccupation with the great cholera epidemic. In their fanaticism, however, the Egyptians even rejected an offer of anticholera serum from the Hebrew University laboratories in Jerusalem. No sooner had the epidemic abated, than an apocalyptic storm swept over Egypt's Jews.

The immediate cause was the UN partition decision, which was a tremendous political defeat for the Arab League. In Cairo and Alexandria the usual mob was whipped up, joined by vociferous gangs of student hooligans, and attacks on Jews, Jewish property and businesses took place. In the course of the attacks, the mob also tried to attack the French High School in Cairo and the American University. It was significant in determining the origin of the riot that Azzam Pasha,

Secretary General of the Arab League, protested to Premier Nokrashi Pasha against the police's stopping of the rioting, declaring, "The populace must be allowed to vent their true feelings." This was only the beginning of anti-Jewish pogroms. On December 22 the Arab League met in Cairo to consider its defeat at the UN. Vast demonstrations took place in which mobs and "students" carried streamers prepared by the Moslem Brotherhood, reading: "Islam is the religion of the country." The hint against the Jews was obvious. During December and January, hundreds of wealthy Jews in Cairo and Alexandria received anonymous blackmail letters demanding vast sums. In addition, with Government support tremendous contributions were extorted from the Jews of Egypt to fight the Jews of Palestine. Blackmail became so much the fashion that the government issued a communique, declaring: "No funds should be given to individual collectors (*scil.*, blackmailers); a central committee is being formed to collect funds for Palestine." Other rich foreigners were blackmailed for money. The Jews were also subject to particularly heavy administrative taxes.

During the winter and spring of 1948, Egyptian Jewry thus felt the first real fury of modern persecution. Many rich Jews left Egypt during those months. All this, however, reached a climax when the Arab League suffered its second defeat in Palestine with the creation of a Jewish state on May 15, 1948. When the Arab armies invaded Palestine, Nokrashi Pasha declared a countrywide state of siege and arrogated to himself special emergency powers. At once a regime of terror set in: A general round-up of Jews took place and many thousands were thrown into concentration camps "for the safety of the country in wartime." Many Jewish offices, shops and dwellings were occupied and looted by the Egyptian police and by the fascist gangs. Those Jews who remained free lived in constant fear and danger. Frequently, Jews were attacked on the street, in cafes, shops and in their homes; they were robbed, beaten and injured. Several times bombs were thrown into the Cairo Jewish quarter and at Jewish shops. Egyptians denounced certain Jews to the police as spies, and

these were taken to concentration camps without trial. There were reports from strictly censored Egypt in August, 1948, that 150 Jews had been murdered in a particularly violent pogrom, in which three rabbis were killed in Cairo's slaughter-house. The resemblance these occurrences bore to Nazi brutality was unmistakable. The intervention of the U. S. Minister in Cairo was of no avail.

## LIBYA

The 30,000 Jews in Libya had an uneventful year. Formerly an Italian colony, Libya was subjected to Arab League influence, and anti-Semitism was felt inside the country. But the British military administration maintained a tolerable state of calm between the Jews and their incitable Moslem neighbors, and kept explosive incidents to a minimum. However, the Jews of Tripoli, Benghazi and smaller places continued to live in the shadow of pogroms staged by Egyptian instigators, such as had occurred in 1945 and 1946. They saw little future for themselves in Libya so long as Arab League influence prevailed, and preferred a return to Italian administration.

## APPENDIX

### DECLARATION OF INDEPENDENCE OF ISRAEL

MAY 14, 1948

The land of Israel was the birthplace of the Jewish People. Here their spiritual, religious and national identity was formed. Here they achieved independence and created a culture of national and universal significance. Here they wrote and gave the Bible to the world.

Exiled from Palestine, the Jewish People remained faithful to it in all the countries of their dispersion, never ceasing to pray and hope for their return and restoration of their national freedom.

Impelled by this historic association, Jews strove throughout the centuries to go back to the land of their fathers and regain statehood. In recent decades they returned in their masses. They reclaimed a wilderness, revived their language, built cities and villages and established a vigorous and ever growing community, with its own economic and cultural life. They sought peace, yet were ever prepared to defend themselves. They brought blessings of progress to all inhabitants of the country.

In the year 1897 the First Zionist Congress, inspired by Theodore Herzl's vision of a Jewish State, proclaimed the right of the Jewish People to a national revival in their own country.

This right was acknowledged by the Balfour Declaration of Nov. 2, 1917, and reaffirmed by the Mandate of the League of Nations, which gave explicit international recognition to the historic connection of the Jewish People with Palestine and their right to reconstitute their national home.

The Nazi holocaust which engulfed millions of Jews in Europe proved anew the urgency of the re-establishment of the Jewish State, which would solve the problem of Jewish homelessness by opening the gates to all Jews and lifting the Jewish People to equality in the family of nations.

Survivors of the European catastrophe, as well as Jews from other lands, claiming their right to a life of dignity, freedom and labor, and undeterred by hazards, hardships and obstacles, have tried unceasingly to enter Palestine.

In the Second World War, the Jewish People in Palestine made a full contribution in the struggle of freedom-loving nations against the Nazi evil. The sacrifices of their soldiers and efforts of their workers gained them title to rank with the people who founded the United Nations. On Nov. 29, 1947, the General Assembly of the United Nations adopted a resolution for re-establishment of an independent Jewish State in Palestine and called upon inhabitants of the country to take such steps as may be necessary on their part to put the plan into effect.

This recognition by the United Nations of the right of the Jewish People to establish their independent state may not be revoked. It is, moreover, the self-evident right of the Jewish People to be a nation, as all other nations, in its own sovereign state.

*Accordingly we, the members of the National Council, representing the Jewish People in Palestine and the Zionist movement of the world, met together in solemn assembly by virtue of the natural and historic right of Jewish People and of resolution of the General Assembly of the United Nations*

*Hereby proclaim the establishment of the Jewish State in Palestine, to be called Israel.*

We hereby declare that as from the termination of the Mandate at midnight this night of the 14th to 15th of May, 1948, and until the setting up of duly elected bodies of the state in accordance with a Constitution to be drawn up by a Constituent Assembly not later than the first day of October, 1948, the present National Council shall act as the Provisional State Council and its executive organ, the National Administration, shall constitute the Provisional Government of the State of Israel.

The State of Israel will be open to the immigration of Jews from all countries of their dispersion; will promote the development of the country for the benefit of all its inhabitants; will be based on precepts of liberty, justice and peace taught by the Hebrew prophets; will uphold the full social and political equality of all its citizens without distinction of race, creed or sex; will guarantee full freedom of conscience, worship, education and culture; will safeguard the sanctity and inviolability of shrines and holy places of all religions; and will dedicate itself to the principles of the Charter of the United Nations.

The State of Israel will be ready to cooperate with the organs and representatives of the United Nations in the implementations of the Resolution of Nov. 29, 1947 and will take steps to bring about an economic union over the whole of Palestine.

We appeal to the United Nations to assist the Jewish people in the building of its state and admit Israel into the family of nations.

In the midst of wanton aggression we call upon the Arab inhabitants of the State of Israel to return to the ways of peace and play their part in the development of the state, with full and equal citizenship and due representation in all its bodies and institutions, provisional or permanent.

We offer peace and amity to all neighboring states and their peoples, and invite them to cooperate with the independent Jewish nation for the common good of all. The State of Israel is ready to contribute its full share to the peaceful progress and reconstitution of the Middle East.

Our call goes out to the Jewish people all over the world to rally to our side in the task of immigration and development and to stand by us in the great struggle for the fulfilment of the dream of generations—the redemption of Israel.

With trust in Almighty God, we set our hand to this Declaration, at this Session of the Provisional State Council, in the city of Tel Aviv, on this Sabbath eve, the fifth of Iyar, 5708, the fourteenth day of May, 1948.

(signed)

David Ben-Gurion  
 Moshe Shertok  
 Eliezer Kaplan  
 Isaac Gruenbaum  
 Moshe Shapiro  
 Aron Zisling  
 Juda Leib Fishman  
 Fritz Bernstein  
 Behor Shitrit  
 Felix Rosenblueth  
 Mordecai Bentov  
 I. M. Levin  
 David Remez  
 Daniel Auster  
 Isaac Benzvi  
 Eliahu Berligne  
 Eliahu Dobkin  
 Wolf Gold  
 Meir Grabovsky

Abraham Granovsky  
 Rahel Kagan  
 Kalman Kahane  
 Moshe Kalodni  
 Abraham Katzenelson  
 Saadi Kubashi  
 Meir David Levenstein  
 Zvi Lurie  
 Golda Meyerson  
 Nahum Nir  
 David Zvi Pinkas  
 Berl Repetur  
 Zvi Segal  
 Mordecai Shatner  
 Zorah Warhaftig  
 Benzion Sternberg  
 Herzl Vardi  
 Meir Vilner-Kovner



# PALESTINE JEWISH AND ARAB HELD SECTIONS



## EXPLANATIONS

--- U.N. PARTITION LINES

■ AREAS HELD BY STATE OF ISRAEL ON JULY 18, 1948

○ ARAB MILITARY CENTERS

SCALE OF MILES

0 10 20



## THE FAR EAST

*By Ernest Strauss*

### SHANGHAI REFUGEE COMMUNITY

THE LIQUIDATION OF THE COLONY of Central European refugees in Shanghai, started in 1946, continued during the period under review. From a total of 14,874 refugees at the time of the Japanese surrender, the number decreased to 7,242 on December 31, 1947, and was 5,850 at this writing (May 1948). During the past year, they departed at the average monthly rate of 400.

During the past year, even more than in previous years, the United States furnished the principal haven for the Shanghai refugees. Of 6,208 who departed from March 1, 1946 to December 31, 1947, 4,245 (68.4 per cent) went to the United States, 902 (15.5 per cent) to Australia, and 1,061 (16.1 per cent) to all other countries, including about 120 to Palestine. At one time Australia seemed to offer good prospects for resettlement, but, as is apparent from these figures, this was no longer the case.

There was no indication that a complete and early liquidation of this forlorn and artificially sustained community might be expected. The evacuation of the Hongkow Ghetto proceeded at a faster pace than that of the European displaced persons camps only because an uncommonly high percentage of its residents enjoyed a favorable position under the American immigration law, having been born in that part of Germany which made them eligible for entry into the United States under the German immigration quota. Some 2,000

were German, 1,870 Poles (all but 320 of them, however, not real Poles but Germans born in the provinces of Posen and Upper Silesia, ceded in 1918 to Poland), 1,400 Austrians, 65 Czechoslovakians and 560 came under other quotas. As is evident from these figures, once this group departed, the rate of immigration was bound to decrease or cease completely unless special legislation were enacted by the Congress of the United States.

Under these circumstances it was becoming increasingly clear that for some years to come Shanghai might remain the residence of an estimated 4,000 to 5,000 refugees, forming the hard core of the colony. This core was made up of the "small quota people" [i. e., those from countries with small quotas under the United States immigration laws], the aged and the sick who for various reasons are ineligible for immigration, and a small number, probably no more than a few hundred, who had found a satisfactory livelihood in Shanghai and wanted to stay on.

The age distribution was more normal than might be expected in a community cut off from new immigration for more than eight years, and one from which the younger elements were the first to leave. According to recent Joint Distribution Committee statistics, children under sixteen years of age and old people over sixty-five accounted for about 15 per cent of the population, indicating a balanced population group. In the "productive" age class from sixteen to fifty-five, there were 67.5 per cent, but 17.5 per cent were aging persons from fifty-six to sixty-five. The birth rate, low during the war years, rose after the liberation, but dropped again recently.

The educational background of this community was not disproportionately "intellectual," only 20 per cent having university training, 60.6 per cent high school, and 13.4 per cent grammar school education. The occupational breakdown shows a preponderance of the white collar occupations [58.7 per cent]; more than 30 per cent are listed as craftsmen, and 11.3 per cent follow the liberal professions.

*Economic Situation*

There was a recognizable acceleration in the inflation of the Chinese currency. The free market rate was quoted at 9,000 to 10,000 Chinese dollars to the American dollar at the beginning of 1947; the rate increased to 50,000 by the middle of 1947, was 140,000 at the end of that year and has now for the first time passed the one million mark.

Under these circumstances, it had become a commonly accepted practice to fix wages and salaries on the basis of an index; however, they did not actually keep pace with the devaluation of the currency. Though the price level in terms of a stable currency was also lowered, the net result was a decrease in purchasing power. On the other hand, the revival of the export trade, which might have been expected, did not materialize. The trade recession became, in fact, more serious during the period under review.

The effect of these developments on the Jewish population was not quite uniform. A few individuals with good connections, or with a particularly keen business sense, benefited, together with a handful of persons on the payrolls of foreign firms holding dollar contracts. The vast majority, however, old residents and refugees alike, suffered greatly. In addition, refugees were adversely affected by the shrinkage of their colony. Many who used to make a modest living inside the community as salesmen, shop owners, shop assistants, etc., were now unemployed.

After ten years in Shanghai, the refugees found themselves as dependent on outside help from the International Refugee Organization and Joint Distribution Committee as before. The IRO was sympathetic with their plight and, in spite of diminished resources, kept the food supply at a satisfactory level. The JDC remained the "big friend" and the messenger of American good will to whom the refugees turned in every difficulty. A total of 51.7 per cent were receiving a small cash allowance and free medical care, plus IRO food parcels; 30.8 per cent received only IRO parcels, and only 17.5 per cent were self-supporting.

The housing problem was one which the refugees could not solve without large-scale assistance from the JDC. During the period under review, four of the five former camps had to be returned to their Chinese owners. Nevertheless, the percentage of refugees living in JDC-rented houses increased from 26.2 per cent at the beginning of 1947 to 37.6 per cent at the end of April 1948. Temporarily at least, the displaced persons were now generally better housed than before, although living conditions were still very much sub-standard.

### *Communal and Cultural Life*

Though suffering from a frustrated desire for immigration, economic difficulties, and political insecurity, refugees still maintained a vigorous communal life. The *Juedische Gemeinde*, deprived of two thirds of its membership, was more than ever dependent on JDC support for the discharge of its religious obligations. Regular services were held for both the Orthodox and the Reform groups, the latter commanding an average attendance of 200 to 300 worshipers. All Zionist organizations remained very active notwithstanding their limited earning powers, the refugees contributing about 15 per cent of the total amount raised in two drives for Palestine, one for the Karen Hayesod and one for defense. Funds had already been provided for 8,000 trees, to be planted on Palestine's soil in commemoration of the Hongkow dead. Both the United Nations partition decision and the declaration of the Jewish state were celebrated by huge crowds; the younger people, especially, hoped that emigration to Palestine would soon be possible on a larger scale.

The JDC-sponsored community center continued to offer sport and social facilities for the remaining youth. Lectures were still regularly given, but theatrical activities came to a standstill with the departure of most of the professional actors. Their place was partly filled by amateurs who were able to perform in the English language, an innovation for Hongkow. The only refugee daily newspaper struggled along, devoting most of its space to Palestine news.

## THE RUSSIAN AND THE SEPHARDIC COMMUNITIES

In the past year, USSR for the first time offered fugitives and their descendants the privilege of registering for citizenship, and many eagerly seized this opportunity in order to be free of the blight of statelessness. Those who did so were later repatriated if they desired. From May to December 1947 three evacuation trains left Shanghai and about 6,000 persons of Russian descent, of whom 800 were Jews, were believed to have returned to the land which many of them were to see for the first time.

But even the Jewish members of this group, whose economic base was firmer than that of the more recent refugees, were desirous of emigrating, chiefly because of their political insecurity. Most of those who returned to Russia belonged to the poorer elements, with a sprinkling of intellectuals and white collar workers who saw no way of utilizing their training and their talents in this city.

Nevertheless, the internal life of this community of no more than 2,500 people actually showed a healthy growth. Social services for the aged, the indigent, and the sick were extended. The Shanghai Jewish Club, center of social life, was enlarged; the Brith Trumpeldor Youth Organization and Jewish Women's Association showed activity. There were two bi-weekly Russian-English magazines, *Our Life* (General Zionist) and *Tagar* (Revisionist). In elections held in March, 1948, for the board of the Ashkenazi Communal Association, the Zionist parties won most of the seats, with the Revisionists in the lead.

The famous old Sephardic community lost some of its important families, and some of its most prominent members transferred their activities to Hongkong. Most of them were Iraqi citizens with relatives in Bagdad, and had to disavow Zionism publicly.

## OTHER FAR EASTERN COMMUNITIES

Of the smaller Jewish communities, the Tientsin community of some two hundred Jews seemed reasonably well off and were

most responsive to the various Zionist drives. They formed a closely knit unit, maintaining their own club, known as *Kunst*. There were smaller Jewish groups in Hankow, Peking and Tsingtao. Mukden, in the war zone, had been practically deserted by its Jewish inhabitants. According to sporadic news reports from Harbin, the Jews left in that city, though deprived of their businesses and possessions, were unharmed during recent events.

There were practically no Jews remaining in Kobe, Japan, which had a small but fairly active community before the war. The Jews of Manila, in the Philippines, suffered terribly during the war, co-operated during the American reoccupation campaign, and now enjoyed full citizenship and received fair treatment.

## DISPLACED PERSONS

By Abraham S. Hyman

FOR THE JEWISH DISPLACED PERSONS the first year of their liberation (1945-1946) was a period of physical recovery and of frantic search for family; the second (1946-1947) saw their numbers greatly augmented as a result of the mass flight from Poland and witnessed the crystallization of the DP pattern of life; the third (1947-1948) saw a stabilization of their numbers and brought them some hope of an early end to their homelessness.

### *Rumanian Influx*

In the spring of 1947, when it appeared that the number of the Jewish displaced persons had reached its peak, a mass

migration from Rumania developed which threatened to equal the 1946 exodus from Poland. Between April, 1947 and February, 1948, when the Rumanian-Hungarian border was formally sealed, 19,434 impoverished Rumanian Jews poured through Hungary into the United States sector of Vienna. In the main they were people who had abandoned Russian-annexed Bukowina and Bessarabia and who had failed to become integrated into the economic life of Rumania proper. They joined in this spontaneous flight to escape the anti-Semitism inherent in Rumania's postwar economy; to avoid the consequences of the penetration of communism and the inevitable liquidation of the middle class to which a large number of them belonged; and to improve their chances for emigration to Palestine and to other countries before egress from Rumania would be forbidden.

The United States Army's directive of April 21, 1947, closing all camps for displaced persons to those who entered the zones of occupation after that date, caused the total burden for the care and maintenance of these people to fall upon the Joint Distribution Committee. This responsibility continued until August 17, 1947, when the Austrian government assumed the responsibility for the basic ration, with supplementary rations supplied by JDC. In due time the Army authorities permitted the gradual transfer of these people from the unspeakably congested reception centers in Vienna to refugee camps in the United States zone in Austria. Several thousands of this group succeeded in reaching the United States zone in Germany. There the registered residents of the Jewish camps absorbed them and shared with them their meager rations and overcrowded quarters. Later, in a zone-wide redocumentation program, these newcomers were ruled ineligible for maintenance by the Preparatory Commission of the International Refugee Organization (PCIRO) and were forced into the German economy via German refugee centers.

The political changes in Czechoslovakia in February, 1948, also precipitated a substantial flow of refugees into the United States zone of Germany. Of the estimated 8,500 who entered on the crest of this wave, about 1,100 were Jews. Eight



hundred of this group were promptly directed to an Italian port for passage to Palestine.

### *Population—Size and Distribution*

As of May 31, 1948, the Jewish DPs, with an estimated population of 180,000, constituted approximately 27 per cent of the total number of DPs. The following chart indicates the geographical dispersion of the Jews who were established in Army-supported camps, UNRRA or PCIRO assembly centers, or in communities regarded as camp annexes during the period covered by this survey.

TABLE 1

Area	1947 April 30	1947 August 31	1947 Dec. 31	1948 May 31
Germany				
U.S. Zone . . .	125,110	114,596	109,522	92,863
British Zone .	11,000 (approx.)	10,428	9,033*	7,417*
French Zone .	1,800	1,850	1,850	300 (approx.)
Austria				
U.S. Zone . . .	20,463	19,214	20,133	16,347
British Zone .	2,156	1,641	973	800 (approx.)
French Zone .	0	0	0	0
Italy . . . . .	15,705	18,686	18,579	18,000 (approx.)
Totals . . .	176,224	166,415	160,090	135,727

\*These population figures do not include the DPs who were returned from the *Exodus*. PCIRO never assumed responsibility for their care. In September, 1947, they numbered 4,200. On May 31, 1948, there were 2,000 people in the *Exodus* camps.

A substantial number of Jewish DPs either preferred or, having arrived in the occupation zones after April 21, 1947, were forced to live within the German, Austrian and Italian economies. Munich, with its population of 8,562 on April 30, 1948, contained the largest single concentration of so-called "free-living" Jews and was recognized as the nerve center of Jewish DP life. The following was the approximate population of this element as of May 31, 1948:

TABLE 2

Area	Pop.
Germany, United States Zone.....	20,000
British Zone.....	4,500
French Zone.....	900
Austria, United States Zone.....	600
Vienna.....	2,000
French Zone.....	500
Italy.....	4,000
Total.....	32,500

In addition to the foregoing, on May 31, 1948 there were approximately 10,000 Jewish refugees maintained by PCIRO in France, Belgium, the Netherlands, Portugal, Spain and the Middle East.

Russia remained firm in its policy of ignoring the existence of a DP problem within its sphere of influence. The estimated 1,400 Jews in the Russian zone of Germany, and the handful of Jews in the Russian zone of Austria, lived in the economies of these zones.

The urge to reconstitute family life was irrepressible. In the United States zone of Germany, there was an average of 665 births per month, representing a birth rate of 50.2 per 1,000. This rate, one of the highest in the world, reached its peak in the fall of 1947. A JDC survey made in December, 1947, showed that in the United States zone of Germany, there were 9,098 Jewish infants under the age of one year and that, of the 37,527 women in the child-bearing age group, 12,240 either had new babies or were expectant mothers.

### *Care and Maintenance*

The transition from UNRRA to PCIRO on July 1, 1947 was accomplished without any perceptible hardship to the DPs. Even before the change took effect, the differential of 200 calories which the Jewish DPs enjoyed exclusively in the United States zone of Germany, had been abolished. In general, PCIRO provided for a diet that had the same caloric

value as that provided by the occupation authorities under UNRRA's administration. The following chart reflects the PCIRO rations (in calories) for each of the zones of occupation and for Italy, as of May 31, 1948:

TABLE 3

	Germany			Austria			Italy
	U.S. Zone	Br. Zone	Fr. Zone	U.S. Zone	Br. Zone	Fr. Zone	
Normal Consumer . . .	2,015	1,715	1,809	1,637	1,588	1,602	2,114
Workers . . . . .	3,201	1,905	—	1,912	1,912	1,912	—
Moderate . . . . .	—	2,400	2,095	2,898	2,898	2,898	2,822
Heavy . . . . .	—	3,155	2,800	3,146	3,146	3,146	3,284
Pregnant and Lactating Women . .	2,777	2,422	2,308	2,602	2,602	2,602	2,910
Infants (varying . . . . .	1,151	1,200	1,363	1,160	1,160	1,160	1,157
with age groups) . . . . .	2,675	2,085	1,895	1,660	1,660	1,660	2,977
Hospitals . . . . .	—	—	—	—	—	—	2,610
General . . . . .	3,201	—	—	—	—	—	—
Tubercular . . . . .	3,623	—	—	—	—	—	—

Because of its limited budget and because of the technical arrangement in drawing upon local stocks as the source of its food supply, PCIRO was forced to distribute a ration in which starch foods predominated. The DPs soon accommodated themselves to this situation. They balanced their diet by bartering a portion of their rations and a part of their JDC amenities for the fats and proteins in which their rations were deficient. Irrespective of the prevailing standards in the different zones, the PCIRO ration and the JDC supplementation for the various categories were sufficient to insure all the Jewish DPs a relatively adequate diet. Due to the institutional medical program provided by PCIRO and JDC, the standard of medical services was, in many instances, higher than in the communities from which the DPs stemmed. Allowing for the irreparable damage to their bodies during the

war years, repeated tests indicated that the Jewish DPs were in a good state of health.

The one conspicuous change under PCIRO was the conversion of the camps into self-administering centers. Virtually every post, including that of camp director, was filled by the camp residents. At first this presented no problem to the Jewish DPs. However, toward the summer of 1948 there were signs that the *gilyus* (mobilization for Israel) was seriously weakening the camp administrations by drawing off the most qualified camp leaders, doctors, nurses and teachers. The Central Committee of Liberated Jews took cognizance of this development and encouraged those occupying key positions to defer their migration until adequate replacements could be found for them.

As the population decreased during 1947 and 1948, the housing accommodations improved. The people continued to live under crowded conditions but, as a rule, each family unit lived in a room of its own.

### *Assistance Rendered by Organizations*

The Jewish DPs remained one of the chief centers of interest of the world Jewish community. The Joint Distribution Committee, the Jewish Relief Unit, the Jewish Agency for Palestine, the Hebrew Immigrant Aid Society, the World Jewish Congress, the Organization for Rehabilitation and Training (ORT) and the Vaad Hatzala made significant contributions towards promoting the health and sustaining the morale of the DPs, in supplementing their food and clothing rations, in rendering them legal aid, in preparing them for life in Palestine, in sponsoring and aiding them in their migration to Palestine and to other countries, in offering them means for developing vocational skills, in providing a comprehensive educational program of both religious and secular character and in ministering to their religious needs.

The Advisers on Jewish Affairs, posts occupied successively by Judge Simon H. Rifkind, Rabbi Philip S. Bernstein, Judge

Louis E. Levinthal, and Dr. William Haber, in the United States occupation zones and by Colonel Robert Solomon in the British zones, helped in shaping official army policy affecting the Jewish DPs.

A group of seven chaplains voluntarily returned to the service with the United States forces in Germany and Austria to aid as intermediaries between the Army and the Jewish DPs.

The Central Committee of Liberated Jews and its subordinate Regional and Camp Committees served as spokesmen for the Jewish DPs, cemented them into a cohesive group with a unified ideology, and assisted PCIRO and the voluntary agencies in the administration of the camps.

### *Employment*

The DPs continued to live in an economy within an economy. Except in petty bartering and in isolated cases where Jewish DPs engaged in business in the communities or served apprenticeships in indigenous factories, the DPs and local economies were mutually exclusive.

One of the most demoralizing aspects of DP life was the prevailing idleness in the camp communities. The causes were partly deliberate and partly beyond the control of the DPs. First, there was their psychological aversion to any labor that would directly or indirectly benefit the German or Austrian economies; second, under the postwar inflationary conditions prevailing in Germany, the local wage scale had virtually no purchasing power, except in relation to rationed commodities, which, in turn, were not available to in-camp DPs; third, many of the camps were established in former military camps that were far removed from places where work opportunities existed; and, finally, the premise that the solution of the DP problem through repatriation or resettlement was imminent resulted in improvised planning on the part of the voluntary agencies and a particular reluctance on their part to develop a work program within the local economy, or to discourage

the resistance on the part of the DPs to the acceptance of employment wherever it was presented.

Despite their ability to get along on the gratuitous food, clothing and shelter provided in the aggregate by the Army, UNRRA, PCIRO and JDC, many Jewish DPs responded to the inner compulsion to work. Most of the people who were employed performed services in connection with the administration of the camps and communities. As of May 31, 1948, there were about 10,400 students enrolled in ORT vocational courses and 4,700 men and women employed in JDC work projects in Germany, Austria, and Italy. The principal item produced in the workshops was clothes for DP consumption.

In January, 1948, the Jewish DPs in Austria became subject to the Austrian compulsory work law, from which they had been previously exempt. Contemporaneously, the U. S. military authorities gave assurances that this law would be judiciously applied, in that Jewish DPs would not be required to perform demeaning labor or to work in the repair of war damages. The Jewish DPs registered for employment. However, bearing out the suspicion that the integration of the Jewish DPs in the German and Austrian economies would be coldly received by the native labor and government circles, Austria made no demand upon this labor reservoir.

The readiness of the Jewish DPs to accept employment when presented with reasonable labor incentives and with an opportunity to work in an atmosphere that presented no psychological barriers was illustrated in the rapid formation of an all-Jewish DP construction company in the United States zone of Germany, in May, 1948. This company, consisting of 225 men and representing the major building skills, was assigned to repair and construction work on United States military installations.

On March 31, 1948, PCIRO completed a survey of the occupation skills among the DPs receiving PCIRO care in the United States zone of Germany. The following is a tabulation of the skills found among the Jewish DPs who were canvassed in this study:

TABLE 4

Administration . . . . .	3,993
Agriculture and Forestry . . . . .	3,099
Chemistry . . . . .	113
Communications and Transportation . . . . .	1,165
Engineering . . . . .	136
Food and Food Handling . . . . .	2,469
Health and Sanitation . . . . .	901
Medical and Dental . . . . .	707
Metal Trades . . . . .	950
Mining . . . . .	6
Professions and Arts . . . . .	1,152
Public Safety and Welfare . . . . .	197
Skilled Laborers . . . . .	22,805
Unskilled Laborers . . . . .	19,881
Total . . . . .	<u>57,574</u>

### *Emigration*

Beyond the unauthorized migration to Palestine, very little was accomplished in the resettlement of the Jewish DPs during the period covered by this survey. At PCIRO's invitation a number of resettlement missions visited Germany, Austria and Italy, with the view of selecting DPs for permanent resettlement in the countries they represented. However, either because the Jewish DPs lacked the particular skills solicited, such as mining and logging, or because the countries involved pursued a discriminatory immigration policy, Jewish DPs were not affected by these resettlement schemes. In the past two years, only 3,000 Jewish DPs migrated to countries other than the United States and Palestine.

The following chart reflects the implementation of the Truman directive of December 22, 1945 in Germany and Austria:



TABLE 5

Sponsoring Agency	German Petitioners Sponsored by US Citizens	Church World Service and National Catholic Welfare	AJDC and HIAS	U. S. Committee (Jewish & Non-Jewish Children)	International Rescue & Relief Committee (Jewish & non-Jewish)	Quakers	Total
1946-1947 May 10 incl. . .	6844	1951	7604	822	300		17,521
1947-1948 May 10 incl. . .	6994	3692	4495	510	162	2	15,855
Totals	13838	5643	12099	1332	462	2	33,376

There were two reasons for the disproportionate number of visas that were issued to the Jewish DPs during the first year of this directive. First, the Jewish DPs were virtually the only people who could qualify for the quotas of ex-enemy countries and, second, during the major part of this period, the JDC and HIAS were the only agencies that were organizationally prepared to render assistance in the form of corporate affidavits and on-the-spot immigration guidance to prospective immigrants. In the second period the non-Jewish sponsoring agencies went into full-scale operation, with the result that the ratio of the Jewish to the total number of immigrants admitted under the directive was more balanced.

At the conclusion of the war it was regarded almost axiomatic that the only country in the world that was in the position to absorb more than a token number of DPs was the United States. However, because of strong anti-DP sentiment on the part of influential and articulate elements, nothing was done until June 20, 1948, when the United States Congress adopted a compromise measure which administered a serious blow to the aspirations of many Jewish DPs who wished to migrate to the United States. This law, providing for the admission of 205,000 DPs during a period of two years, gave preference to

farmers and to Baltic DPs and provided that only those who entered Germany, Austria, or Italy, between September 1, 1939 and December 22, 1945 and who were in the western zones of occupation, in the western sectors of Berlin or Vienna, or in Italy on January 1, 1948 were eligible for immigration. A survey made by PCIRO showed that, of the 113,000 Jewish DPs in the U. S. zone in Germany, on May 31, 1948, only 34,654 either had entered or were born to those who entered Germany prior to December 22, 1945.

### *Relationship between DPs and Native Population*

The three years following their liberation witnessed no appreciable reconciliation between the Jewish DPs on the one hand, and the Germans and the Austrians on the other. Even the DPs who lived in the communities identified themselves completely with the people in the camps. Only a small percentage of those who found their way into the communities had any intention of settling permanently in Germany. There were isolated instances of intermarriage involving Jewish DPs and German and Austrian women, and fraternization was not uncommon. However, in general, there was no disposition on the part of the Jewish DPs to forgive the native population for its active or passive complicity in the crimes against the Jewish people. As far as possible, the Jewish DPs lived an insular existence within the German and Austrian milieu. They regarded themselves as transients, living not as guests of Germany and Austria but as the wards of the occupation forces. When, in the course of the rededication of a synagogue in Munich on May 20, 1947, General Lucius D. Clay expressed the hope that the event would signalize the beginning of a new understanding between the German and the Jewish elements, the DP leaders responded by comparing the synagogue to the temporary ark their forebears had carried with them in their odyssey to the Promised Land. They were firm in their view that it was a sin for a Jew to sink roots in the German soil.

On the other hand, the Germans and the Austrians con-

tinued to manifest their implacable hatred of the Jew. A survey made by the United States Army in May, 1948 showed that the racial doctrines of the Nazis continued to hold a firm grip on the German people. In a number of instances in Austria, native groups protested and then marched en masse on Jewish DP installations, demanding the surrender of vital foodstuffs which they falsely claimed Jewish DPs were hoarding. The Germans and the Austrians begrudged the Jewish DPs their limited rations and congested quarters. Although the economies of these countries made only an insignificant contribution towards the support of the DPs, the average native was led to believe that the total burden for the DPs' support was borne by the local population. As the Passover of 1948 was approaching, a number of blood libel rumors became current and during the past year, desecration of Jewish cemeteries in Germany became widespread. In Bavaria, highly placed German spokesmen, though aware of the culpability of the local farmers and manufacturers who diverted a substantial percentage of what was intended for the rationed economy into the black market, inflamed the people by fixing the blame for food shortages upon the Jewish DPs.

The American Jewish Committee tried to encourage the democratic elements in Germany to include the fight against anti-Semitism in their democratization program. The Committee helped to organize groups of intellectuals and community leaders into Lessing Clubs, as well as sending its own representatives abroad to work with them. Under normal circumstances, the task of freeing the Germans from Hitler's legacy would have been a staggering one. The position of the genuinely democratic forces in Germany and Austria was rendered infinitely more difficult by the presence of the Jewish DPs, who were a perpetual source of irritation to the native population.

### *Attitude of the Occupation Authorities and of Italy*

Although there was a growing impatience among the occupation authorities with the persistent DP problem, this

impatience was not reflected in any decision that affected the lives of the DPs.

Within their limited means, Italy, England, and France were generous in their treatment of the DPs. France and Italy not only pursued a humanitarian policy toward their permanent DP population, but were signally liberal in extending to transient Jewish DPs permission to cross their borders and to use their port facilities in their migration to Palestine.<sup>1</sup>

The major burden for the supervision and protection of the DPs fell upon the United States forces, and Generals Lucius D. Clay and Geoffrey Keyes and their staffs consistently discharged this difficult task with sympathy and understanding. Even after April 21, 1947, when the DP camps in the American zone were closed to new arrivals, the United States zones of Occupation remained open as havens of refuge for unorganized movements of persecutees. The American generals repeatedly assured the Jewish DPs of their safety as long as the armies of occupation remained in Germany and Austria. There were indications that in the event of the formation of Western Germany, the DPs would not be placed under German control. The policy of camp consolidation was not pursued vigorously with respect to Jewish camps. Notwithstanding the steady pressure from German sources, German police were not used in Jewish DP camps. When in May 1948, PCIRO suspended the sponsorship of immigration to Israel because of "the absence of a regime in Palestine which had general recognition of the United Nations" and because the resettlement of DPs in an area of strife was alleged to be repugnant to the spirit of the IRO constitution, the Army stepped into the breach and provided the necessary transportation and other facilities to allow the migration to Israel to continue. At the time of this writing, it was fairly certain that the check and search operations on DP camps described below were soon to be abandoned in favor of the normal methods

<sup>1</sup> In Italy the IRO established special camps for Jewish refugees, in recognition of the fact that they could not share camps with such other refugees as deserters from the German army. The DPs benefited from the greater freedom and sympathetic administration of the camps.

of law enforcement sanctioned by the Anglo-American tradition. In addition to the foregoing, on November 10, 1947, General Clay took the initiative in promulgating a restitution law, after all efforts to have the German authorities adopt such legislation had failed.

### *Cultural Life*

While marking time, the Jewish DPs endeavored to have their camps resemble the normal Jewish community as far as possible. They particularly concentrated on the education of their children. Virtually every child between the ages of five and seventeen attended a kindergarten, a secular school, heder or yeshivah, established within the DP camps or communities. The teachers, partly recruited from the camps and partly from Palestine, were subsidized by JDC. In the American zones of Germany and Austria, the Board of Education and Culture, composed of representatives from the Central Committee of Liberated Jews, JDC and the Jewish Agency, developed standard methods of instruction, prescribed the curricula, and sponsored teachers' seminars. While the problem was not completely solved, remarkable progress was made in correlating the subjects taught with the stage of mental and emotional development of the adolescent children who had had no schooling during the war years.

A substantial number of young men and women whose schooling was interrupted by the war was alert to the opportunities for higher learning in Germany, Austria, and Italy, and enrolled in the local universities. As of May 31, 1948, there were about 763 such students in Germany, 180 in Austria and 150 in Italy. The interests of the students varied. Most of them pursued studies in the field of medicine. In 1946 the Hillel Foundation established special scholarships in American universities for gifted Jewish DPs. Under this program thirty-seven students succeeded in entering the United States between January 15, 1947 and May 31, 1948.

On the adult level, efforts were made to relieve the monotony of camp life. The Jewish DPs published nineteen

newspapers and magazines, with an aggregate circulation of 43,500 in the American zone alone. The ORT introduced courses in adult education, JDC provided movies through its Mobile Film Units, and both JDC and the Jewish Agency for Palestine sponsored tours of artists to entertain the camp population. Notable were the tours featuring Herman Yablokoff, the American actor and radio singer, and Paula Padani, the Palestinian dancer. When artists of international fame, such as Yehudi Menuhin, the violin virtuoso, and Leonard Bernstein, the American conductor-composer, came to Europe for general appearances, they used the occasion to appear before exclusively Jewish DP audiences. Bernstein left a profound impression upon the people when he conducted and accompanied the Jewish DP symphony orchestra before two DP camp audiences. A popular diversion was the competitive sports, particularly boxing and soccer, in which the youth engaged. The DPs themselves organized theatrical troupes which toured the camps. Of these groups, the MIT (Munich Yiddish Theater) received wide acclaim.

### *Law and Order*

The record of the Jewish DPs for law and order continued to be impressive. Crimes of violence and those involving moral turpitude were very rare among the Jewish DPs. The scarcity of consumers' goods made Germany and Austria fertile soil for the black market. Most Jewish DPs, in common with the native population, bartered commodities they could dispense with for the minimal necessities of life. Although only a small fraction of the Jewish DPs engaged in the black market for profit, Germans, Austrians and some of the occupation personnel held all the Jewish DPs collectively responsible as the principal black market offenders. This reputation made the Jewish camps the logical target for check and search operations in areas where the black market flourished.<sup>1</sup>

<sup>1</sup> Of nine such raids conducted by the Army in the American zone of Germany, from January 1, to May 31, 1948, eight were directed against Jewish camps. Practically none of these mass searches substantiated the reports that prompted the Army to conduct them. — ED.

*Attitude Towards Palestine*

The Jewish DPs constituted one of the most highly integrated Jewish communities in the world. Not only their background of common suffering, but a single purpose fused them together. That purpose was to end their homeless existence by joining the Yishuv in Palestine. As individuals, they had lost their loved ones; as a group, they had lost their faith in Europe. They wanted to go to a land where they would be wanted and not merely tolerated. They were determined to sever all connections with their past, taking with them only the lessons they had learned at a cost of six million lives. The only experience from their past which they cherished and commemorated was the revolt of the Warsaw Ghetto.

The Jewish DP camps had an exclusively Zionist orientation. The political life of the DPs, their schools, newspapers, posters, forums, kibbutzim (collectives), children's centers, and their hachsharot (training camps) reflected only the Zionist ideology. The ORT sought to gear its vocational training program to the Palestinian economy. While there were undoubtedly non-Zionists among the Jewish DPs, the views of this element never assumed articulate form. To the DPs the establishment of a homeland in Palestine was an unquestioned imperative, and any minority which would question this premise would be completely submerged in the protest that would follow.

Every political party in Palestine had its followers among the DPs. Often the loyalties to the several parties acted as a divisive force and complicated the administration of the camps. The Central Committee of Liberated Jews and the Regional and Camp Committees were selected on a basis of proportional representation, as determined by the showing the parties made at the annual elections. The following are the results of the elections held in the American zone of Germany, in March, 1948:



TABLE 6

Organization	Votes received	Per cent
Mizrachi.....	5,773	9
General Zionists.....	5,921	10
Agudath Israel.....	6,176	10
Revisionists.....	12,999	21
Mapai.....	11,891	20
Labor coalition.....	18,655	30
Totals.....	61,415	100

The DPs indicated their readiness to subordinate their comfort to the needs of Palestine. They conducted vigorous fund-raising campaigns for Haganah and, at the Third Congress of Liberated Jews, held in Bad Reichenhall on March 30, 1948, enthusiastically applauded Joseph Schwartz, European Director of JDC, when he announced that the JDC relief program for DPs would have to be curtailed in favor of the expansion of outlays for the defense and development of the Jewish state in Palestine.

The greatest single event in the life of the Jewish DPs was the emergence of Israel as a Jewish state. The immediate recognition of that state by the United States convinced the people that, despite the menacing threats of the Arab world, this embryo state would live. Above the din of all the spontaneous celebrations that broke out in the camps, rang the sentiment that they were no longer DPs, but citizens of a free state.

Even before Israel came into being, the DPs felt that they had a legitimate right to go to Palestine and that the White Paper of 1939 had no validity. Since liberation, an estimated 40,000 DPs have passed through the American zone of Germany, in a steady effort to reach Palestine. This migration, known as *Aliyah Bet*, involved the clandestine departure from zones of occupation, avoidance of border patrols, travel on foot over hazardous mountain routes, funneling through the Brenner Pass, and embarkation from French and Italian ports. The most celebrated incident that dramatized this form of migration and the passion of the DPs to reach Palestine was the *Exodus* episode, reported in the article on Palestine.

In February, 1948, when it became probable that a Jewish state would come into being at the conclusion of the British mandate and that this state would have to defend itself from the moment of its birth, the Jewish DP leadership issued a mobilization order to all single men and women and to childless couples between the ages of seventeen and thirty-five. All activities were forthwith subordinated to the single preoccupation of insuring that the Shaerit ha-Peletah (the surviving remnant) would be well represented in Israel's fighting forces. Of approximately 9,000 in the American zone of Germany who could be integrated into the Haganah, approximately 5,000 had left by June, 1948. Fifteen hundred from the American zone of Austria also volunteered.

### *Summary of Problem*

The adoption of the recent United States immigration law made it clear that Israel was the only real hope for the early resettlement of the Jewish DPs. There was no prospect that they would be induced to return to Poland. The DPs conceded the integrity of the Polish government's motives on the Jewish issue but had no faith in the Polish people. The most optimistic calculation was that a maximum of 20,000 Jewish DPs would be admitted under the American immigration law during the forthcoming two years. It will be the task of Israel to absorb most of the remainder.

Everyone who made even the most superficial study of the DP problem recognized the urgency of dissolving the DP camps. While the Jewish DPs made an amazing adjustment to their pattern of living, there was nothing to commend it as a way of life. The sustained idleness, the lack of privacy, the communal living that reinforced the memory of a tragic past, were not conducive to the rehabilitation of a distressed group.

The prospects for the immediate mass resettlement of the DPs in Israel were not too bright. Questions were being raised about the absorptive capacity of Israel, about a selective immigration in terms of Israel's present needs, and about the imperative necessity for evacuating the Jews from the Moslem

countries to save them from annihilation. In view of these factors, it was estimated that a maximum of 60,000 Jewish DPs would be resettled in Israel during the twelve-month period following the establishment of peace. Barring unforeseen circumstances, such as a succession of truces or guerrilla warfare, it was acknowledged that the summer of 1949 would still find about 90,000 Jewish DPs vegetating in the DP camps of Europe.

The extent to which the civilized world manifests an interest in the early solution of the Jewish DP problem will be the measure of the quality of its justice towards the group which, more than any other, absorbed the full impact of Hitler's blows.

The Jewish DPs were the argument célèbre in the bid for a Jewish state. To a great degree, it was their homelessness that influenced the historic partition decision made at Lake Success on November 29, 1947. To keep faith with those who want to make Israel their homeland, the world Jewish community must at the earliest moment replace their DP cards with visas to Israel.

## INTERNATIONAL REFUGEE ORGANIZATION

*By Abba P. Schwartz*

### *Founding: Preparatory Commission*

THE PROBLEM OF international care for refugees and displaced persons which faced the Allies upon the cessation of hostilities remained unsolved. Prior to July 1, 1947, in addition to the military authorities in Germany, Austria and

Italy, two organizations, United Nations Relief and Rehabilitation Administration (UNRRA) and the Intergovernmental Committee on Refugees (IGCR), cared for the refugees and displaced persons. UNRRA concerned itself mainly with their care, maintenance and repatriation, while the Intergovernmental Committee extended legal and political protection and was responsible for their resettlement. The liquidation of these two organizations on June 30, 1947, required the establishment of a new agency to deal with the problem of refugees.

On February 12, 1946, the General Assembly of the United Nations at its first session unanimously adopted a resolution in which it was recognized "that the problem of the refugees and displaced persons of all categories is one of immediate urgency," and that "this problem is international in scope and nature." A year later, on February 11, 1947, the Preparatory Commission for the International Refugee Organization met in Geneva.

The protracted discussions which preceded the action of the General Assembly in February, 1946, are recorded in the Report of the Economic and Social Council to the General Assembly, and in the Report of the General Assembly's Third Committee. The Council recommended, and on December 15, 1946, the General Assembly approved by a vote of thirty to five, with eighteen abstentions, the establishment of a specialized agency of nonpermanent character, to be known as the International Refugee Organization (IRO).

At the same time that it approved the constitution of the IRO, the General Assembly approved an "Agreement on Interim Measures to be taken in respect of Refugees and Displaced Persons." The constitution of the IRO provided that it would come into being upon acceptance and ratification by fifteen governments and when 75 per cent of its budget would be assured. To avoid the gap between the liquidation of IGCR and UNRRA and the coming into being of IRO, the Preparatory Commission for the IRO (PCIRO) was established pursuant to paragraph 9 of the Agreement on Interim Measures, and was to function until such time as the

constitution of the IRO came into effect, under the following mandate:

2. The Commission shall:

(a) take all necessary and practicable measures for the purpose of bringing the Organization into effective operation as soon as possible:

(b) arrange for the convening of the General Council in its first session at the earliest practicable date following the entry into force of the Constitution of the Organization:

(c) prepare the provisional agenda for this session as well as documents and recommendations relating thereto:

(d) suggest plans, in consultation with existing organizations and the control authorities, for the program for the first year of the Organization:

(e) prepare draft financial and staff regulations, and draft rules of procedure for the General Council and Executive Committee.

3. The Commission may, in its discretion and after agreement with existing organizations dealing with refugees and displaced persons, take over any of the functions, activities, assets and personnel of such organizations, provided that the Commission is satisfied that this is essential in order to accomplish the orderly transfer to the International Refugee Organization of such functions or activities.

In its first year of operations, which ended June 30, 1948, the Preparatory Commission received \$136,500,000 from member governments, which exceeded the minimum requirement of 75 per cent of its budget; but only the following fourteen members had accepted and ratified the constitution: Argentina, Australia, Belgium, Canada, China, Dominican Republic, France, Guatemala, Iceland, Netherlands, New Zealand, Norway, United Kingdom and the United States. It will probably be in a position to hand over its functions to the IRO in August, 1948, upon acceptance and ratification of the constitution by a fifteenth government.

Of the millions of uprooted and homeless people who fell to the care of the Allied governments at the end of the war, on July 1, 1947, when PCIRO began its active functions, there remained approximately 700,000 displaced persons in camps in need of care, maintenance and political and legal protection. In spite of the difficulties which PCIRO faced in assuming the functions of UNRRA and the military in caring for, maintaining and repatriating refugees and DPs, and the

functions of IGCRC in arranging for their resettlement — all of which were accentuated by the lack of interest displayed by the postwar world in the refugee problem — the number of DPs receiving PCIRO care and maintenance was reduced by July 1, 1948, to 580,000.

Of these people under PCIRO care, it is expected that 57,000 will be repatriated between July 1, 1948 and July 1, 1949; and 250,000 resettled under PCIRO auspices.

Jewish DPs constituted 25 per cent of all DPs under PCIRO care on July 1, 1947. Reduction of their numbers by resettlement did not progress as speedily, or in the same manner as resettlement of other DPs, since the problem of Jewish DPs differed in many respects from the overall problem. Practically all of the non-Jewish displaced persons from Eastern and Southeastern Europe constituted a political problem, since only their disagreement with the political developments in their countries of origin prevented them from returning to their former homes. Their presence in the occupied countries relatively near to the frontiers of their former homes provided constant political friction with the newly established governments of Eastern and Southeastern Europe; and their acceptance for resettlement elsewhere had political implications for the governments of Eastern Europe.

The Jewish DPs differed in that their countries of origin, while not discouraging their return, did not insist upon their repatriation; it was universally agreed that the small percentage of Jews who survived in Europe required special consideration. They could not return to the countries which are the graveyards of their families, nor could they remain in Germany, Austria or Italy, where the hostility of the local population grew noticeably and where they were regarded as a hindrance to economic recovery. Their problem could be solved only by emigration.

With respect to the immigration possibilities of Jewish DPs, it is noteworthy that the Jewish DPs themselves had lost all feeling of security and were afraid to live again as strangers in countries which, if not hostile towards them, were at the same time not eager to receive them; the great majority

was determined to go to Palestine, believing that only there could they rebuild anew their broken lives. Finally, no other offer had been made by any country which might substantially contribute to the solution of the Jewish DP problem.

World Jewry recognized that the social problems created by the existence of several hundred thousand Jews in DP camps in Germany, Austria and Italy could not be solved by the basic care and facilities which PCIRO extended. There remained the pressing need for supplementary food allotments; for educational and religious facilities and activities; for professional and technical training and retraining; and for adequate medical relief. The desire of world Jewry to assist materially brought a number of Jewish voluntary agencies into close contact with PCIRO. The activities of these agencies were based upon agreements between PCIRO and the American Jewish Joint Distribution Committee (JDC), the Jewish Agency for Palestine, Hebrew Immigrant Aid Society, (HIAS), World ORT Union and Vaad Hatzala Rescue Committee. Of a total of 1,300 voluntary agency relief workers who work with and assist PCIRO in the field, 50 per cent were furnished by the Jewish voluntary agencies.

JDC participated in almost every aspect of PCIRO field activities, supplementing basic rations, extending additional medical care, providing educational and religious facilities and sharing with PCIRO the financing of individual migration. JDC was also called upon to furnish full care, maintenance, and many required facilities for about 35,000 DPs who, though eligible for assistance under the IRO constitution, were excluded as a result of PCIRO's "Freeze Order." This order, claiming serious financial limitations, excluded from care and maintenance, except in cases of extreme hardship, refugees who were not in PCIRO camps on July 2, 1947. This resulted in the exclusion of 35,000 Jewish DPs from a total of 300,000 who were otherwise eligible.

Through the joint financing of the individual migration of eligible Jewish displaced persons from July, 1947 through June, 1948, PCIRO reimbursed JDC to the extent of \$1,400,000. Of this sum, \$600,000 covered PCIRO's contribution toward



the transport of 6,000 Jewish DPs to Australia, South America and South Africa; and the balance was partial reimbursement for the transport of 6,000 Jewish DPs who entered Palestine with certificates of Great Britain, as the mandatory power.

During the same period PCIRO paid HIAS \$300,000 as its contribution towards resettlement of 2,500 Jewish DPs.

Under its exclusive sponsorship, without contributions from voluntary agencies, PCIRO transported 3,000 Jewish DPs to South America and other countries, as well as several hundred orphans, 300 close relatives and 900 garment workers to Canada.

The result of the political difficulties regarding Palestine during the past year was that only a fraction of the Jewish DPs reached the shores of Palestine. Eighteen thousand entered Palestine with British certificates, and PCIRO sponsored and paid for the transportation of one-third of this group who were eligible for PCIRO assistance.

In June, 1948, PCIRO announced its policy on migration to Palestine after the termination of the British Mandate on May 15, 1948. It stated that it could not move refugees to any area in which there were hostilities or to countries participating in such hostilities, and therefore decided to withdraw sponsorship and all financial participation in the movement of Jewish DPs to Palestine until the situation was clarified.

The Executive Secretary of PCIRO expressed his hope in June, 1948, that a peaceful settlement would result from the four-week truce arranged by the United Nations Mediator, in which case PCIRO would undertake to participate in resettlement in Palestine to the full extent of the opportunities presented; and to that end funds were allocated in the 1948-49 budget to finance the movement of 50,000 Jewish DPs to Palestine. PCIRO undertook to reimburse the voluntary agencies for the movement of eligible DPs to Palestine retroactively from the date of the beginning of the truce, if the truce should lead to a peaceful settlement.

In addition to the basic care, maintenance and facilities which PCIRO made available to Jewish and all other DPs, and the joint sponsorship with JDC and HIAS of individual

migration, PCIRO also acted as trustee for the administration of funds under the reparations program for assistance to non-repatriable victims of Nazi persecution. This program had been formulated by the eighteen allied governments in Article 8 of Part I of the Final Act of the Paris Conference on Reparation of December, 1945, and implemented by the Five Power Agreement of June 15, 1946. The urgent need for assistance to victims of Nazi persecution through rehabilitation and resettlement was recognized, and since Jewish victims had no government representing them which received reparations from Germany, the reparations program aimed to assist in the resettlement of Jewish DPs through funds made available to JDC and the Jewish Agency for Palestine. These two voluntary Jewish organizations were designated as the appropriate field organizations to receive reparation funds for application to approved schemes for rehabilitation and resettlement of Jewish victims. Under the treaties, 90 per cent of a \$25,000,000 fund to be obtained from the liquidation of German assets in neutral countries and from the liquidation of unidentifiable looted personal property (nonmonetary gold) discovered by the allied armies in Germany, and 95 per cent of assets in neutral countries of Nazi victims who died without heirs, were allocated for the rehabilitation and resettlement of Jewish victims of Nazi action. The balance of 10 per cent of the first two sources and 5 per cent of the "heirless assets" was set aside for the assistance of non-Jewish German and Austrian persecutees, who also had no government representing them to receive reparations from Germany.

During the period under review, PCIRO received 50,000,000 Swedish kronor from the Swedish government under allied agreements, constituting half of the \$25,000,000 fund, in addition to a substantial portion of unidentifiable looted diamonds, jewelry, silverware and other valuables, transferred to it by the United States military authorities in its zones of occupation in Germany and Austria. Despite currency exchange restrictions, PCIRO succeeded in making payments from the 50,000,000 Swedish kronor and the proceeds of the liquidation of nonmonetary gold to the Jewish Agency for Palestine in the

amounts of £1,500,000 and \$700,000; and payments in various currencies totaling \$3,000,000 to JDC.

The United States was most active in pressing for the speedy implementation of the reparations program. While both France and the United Kingdom also undertook to make nonmonetary gold available from their occupation zones, only the United States made transfers to PCIRO in the past year.

The liquidation of nonmonetary gold was handled for PCIRO by a voluntary Merchandising Advisory Committee in New York. It was estimated that about \$2,500,000 will be made available in the coming year for payment to the Jewish Agency and JDC from the proceeds of nonmonetary gold which PCIRO had on hand at the close of its fiscal year in 1948.

Since assistance to Jewish DP's through reparation funds was intended by the allied governments as a grant to Jewish victims over and above that which any organization or government might be in a position to offer, the right of Jewish DP's for assistance from PCIRO remained unaffected by the allocations from reparation funds.

#### STATISTICAL SUPPLEMENT<sup>1</sup>

A total of 256,000 refugees and displaced persons were returned to their countries of origin or resettled in countries of adoption during the first year of operations of the International Refugee Organization (July 1, 1947—June 30, 1948).

A twelve-month statistical summary, published by the IRO, reveals that 51,000 persons returned to their countries of origin, and 205,000 others were re-established as immigrants in the countries of Western Europe and overseas.

In the same period, the numbers of refugees receiving care and maintenance from IRO in Germany, Austria, Italy, the Middle East and Western Europe decreased from 704,000 on July 1, 1947, to 598,445 on June 30, 1948. The care and

<sup>1</sup> This section is adapted from a PCIRO document, Prep. Com. No. 507, August 24, 1948. (Information Center, UN Office at Geneva.)

maintenance load failed to decrease in proportion to the total numbers re-established, because many of those persons repatriated and resettled did not come from the IRO camps, because there was a substantial excess of births over deaths and because many "hardship" cases were admitted to the camps during the year.

No world-wide census of all persons potentially eligible for IRO services of one kind or another had been possible at the time of writing; but progress was made through the registration of 880,000 such persons. Of this total, 598,000 were receiving care and 108,000 were receiving IRO services such as legal protection or assistance in repatriation or resettlement. The balance consisted largely of those who already had been repatriated or resettled.

Of the 51,439 eligible refugees repatriated during the twelve-month period, 29,746, or nearly three-fifths, returned to Poland. Next largest groups of repatriants were the 6,265 overseas Chinese, returned to their homes in Burma, the Malay Peninsula and Indonesia, whence they had fled into China during the war, and 4,526 Yugoslav nationals who returned home. Smaller numbers of refugees of more than fifty-five other nationalities also elected to return home during the year.

Seventy-three countries on five continents received a total of 204,577 refugee-immigrants, but 77 per cent went to only six countries. The United Kingdom received 69,788; Canada, 25,244; Belgium, 19,147; the United States, 16,836; France, 16,216 and the Argentine, 12,163.

Significant numbers of refugees also went to Palestine, 6,741; Venezuela, 5,666; Australia, 5,632; Brazil, 3,491; the Netherlands, 3,488; Paraguay, 2,892; Sweden, 1,943; Chile, 1,473; and Peru, 1,282. Twenty countries received fewer than 1,000 refugees each—Morocco, Turkey, Bolivia, Uruguay, Syria, Tunisia, Cuba, Switzerland, Mexico, Union of South Africa, Colombia, Guatemala, Egypt, Ecuador, Dominican Republic, Costa Rica, Italy, Panama, Southern Rhodesia and New Zealand.

The refugees moved in resettlement included 74,644 Poles; 28,574 Ukrainians; 20,158 Yugoslavs; 12,359 Latvians; 9,594

Lithuanians; 7,792 Germans, almost all Jews or other German nationals persecuted under the Nazi regime; 7,984 Soviet Russians; 7,837 Hungarians, and 6,029 Estonians plus smaller numbers of persons of fifteen other nationalities and those who were stateless, or of undetermined nationality or in Nansen status.

In its resettlement program, IRO received assistance directly from governments and from numerous voluntary agencies. IRO participated directly in the movement of 138,247 refugees. The greatest part of the non-IRO sponsored resettlement was conducted by the United Kingdom, which moved 50,311 refugees from occupation zones and other areas under its control without financial assistance from IRO. France moved 8,344 persons, the Argentine 3,921 under similar arrangements.

Resettlement took two principal forms—mass resettlement under organized programs conducted by governments and IRO, and individual resettlement, whereby IRO, in consultation with voluntary agencies, arranged movements for individuals and small groups of refugees. Mass resettlement accounted for 156,925 of the total refugees moved, while 47,652 persons were moved under individual arrangements.

Of the refugees remaining in care and maintenance at the end of June, 146,001 were Poles, 134,482 were from the three Baltic States—71,826 Latvians, 42,362 Lithuanians and 20,294 Estonians—142,936 were Jews from all countries, 90,946 were Ukrainians, 26,572 were Yugoslavs and 57,508 were of fifty-five other nationalities, stateless, undetermined or in Nansen status.

Geographically, they were distributed most heavily in Germany—507,949 total, 292,880 in the U. S. Zone, 174,214 in the U. K. Zone and 40,855 in the French Zone. In Austria, there were 25,873 in the U. S. Zone, 6,949 in the U. K. Zone and 4,359 in the French Zone. There were 24,540 in Italy, 9,785 in the Middle East and 18,989 in all other areas.

[When it commenced its operations on July 1, 1947, the PCIRO aimed at the goal of repatriating 109,000 and resett-

tling 262,000 refugees and DPs. Its actual achievement fell short by 58,000 in repatriation and 57,000 in resettlement.

Among the reasons for the failure to reach these goals were the housing shortages in some of the receiving countries and the general shipping shortage that prevailed during the year. In the case of the Jewish refugees, the PCIRO officially acknowledged that, without openly so declaring, the various election missions usually turned down Jews who came before them. Although in some cases there were practical reasons given for this—namely, that the Jews were not equipped for strenuous manual labor in mines or factories—in many cases Jews were turned down on a purely discriminatory basis. PCIRO's conclusion at the end of its first year of operations was that unless the governments could be prevailed upon to open their doors, the immigration of Jewish DPs to countries other than Palestine was likely to continue to be a trickle.]

## HUMAN RIGHTS

*By Geraldine Rosenfield*

WHEN ON AUGUST 28, 1948 the Economic and Social Council closed its seventh session in Geneva, it was generally conceded that the great failure of that session lay in the domain of human rights. Of the six major items on its agenda in this field, only the status of women and one of three conventions on freedom of information were thoroughly discussed. The declaration of human rights and the genocide issue were dismissed with general statements of position and a resolution passing them on to the Assembly without action. It remained to be seen what the General Assembly of the United Nations would accomplish on both scores.

### *Commission on Human Rights*

The United Nations Commission on Human Rights met twice in full session during the period under review: in December, 1947, and in May, 1948. These second and third sessions of the Commission were devoted for the most part to planning for and working on the project of an international bill of human rights.

An international bill of rights could consist of a statement of general principles, such as the French Declaration of the Rights and Duties of Man. Or it could take the form of a document having legally binding force—an international equivalent of the United States Bill of Rights. The Commission on Human Rights decided at its second session in Geneva that both a statement of principle and a treaty were necessary; it defined the term “international bill of human rights” as including both a declaration (i.e., statement of principles), and a covenant (i.e., treaty), as well as measures of implementation. The Commission produced a draft declaration and a draft covenant; it examined, but neither approved nor disapproved, the report of a working group on implementation.

The substantive work of the Commission at its third session, held from May 24 to June 18, consisted of the completion of a declaration of human rights. Definitive work on a covenant and measures of implementation must await the fourth session of the Commission to be held early in 1949.

### *International Declaration of Human Rights*

From the first it was agreed by Commission members that the declaration should specify both civil rights, known to such countries as the United States for over 150 years, and social and economic rights, which have been recognized as a development of the twentieth century. It was the length and effect of the declaration which was the subject of controversy.



The first draft of the declaration, an outline prepared by the United Nations Secretariat, consisted of forty-eight articles. The second session of the Commission reduced the draft to thirty-three articles. This was generally referred to as the Geneva draft. The United States and China pressed in successive sessions for a document which would be drastically shortened. The Commission's final draft contained twenty-eight articles, and its content was substantially reduced.

The declaration was approved on June 19 by a vote of 12 to 0, with four abstentions: Russia, Byelorussia, the Ukraine and Yugoslavia. The Soviet spokesman who expressed the "minority views" described the declaration as "weak and ineffective," consisting mainly of a general definition of rights which "150 years ago were substantial moves on the road to human progress." Speaking for the majority, Mrs. Franklin D. Roosevelt, chairman of the Commission and United States Representative, called the completion of the declaration after two years' work "an event of high importance to the world."

The substantive rights covered in the final declaration were as follows:

### I. Civil Rights

Article 3: Right to life, liberty and the security of person;

Article 4: Freedom from slavery, torture, inhuman treatment or punishment;

Article 5: Recognition as a person before the law;

Article 6: Right to equality before the law;

Article 7: Freedom from arbitrary arrest;

Article 8: Right to a fair hearing by an independent and impartial tribunal;

Article 9: (a) Presumption of innocence and right to public trial, with all guarantees necessary for defense, in criminal cases;

(b) Freedom from *ex post facto* laws;

- Article 10: Freedom from interference with privacy;  
Article 11: (a) Freedom of movement and residence within  
a state;  
(b) Right to leave any country;  
Article 12: Right of asylum;  
Article 13: Rights concerning nationality;  
Article 14: Right to marriage and to protection of the  
family;  
Article 15: Right to own property;  
Article 16: Freedom of religion;  
Article 17: Freedom of information;  
Article 18: Freedom of assembly and association;  
Article 19: Right to participate in government;

## II. Social and Economic Rights

- Article 20: Right to social security;  
Article 21: Right to work;  
Article 22: Right to health and security;  
Article 23: Right to education;  
Article 24: Right to rest and leisure;  
Article 25: Right to participate in cultural life.

The declaration represented "a common standard of achievement for all peoples and all nations," who may thus be considered to have assumed a moral, but not a legal, obligation to strive progressively to secure universal and effective recognition and observance of the rights and freedoms set forth in it. The preamble to the declaration stressed that: "Member states have pledged themselves to achieve, in co-operation with the Organization, the promotion of universal respect for and observance of human rights and fundamental freedoms," and proclaimed the declaration to be a "common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this declaration constantly in mind, shall strive by teaching and education to promote respect

for these rights and freedoms, and by progressive measures, national and international, to secure their effective recognition and observance.”

### *Covenant on Human Rights*

The covenant on human rights did not get beyond the second session of the Human Rights Commission in December, 1947. The problems involved in its execution proved to be too difficult and diffuse for solution in the time allotted.

As drafted by the Commission at its second session in Geneva, the covenant included most of the basic civil rights set forth in the declaration. Notable exceptions were the right to marriage, the right to property, the right to participate in government and freedom from searches and seizures. The Geneva covenant included none of the social and economic rights.

One of the factors preventing agreement on the covenant was the question of implementation. Three recommendations for action in the event of a violation of the covenant were discussed. The Australian delegation advocated that any violation of the covenant should be considered by a new six-member international court of human rights whose decisions should be complied with by the covenanting states. Individual complaints as well as complaints by states should be dealt with by this international court.

The French recommended that violations should be considered by a Commission empowered to make recommendations to parties concerned. Individual complaints as well as complaints by states should be dealt with by this Commission. China and the United States advocated that violations not settled by direct negotiation should be referred to a committee empowered to make a recommendation to the state or states concerned. The China-United States proposal recognized that certain cases arising under the covenant might be considered by the International Court of Justice. Compulsory jurisdiction, however, was not expressly provided.

*Recommendations of Jewish Groups*

During December, while the second session of the Commission was meeting and the discussion still centered on a complete bill of rights, including declaration and covenant, several Jewish groups submitted proposals deemed essential to an effective guarantee of human rights.

The Coordinating Board of Jewish Organizations,<sup>1</sup> World Jewish Congress and Agudas Israel requested inclusion in the proposed International Bill of human rights clauses stipulating that there be "no regulation prohibiting or interfering with the free exercise of religious worship and observance and no discrimination in law or practice against any creed or religion." The Consultative Council of Jewish Organizations<sup>2</sup> recommended the inclusion of a provision obliging the signatory nations to co-operate to facilitate immigration and resettlement of persons forced to leave their native lands because of persecution. This group also asked for the expansion of the functions allotted to international organizations granted consultative status by the Commission, and the establishment of an International Court of Human Rights to try violations of the Bill of Rights.

As the second session advanced and it became apparent that no agreement could be reached on the content of a covenant, some Jewish groups concluded that a declaration of intent would be all that could be expected at that time. The Coordinating Board of Jewish Organizations then submitted a memorandum to the Human Rights Commission proposing that that body immediately formulate a simple declaration of human rights to "provide a much needed guide" in international conduct. The memorandum pointed out that the Commission's drafting group which had met the previous June had reached sufficient agreement on basic principles to prepare a declaration in time for presentation at the 1948 General Assembly.

<sup>1</sup> American Jewish Conference, Board of Deputies of British Jews, South African Jewish Board of Deputies.

<sup>2</sup> American Jewish Committee, Alliance Israélite, Anglo-Jewish Association.

Prior to and during the meeting of the third session of the Commission, the World Jewish Congress submitted further proposals designed to clarify and "strengthen" certain of the more general clauses being discussed by the Commission. Their proposals urged: a stronger stand on the right of asylum; and "no deprivation of life without due process of law, no torture, slavery, compulsory labor, expulsion of loyal aliens, restriction of liberty without fair trial, or retroactive criminal laws; freedom of religion and conscience and protection from national, racial or religious discrimination." Other recommendations of Jewish groups having consultative status at the United Nations included clauses granting everyone an equal opportunity to engage in public employment and hold public office in a state of which he is a citizen or national; granting every person the right to "take an effective part" in the government of his country; and safeguarding groups and communities against incitement and violence because of their race or religion.

The declaration containing twenty-eight articles which was finally adopted on June 18, 1948, was a disappointment to representatives of Jewish organizations on the whole. They would have preferred a longer, more detailed declaration, such as the earlier Geneva draft, or, better still, a covenant which would legally bind countries to its provisions, thus providing a surer safeguard for the observance of fundamental human rights.

### *Human Rights Year Book*

An accomplishment of the Human Rights Division of the Department of Social Affairs of the United Nations which should be noted here was the publication on August 24, 1948, of *The Year Book on Human Rights for 1946*. This was the first master compilation of laws on human rights; it reported all those in force at the end of 1946 in seventy-three countries of the world. The volume included national constitutions, bills of rights, and provincial, cantonal and state declarations.

## GENOCIDE

The provisions included in the International Declaration of Human Rights were intended to influence the attitude of states toward their inhabitants. States act, however, through the medium of human beings. If discrimination against minorities was to be forbidden to states, individuals acting in behalf of states would also have to refrain from indulging in discriminatory practices. This idea played a decisive role in the Nuremberg trials and led to the punishment of the major war criminals and criminal organizations.

The UN General Assembly, proceeding even further in its prohibitive attitude toward "crimes against humanity," on December 11, 1946, unanimously adopted a resolution reading in part:

Genocide is a denial of the right of existence of entire human groups . . . ; such denial is contrary to moral law and to the spirit and aims of the United Nations . . . The punishment of the crime of genocide is a matter of international concern. The General Assembly, therefore,

Affirms that genocide is a crime under international law . . . and for the commission of which principals and accomplices—whether private individuals, public officials, or statesmen, and whether the crime is committed on religious, racial, political, or any other grounds—are punishable;

Invites the member states to enact the necessary legislation for the prevention and punishment of this crime;

Requests the Economic and Social Council to undertake the necessary studies, with a view to drawing up a draft convention on the crime of genocide to be submitted to the next regular session of the General Assembly.

*Draft Convention on Genocide*

The Economic and Social Council upheld the Assembly's recommendation and on March 15, 1947, agreed unanimously

on the need for an international convention outlawing genocide. The work of drafting a convention was turned over to the UN Secretariat staff and three international law experts, who on June 10, 1947, completed the first draft convention outlawing mass destruction.

The convention established three different categories of genocide, all of which would be considered international crimes. Under the first heading of physical genocide the convention condemned not only mass killings but also the placing of persons in such a condition of health that their death became imminent. This group would include persons who were willfully starved or maltreated in concentration camps, or used for medical experiments.

The second classification, biological genocide, outlawed the sterilization of groups and the forced separation of families. Cultural genocide, the third category, was the deliberate obliteration of the spiritual or cultural life of a people. As an example the convention cited the kidnaping of children for the purposes of indoctrinating them in a cultural pattern different from that of their parents.

The convention also declared that public propaganda that seeks to justify genocide was a crime, and public officials and individuals alike were held responsible for committing such offences. The draft included provisions for enforcing the convention and punishing violators. Copies of the draft were sent to member governments for comments and criticism.

In the ensuing months it became apparent that the various governments were undecided on how to outlaw genocide, although they were unanimous in declaring it to be a crime. The crux of the problem seemed to be that no UN agency existed which had the power to enforce any ruling on genocide. Therefore, on October 7, 1947, the General Assembly Legal Committee voted to refer the genocide resolution to a sub-committee for study and a decision on future procedure.

This decision was reversed by a vote of the General Assembly on November 21, 1947, which adopted a resolution instructing the Economic and Social Council to draw up a



draft convention on genocide. The resolution implemented the Assembly's earlier decision of December 11, 1946. Acting under the Assembly's instructions, the Economic and Social Council appointed an Ad Hoc Committee to prepare a draft convention on genocide for submission to the following session of the Council in July.

A proposed solution of the question of enforcing rulings on genocide was contained in a ten-point Soviet proposal placed before the Ad Hoc Committee. The proposal recommended that when an international genocide convention was agreed upon, all member states would notify the Security Council of all cases of genocide. Upon notification, the Council would take steps under chapter VI of the UN Charter to bring about a peaceful settlement of disputes. In addition to the action of the Council, the Soviet Union proposed that punishment of violators who committed genocide should be undertaken by domestic courts in the countries where the crime was committed. It proposed that individuals or groups who employed propaganda measures, including press, radio and the cinema, to provoke racial hatred should also be punished.

The Committee agreed to accept the Russian proposal "in principle" and to consider it during the general discussion of principles of genocide. The basic text from which the committee intended to draft the convention however was the detailed draft compiled by the UN Secretariat and completed the previous June (1947).

During April, 1948, the seven-nation committee was able to come to agreement on several articles to be included in the new draft convention outlawing genocide. These included: the decision that punishment should be left to the domestic courts of the country in which the crime is committed; the decision that heads of states should be punished for committing acts of genocide; the decision that parties to the pact would enact domestic laws making group murder a crime; and a first article reading, "Genocide is a crime under international law regardless of whether committed in time of war or time of peace."

The committee was not able to surmount the controversial issue of the establishment of an international tribunal which could legally punish crimes of genocide on an international basis. It could merely stipulate that if an international court were to be established, and if such a court were to find that the state concerned had failed to punish the crime, such a court might ultimately try the genocide case.

The amended draft convention was then submitted by the Ad Hoc Committee to the Economic and Social Council, which passed it on to the forthcoming General Assembly session. The implementation remained very much in the future.

### *Recommendations of Interested Groups*

Organizations concerned with the protection and expansion of international human rights presented several proposals to the various UN bodies dealing with genocide. Included in the draft convention up for consideration by the General Assembly at the time of writing were recommendations submitted by the Consultative Council of Jewish Organizations, the World Jewish Congress, the International Council of Christians and Jews and the American Jewish Conference.

In June of this year (1948) a United States Committee for a UN Genocide Convention was set up in New York City. It was composed of clerical and lay leaders of the Catholic, Protestant and Jewish faiths who would work for the adoption by all countries of legislation to prevent and punish genocide. The committee regarded its function to be primarily educational.

## WAR CRIMES TRIALS

By Maurice J. Goldbloom

ALTHOUGH ALL the war crimes trials originated as four-power decisions, only the first Nuremberg trial of top Nazi leaders was actually conducted on a four-power basis. Other trials were conducted either by the states within whose territories the various war crimes had been committed or, in cases where the crimes had taken place in Germany or were international in scope, by the various occupation powers within Germany itself. Crimes in the latter category continued to be tried at Nuremberg, but the tribunal there was now completely American in composition. The judges in the various cases were, for the most part, drawn from American state courts, since the Supreme Court had ruled that the crowded condition of federal court dockets would not permit the detachment of any federal judges for this type of work.

It was not always clear whether these courts were acting as international agencies, or whether they were agencies of the United States, either civil or military. The fact that the Secretary of the Army had, and from time to time exercised, powers of clemency, seemed to argue in favor of the latter alternative. But the rulings in the various cases were not altogether consistent on this point, and in view of the refusal of the United States Supreme Court to consider any of the appeals which were brought before it, no definitive ruling was ever obtained.

The trial of Erhard von Milch, referred to in last year's volume of the *American Jewish Year Book*, was followed by

that of twenty physicians and three laymen accused of responsibility for the use of concentration camp inmates and prisoners of war as subjects for "experiments" which resulted in the suffering and death of thousands. Fifteen of the accused, including Hitler's personal physician Dr. Karl Brandt, were convicted. On August 19, 1947, death sentences were imposed on Brandt, three other physicians, and three laymen — Viktor Brack, administrative chief of Hitler's Chancellery; Rudolf Brandt, secretary to Heinrich Himmler; and Wolfram Sievers, business manager of the Ahnenerbe Society, which raised the funds to finance the experiments. Five other physicians were sentenced to life imprisonment, while three others received shorter terms. An attempt was made to appeal this case to the United States Supreme Court, but that tribunal refused, by a vote of five to three, to hear argument on it.

The trial of a number of officers of the SS (Elite Guard) for crimes committed by that organization led, on November 3, 1947, to the imposition of death sentences on four defendants. Eleven received prison sentences of various lengths, while three were acquitted. This trial was notable for the court's decision that, although the SS had been adjudged a criminal organization in the first Nuremberg trial, an individual could not be convicted of participation in its crimes unless he had knowledge of its criminal purposes.

The first group of Nazi government officials to face trial, aside from the top leadership, consisted of a number of judges and other officials of the Ministry of Justice. These were accused of perverting the courts into an instrument of Nazi terror, and abrogating the rights of defendants. Four of the defendants were sentenced to life imprisonment, and six others to prison terms of various lengths.

Much attention had been centered on the trials of German industrialists, who were accused of participating in the Nazi conspiracy to wage aggressive warfare, as well as in war crimes and crimes against humanity. The first group of industrialists to come to trial was headed by the steel magnate, Friedrich Flick. The charges against Flick and his co-de-

defendants dealt mainly with the use and abuse of slave labor, and with their financial contributions in support of the Nazi party and its affiliated organizations. Flick and two of his associates were acquitted of crimes against humanity, but were convicted on the other counts, while three of the defendants were acquitted altogether. The court found numerous mitigating circumstances in the cases of those convicted, holding that they had risked conflict with their government in order to ameliorate the condition of slave laborers in the Flick enterprises, and that any resistance greater than they displayed would have been both futile and dangerous. It also noted that Flick had had prior knowledge of the July 20 conspiracy to assassinate Hitler, and had subsequently shielded one of the conspirators. Taking these points into consideration, it sentenced Flick on December 22, 1947, to the comparatively short term of seven years, while the penalties imposed on his associates were even lighter.

On February 19, 1948, Field Marshal Wilhelm List was condemned to life imprisonment and six other officers received shorter terms for crimes committed in the Balkans. In this case, the court—basing its decision on principles laid down in the United States Army Manual—held that the defendants had been within their rights in shooting partisans taken prisoner, since partisans did not themselves adhere to the laws of warfare. It also cited the same source as justifying the taking of hostages. The court held, however, that hostages executed in reprisal for a crime must have some connection with the crime, whereas the defendants had been responsible for blind and indiscriminate slaughter of the civilian population in retaliation for the acts of partisans. Another feature of this case which attracted considerable attention was the fact that the court in its judgment criticized the absence of a truly international tribunal. The presiding judge, Charles F. Wennerstrum of Iowa, subsequently added in a newspaper interview his opinion that the prosecution had been improperly vindictive, that the trials had taught the Germans nothing except that they had been beaten by tough con-

querors, and that the absence of appeal rendered the entire procedure unfair. Judge Wennerstrum's statement drew an angry reply from the chief prosecutor, General Telford Taylor, who branded it as subversive and declared that it would help the worst elements in Germany against the best. General Taylor himself, however, seemed not altogether satisfied with the character of the Nuremberg tribunal, since in his subsequent report to Secretary of the Army Kenneth Royall he urged the establishment of a permanent international war crimes court under United Nations auspices.

A trial of particular interest to Jews was that of a number of leaders of what the SS termed its campaign for racial purity. This centered on the Nazi program of eliminating "inferior" races by such methods as their "resettlement" in concentration camps, forced abortions and the kidnapping of children to be raised as Germans. This trial led, on March 10, 1948, to the sentencing of one defendant to life imprisonment and seven to shorter terms. Another trial of SS officers, for crimes committed in the invasion of the Soviet Union, resulted on April 10 in fourteen death sentences, two of life imprisonment and five shorter prison terms.

Perhaps the most important cases completed at Nuremberg in the past year were those of the heads of the I. G. Farben and Krupp combines. Both were marked from the beginning by sharp conflicts over procedure. Efforts of the defendants to secure the services of American counsel were blocked by military government and the court. Several conflicts between the German counsel for the defense and the court also occurred. On the other hand, the court found itself compelled in the I. G. Farben case to condemn the prosecution for illegal search of a defense attorney's home and for intimidation of prospective witnesses.

In the Krupp case, the court early in April, 1948, dismissed the charge of planning and participating in aggressive warfare without even hearing the defense, on the ground that the prosecution had failed to make a *prima facie* case. Alfred Krupp von Bohlen und Halbach, head of the firm since 1943, and ten of his associates were, however, con-

victed of the war crimes of having looted conquered countries and exploited slave labor. Only one of the group was acquitted altogether. On July 31, 1948, Krupp and two others were sentenced to twelve years imprisonment and the remaining defendants to shorter terms. All Krupp's property was also ordered confiscated. The precise meaning of this last provision was not altogether clear, since Krupp was under Nazi law—but not otherwise—the sole owner of the entire enterprise. Moreover, it was somewhat doubtful who would be the beneficiary of the confiscation, since it was ordered by an American court operating under a four-power charter, while the properties were mostly in the British Zone. It seemed probable, however, that the plants would eventually become the property of the new West German government.

In the I. G. Farben case, all the defendants were acquitted on counts of participation in aggressive warfare. Here, the court specifically held that the planning and conduct of aggressive warfare were the sole responsibility of the political and military leaders of the Third Reich, and that the role of the industrialists was merely that of followers. Thirteen company officials were, however, convicted of looting conquered countries or exploiting slave labor, while ten were acquitted altogether. Although the trial had brought out testimony which showed that I. G. Farben's maltreatment of slave laborers had been so gross as to cause protests not only by the German Army but even by the SS, the sentences which the court imposed on July 30 were extremely light, ranging from eighteen months to a maximum of eight years.

At this writing the only cases remaining to be decided at Nuremberg were those affecting officials of the German Foreign Office and several other ministries. It was unlikely that they would seriously alter the pattern established by the previous trials—namely, that defendants active in the SS and the Army were, in most cases, convicted and received fairly severe sentences, while those drawn from industry and the civil service were acquitted or received light penalties. This distinction was, of course, foreshadowed



by the Schacht and von Papen acquittals in the first Nuremberg trial, as well as by the relatively light sentence imposed on Baron von Neurath in the same trial.

Elsewhere in Germany, trials of guards at various concentration camps continued. In the American occupation zone, a series of mass trials took place at Dachau, at which the defendants had to answer for crimes committed at Dachau, Buchenwald, Mühldorf, Mauthausen and other camps in territory either currently or initially occupied by the American forces. When these trials ended, on December 30, 1947, 1,668 defendants had faced the court. The death sentence had been imposed on 425, while 989 had received prison terms and the rest had been acquitted.

In the Soviet zone, the first war crimes trial was concluded on October 31, 1947, with the conviction of sixteen guards at the Sachsenhausen concentration camp. Unlike the British and Americans in their zones, the Russian prosecutor did not ask for the imposition of the death penalty. Fourteen of them were sentenced to life terms and two to fifteen years in prison. However, failure to seek the death penalty did not seem to be a consistent policy in the Soviet zone, since three executions for war crimes were reported from Dresden on March 25, 1948. The relatively small number of prosecutions in the Russian zone was perhaps partly due to the rumored execution of a number of individuals without trial.

Elsewhere in Europe, sporadic trials of war criminals also took place in the course of the year. At Cracow, Poland, on December 22, 1947, twenty-one persons were sentenced to death and eighteen to prison for crimes committed at the Oswiecim extermination camp. Others executed in Poland included the former Danzig Gauleiter, Albert Foerster, and Hans Biebow, commander of the Lodz ghetto. In Austria, the People's Court condemned four Nazi leaders to death for the murder of Hungarian Jews during the war. In France, Xavier Vallat was sentenced to ten years for his activities as the Vichy government's Commissioner for Jewish Affairs, and his successor in that post, Darquier de Pellepoix, was condemned to death. In Greece, Generals F. W. Muller

and B. O. Brauer were executed for their roles in the massacres and torture in Crete. In Italy, a British military court sentenced Field Marshal Albert Kesselring and Generals von Mackensen and Maltzer to death for the massacre of the Ardeatine caves, but these sentences were later commuted to life imprisonment.

Toward the end of the year, war crimes trials appeared to be tapering off. But interest in them, whether in Germany or elsewhere, was already almost negligible.

PART THREE

*Special Events*



## SPECIAL EVENTS

*Compiled by Rose G. Stein*

### Anniversaries

- May 22-23, 1948. New York, N. Y. Celebration of fiftieth anniversary of UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA.
- May 31, 1947. Baltimore, Md. Celebration of seventieth anniversary of birth of WALTER SONDHEIM, communal leader, philanthropist.
- June 12, 1947. Boston, Mass. Twenty-fifth anniversary of HEBREW TEACHERS COLLEGE.
- July 3-6, 1947. New York, N. Y. Celebration of fiftieth anniversary of ZIONIST ORGANIZATION OF AMERICA.
- August 25, 1947. Detroit, Mich. Celebration of seventieth anniversary of birth of Fred M. Butzel, \* lawyer, communal leader.
- September 12, 1947. Los Angeles, Calif. Fiftieth anniversary of publication of B'NAI B'RITH MESSENGER.
- September 24, 1947. Milwaukee, Wis. One-hundredth anniversary of first religious worship of Jews in city.
- September-December, 1947. Philadelphia, Pa. Celebration of one-hundredth anniversary of KENESETH ISRAEL CONGREGATION.
- October 12, 1947. Chicago, Ill. Celebration of twenty-fifth anniversary of HEBREW THEOLOGICAL COLLEGE.
- November 2, 1947. Chicago, Ill. Celebration of one-hundredth anniversary of Cong. KEHILATH ANSHE MAYRIV.
- November 30, 1947. Toms River, N. J. Celebration of twenty-fifth anniversary of COMMUNITY OF JEWISH FARMERS.
- December 4, 1947. New York, N. Y. Celebration of seventieth anniversary of birth of JOSEPH M. PROSKAUER, president of the American Jewish Committee (b. Aug. 6, 1877).
- December 6, 1947. New York, N. Y. Celebration of seventieth anniversary of birth of ARNOLD D. MARGOLIN of Washington, D. C., former communal leader and jurist in Russia, and ex-judge of Supreme Court of Ukrainian Republic (b. Nov. 17, 1877).
- December 17, 1947. New York, N. Y. Celebration of fiftieth anniversary of OHAVEI ZION (Zionist organization).

\*Deceased.

- December 21, 1947. New York, N. Y. Celebration of twenty-fifth anniversary of AMERICAN ORT FEDERATION.
- January 18, 1948. New York, N. Y. Commemoration of one-hundredth anniversary of birth of SOLOMON SCHECHTER.
- January 29, 1948. New York, N. Y. Celebration of seventieth anniversary of birth of ALEXANDER MARX, librarian of Jewish Theological Seminary of America.
- January 30, 1948. Newark, N. J. Celebration of one-hundredth anniversary of CONGREGATION B'NAI JESHURUN.
- February 22, 1948. Brooklyn, N. Y. Celebration of fiftieth anniversary of Congregation OHEL YITZCHOK.
- March, 1948. Fort Wayne, Ind. Celebration of one-hundredth anniversary of CONGREGATION ACHDUTH VESHOLOM, first synagogue established in Indiana.
- March 7, 1948. Chicago, Ill. Celebration of twenty-fifth anniversary of BOARD OF JEWISH EDUCATION.
- March 28, 1948. New York, N. Y. Celebration of seventieth anniversary of birth of HERBERT H. LEHMAN, former Governor of New York and first director-general of UNRRA (United Nations Relief and Rehabilitation Administration).
- March 31, 1948. Cleveland, O. Celebration of fiftieth anniversary of COUNCIL EDUCATIONAL ALLIANCE.
- April 18, 1948. Philadelphia, Pa. Celebration of fifty years' service of Rabbi LEON H. ELMALAH as minister of Congregation Mikveh Israel.

### Appointments, Honors, Elections

- ADLER, ELMER, New York, N. Y., awarded Am. Institute of Graphic Arts Medal for distinguished service to graphic arts in the country, May 27, 1947.
- AUSLANDER, JOSEPH, New York, N. Y., poet, awarded St. Olav's Medal by King Haakon VII of Norway for outstanding services to that country through his writings; presented Mar. 23, 1948.
- AVSHALOMOFF, JACOB, New York, N. Y., awarded second prize (\$500) for chamber composition "Evocations" in an internatl contest for music "reflective of the spirit of the Jewish people" conducted by Jewish Music Council sponsored by Natl Jewish Welfare Bd; announced Feb. 9, 1948.
- BAECK, LEO, formerly chief rabbi of Germany, pres. World Union for Progressive Judaism, visiting U. S., awarded honorary degree, Doctor of Hebrew Letters, by Dropsie College Mar. 8, 1948, by Jewish Institute of Religion Apr. 12, 1948.
- BAERWALD, PAUL, New York, N. Y., awarded honorary degree, Doctor of Humane Letters, by Jewish Theological Seminary of Am., June 6, 1948.
- BARUCH, BERNARD M., New York, N. Y., awarded honorary degree, Doctor of Laws, by Columbia U. June 3, by Princeton U. June 17, and by Yeshiva U. June 24, 1947; bust of, presented to Natl War Coll., Washington, D. C., by War Industries Bd of World War I, June 13,

- 1947; receives Woodrow Wilson Award for Distinguished Service, Nov. 10, 1947.
- BELDOCK, George J., Brooklyn, N. Y., elected judge N. Y. State Supreme Court, Nov. 4, 1947.
- BERG, ALBERT A., New York, N. Y., surgeon, former pres. Internatl Coll. of Surgeons, awarded honorary degree in surgery by U. of Rome, Italy, May 15, 1948.
- BERLIN, IRVING, New York, N. Y., song writer, made Chevalier of the French Legion of Honor, Jan. 9, 1948.
- BERMAN, EUGENE, Los Angeles, Calif., one of thirteen prize winners at American exhibition of abstract and surrealist art in Chicago; announced Nov. 5, 1947.
- BERNHEIMER, ALAN WEYL, New York, N. Y., asst prof. bacteriology, receives Eli Lilly Award for outstanding contribution in the field of bacteriology, presented by Society of Am. Bacteriologists, May 12, 1948.
- BIRSTEIN, ANN, New York, N. Y., wins annual \$1,200 Intercollegiate Literary Fellowship of Dodd, Mead & Co. for novel *Fruit of His Goodness*, a story of Jewish life in U. S.; announced May 29, 1948.
- BREINEN, RAYMOND, Chicago, Ill., painter, awarded prize for portrait at exhibition of Pennsylvania Academy of Fine Arts; announced Jan. 24, 1948.
- BRICKNER, BARNETT R., Cleveland, O., chmn Natl Jewish Welfare Bd's Committee on Army and Navy Activities, awarded by War Dept Medal of Merit for outstanding services during the war, July 9, 1947.
- BRIN, JOSEPH G., Boston, Mass., awarded honorary degree, Doctor of Letters, by Calvin Coolidge Coll., Boston, June 4, 1947.
- BRUNSCHWIG, ALEXANDER, Ithaca, N. Y., prof. surgery Cornell U. Coll. of Med., awarded Order of the White Lion by Czechoslovak govt, in recognition of services to Czechoslovakia; June 3, 1947.
- CANTOR, EDDIE, New York, N. Y., comedian, receives 1947 Humanitarian Award from United Jewish Appeal in recognition of outstanding services in raising funds for overseas relief, Sept. 3, 1947.
- COHN, EDWIN J., Cambridge, Mass., chmn dept physical chemistry at Harvard U. Med. Sch., awarded 1948 Theodore William Richards Medal by Am. Chemical Soc. for outstanding work on the physical chemistry of proteins; announced Mar. 11, 1948.
- DANA, LEO A., New York, N. Y., research mgr Linde Air Products, awarded Jacob F. Schoellkopf Medal for work in the field of cyrogenics, science of very low temperatures; repte June 19, 1947.
- DAVIDOFF, LEO M., New York, N. Y., neurological surgeon, awarded Order of the White Lion by Czechoslovak govt in recognition of services to Czechoslovakia, June 3, 1947.
- DREYFUS, CAMILLE, New York, N. Y., physician, made Chevalier of the Legion of Honor for services to France in the medical field during the war; announced Sept. 8, 1947.
- DUBLIN, LOUIS I., New York, N. Y., statistician, awarded Certificate of Appreciation by Navy Dept for aid as chmn of Advisory Com. on Vital Statistics during World War II; repte February 1948.
- EINSTEIN, ALBERT, New York, N. Y., receives 1948 One World Award from One World Award Com., Apr. 27, 1948.



- EISENBERG, MOSES JOEL, Boston, Mass., orthodontist, receives First Award in Basic Science from Am. Dental Assn, August 1947.
- FREEDMAN, RALPH, Seattle, Wash., student U. of Washington, wins \$3,000 Lewis and Clark Northwest Award for 1947, for novel *Divided*; announced Aug. 4, 1947.
- GEIST, IRVING, New York, N. Y., given Medal for Merit, highest civilian award, for performing notable service during World War II, Dec. 10, 1947; awarded Certificate of Appreciation by Navy Bureau of Med., Mar. 24, 1948.
- GLUECK, NELSON, Cincinnati, O., awarded honorary degree, Doctor of Hebrew Letters, by Jewish Institute of Religion June 8, 1947; by Jewish Theological Seminary of Am. June 8, 1947; elected president Hebrew Union Coll., May 7, 1948.
- GOLDBERG, REUBEN LUCIUS, New York, N. Y., cartoonist, awarded 1948 Pulitzer Prize for cartoon "Peace Today," May 3, 1948.
- GOLDMAN, SOLOMON, Chicago, Ill., rabbi, awarded honorary degree, Doctor of Divinity, by Jewish Institute of Religion, June 8, 1947.
- GOLDWYN, SAMUEL, Los Angeles, Calif., motion picture producer, awarded the President's Certificate of Merit for war services, Nov. 14, 1947.
- GRAYZEL, SOLOMON, Philadelphia, Pa., ed. Jewish Publication Society of Am., awarded honorary degree, Doctor of Hebrew Letters, by Jewish Theological Seminary of Am., June 6, 1948.
- GREENSFELDER, ALBERT P., St. Louis, Mo., appointed by Pres. Harry S. Truman member National Capital Park and Planning Commn, June 26, 1947.
- HABER, WILLIAM, Ann Arbor, Mich., appointed Special Advisor on Jewish Affairs to commanders of American occupation forces in Germany and Austria; announced Dec. 22, 1947.
- HALKIN, SIMON L., New York, N. Y., awarded prize for volume of Hebrew poems, "Tree of Life," by Louis LaMed Literary Foundation; announced Oct. 27, 1947.
- HALPERN, HARRY, Brooklyn, N. Y., \$50,000 fellowship in Talmud at Jewish Theological Seminary of Am. established in his honor by East Midwood Jewish Center, Brooklyn; repled Oct. 21, 1947.
- HARROW, BENJAMIN, New York, N. Y., biochemist, elected member of Royal Society of Arts, England; announced Nov. 16, 1947.
- HELLER, JAMES G., Cincinnati, O., rabbi, awarded honorary degree, Doctor of Hebrew Letters, by Jewish Institute of Religion, June 6, 1948.
- HERTZ, JOHN D., New York, N. Y., motor transportation specialist, awarded Medal for Merit, highest civilian award, for war services, Oct. 3, 1947.
- ISACSON, LEO, New York, N. Y., elected member U. S. House of Representatives, Feb. 17, 1948.
- JACOBS, MAURICE, Philadelphia, Pa., exec. v.-pres. Jewish Publication Society of Am., awarded honorary degree, Doctor of Hebrew Letters, by Hebrew Union Coll., May 29, 1948.
- JOSEPH, SAMUEL J., New York, N. Y., appointed by Gov. Thomas E. Dewey county judge of Bronx County, Dec. 8, 1947.
- KALLEM, HENRY, New York, N. Y., painter, awarded first prize in annual art competition "Paintings of the Year," sponsored by an industrial corporation, Sept. 30, 1947.

- KARMAN, THEODORE VON, Pasadena, Calif., aeronautical engineer, awarded 1948 John Fritz Medal by group action of natl engineering societies, for work particularly on jet propulsion and supersonic flight; announced Feb. 15, 1948.
- KAUFMAN, SAMUEL HAMILTON, New York, N. Y., appointed by Pres. Harry S. Truman judge U. S. District Court, May 22, 1948.
- KIRK, FRANK C., New York, N. Y., painter, awarded William Penrose Memorial Prize for painting, by North Shore Art Assn, Gloucester, Mass., July 1947.
- KLAPPER, PAUL, Brooklyn, N. Y., pres. emeritus Queens Coll., awarded honorary degree, Doctor of Letters, by Queens Coll., June 15, 1948.
- KLAUSNER, ABRAHAM J., Denver, Colo., rabbi, former chaplain U. S. Army, awarded honorary degree, Doctor of Divinity, by Hebrew Union Coll., May 29, 1948.
- KLUTZNICK, PHILIP M., Chicago, Ill., awarded certificate of merit for war-time and post-war services as housing administrator, Nov. 14, 1947.
- LASKER, JOSEPH, New York, N. Y., painter, wins Edwin Austin Abbey Memorial Scholarship Fund for Mural Painting in the United States, in 1947 competition; announced Jan. 6, 1948.
- LAZANSKY, JOSEPH PETER, Boston, Mass., awarded Order of the White Lion by Czechoslovak govt in recognition of services to Czechoslovakia, June 3, 1947.
- LEHMAN, HERBERT H., New York, N. Y., former dir.-genl UNRRA (United Nations Relief and Rehabilitation Administration), decorated with China's Order of the Auspicious Star Grand Cordon, July 31, 1947.
- LEVINE, JACK, New York, N. Y., painter, given prize at Pennsylvania Academy exhibition, Philadelphia; announced Jan. 24, 1948.
- LEVINTHAL, BERNARD L., Philadelphia, Pa., rabbi, awarded honorary degree, Doctor of Hebrew Letters, by Jewish Institute of Religion, June 6, 1948.
- LEVINTHAL, ISRAEL H., Brooklyn, N. Y., rabbi, awarded honorary degree, Doctor of Jewish Theology, by Jewish Institute of Religion, June 6, 1948.
- LEVINTHAL, LOUIS E., Philadelphia, Pa., judge, appointed Special Advisor on Jewish Affairs to commanders of American occupation forces in Germany and Austria; announced June 19, 1947; awarded honorary degree, Doctor of Humane Letters, by Jewish Theological Seminary of Am., June 6, 1948.
- LEVITSKY, LOUIS, Newark, N. J., rabbi, awarded certificate of appreciation by U. S. Army for "outstanding contributions to the program of the Chaplaincy Corps" during World War II; announced Feb. 15, 1948.
- \*LIEBMAN, JOSHUA LOTH, Boston, Mass., rabbi, awarded honorary degree, Doctor of Divinity, by Hebrew Union Coll., May 29, 1948.
- LOURIE, ARTHUR, New York, N. Y., appointed Israeli Consul-General in New York, May 28, 1948.
- LUDINS, EUGENE, Woodstock, N. Y., painter, awarded first prize for landscape and figure piece "The Valley" at exhibition of Pennsylvania Academy of Fine Arts; announced Jan. 24, 1948.

- MILLER, SHAYE, New York, N. Y., awarded prize for Yiddish novel, "Generation of the Flood," by Louis LaMed Literary Foundation; announced Oct. 27, 1947.
- MINDA, ALBERT G., Minneapolis, Minn., rabbi, awarded honorary degree, Doctor of Divinity, by Hebrew Union Coll., May 31, 1947.
- MINTZER, GEORGE J., New York, N. Y., counsel for Am. Jewish Com., awarded Army Certificate of Merit in recognition of aid rendered during the war in exposing subversive elements; Oct. 15, 1947.
- MOLODOWSKY, KADIA, New York, N. Y., awarded prize for book of Yiddish poetry, "Only King David Remained," by Louis LaMed Literary Foundation; announced Oct. 27, 1947.
- MORGENSTERN, JULIAN, Cincinnati, O., retiring pres. Hebrew Union Coll. awarded honorary degree, Doctor of Divinity, by Hebrew Union Coll., May 31, 1947; Doctor of Hebrew Letters, by Jewish Institute of Religion, June 8, 1947.
- MOSES, ROBERT, New York, N. Y., park commissioner, awarded honorary degree, Doctor of Laws, by Hofstra Coll., Hempstead, L. I., May 30, 1948.
- MULTER, ABRAHAM J., Brooklyn, N. Y., elected member U. S. House of Representatives, Nov. 4, 1947.
- NAMM, BENJAMIN H., Brooklyn, N. Y., merchant, made Chevalier of the Legion of Honor by French govt, for outstanding service to France during World War II; Mar. 10, 1948.
- NEUMAN, ABRAHAM A., Philadelphia, Pa., pres. Dropsie Coll., awarded honorary degree, Doctor of Hebrew Letters, by Jewish Theological Seminary of Am., June 8, 1947.
- NILES, DAVID K., Brookline, Mass., administrative asst to Pres. Harry S. Truman and adviser to Pres. Franklin D. Roosevelt, awarded Medal for Merit by Pres. Truman for exceptional service to the War Production Board; Aug. 20, 1947.
- PEISER, KURT, Philadelphia, Pa., v.-pres. Allied Jewish Appeal and Fed. of Jewish Charities, awarded honorary degree, Doctor of Humane Letters, by Temple U., Feb. 16, 1948.
- PINSKI, DAVID, New York, N. Y., Yiddish poet and dramatist, awarded honorary degree, Doctor of Hebrew Letters, by Jewish Institute of Religion, June 8, 1947.
- POOL, DAVID DE SOLA, New York, N. Y., chmn religious activities Natl Jewish Welfare Bd, awarded Certificate of Merit by Pres. Harry S. Truman for "outstanding fidelity and meritorious conduct in aid of the war effort," Oct. 12, 1947.
- PROSKAUER, JOSEPH M., New York, N. Y., pres. Am. Jewish Com., awarded honorary degree, Doctor of Humane Letters, by Jewish Theological Seminary of Am., June 6, 1948.
- RABIN, BENJAMIN J., New York, N. Y., elected judge State Supreme Court, Nov. 4, 1947.
- RAYFIEL, LEO F., Brooklyn, N. Y., member U. S. House of Representatives, appointed by Pres. Harry S. Truman judge U. S. District Court, June 30, 1947.
- RIEGELMAN, HAROLD, New York, N. Y., legal advisor to Chinese Embassy Washington, awarded by Chinest govt. Order of the Auspicious Star, highest civilian decoration; Apr. 9, 1948.

- ROSE, DAVID A., Boston, Mass., judge Dorchester Municipal Court, installed president Law Society of Massachusetts, Jan. 12, 1948.
- ROSENBAUM, SAMUEL R., Philadelphia, Pa., Col. psychological warfare div. U. S. Army, awarded by China special rosette of the Order of Auspicious Star for meritorious service to China and for the furtherance of Sino-American friendship and cooperation; Apr. 9, 1948.
- ROSENBERG, ANNA M. (Mrs. Julius), New York, N. Y., awarded Medal for Merit, highest civilian award, for "outstanding civilian contribution to the war effort of the United States," May 28, 1947.
- ROSENBLUM, WILLIAM FRANKLIN, New York, N. Y., rabbi, appointed by State Dept. mem. U. S. Natl. Commn. for UNESCO (United Nations Educational, Scientific and Cultural Organization); announced Aug. 19, 1947.
- ROTHSCHILD, WALTER N., Brooklyn, N. Y., former chmn. Natl. Army and Navy Com. of Natl. Jewish Welfare Bd., awarded Medal of Freedom with Bronze Palm for "exceptionally meritorious achievement," June 12, 1947.
- RUBIN, ISADORE C., New York, N. Y., gynecologist, made Chevalier of the French Legion of Honor for medical achievements, and named honorary pres. of French Gynecological Soc.; announced June 14, 1947.
- RUDIN, JACOB P., Great Neck, L. I., N. Y., rabbi, awarded honorary degree, Doctor of Divinity, by Jewish Institute of Religion, June 6, 1948.
- SAPIRO, MILTON D., San Francisco, Calif., judge Municipal Court, appointed by Gov. Earl Warren judge Superior Court; repled. Dec. 19, 1947.
- SARNOFF, DAVID, New York, N. Y., pres. Radio Corporation of Am., made Commander of the French Legion of Honor in recognition of "distinguished services in France as an officer at Supreme Headquarters," Sept. 23, 1947.
- SCHOENBERG, ARNOLD, New York, N. Y., composer, given Award for Distinguished Achievement by Natl. Institute of Arts and Letters, May 22, 1947.
- SCHWARTZ, JOSEPH J., New York, N. Y., European dir. Am. Jewish Jt. Distribution Com., made Chevalier of the French Legion of Honor in recognition of services to the French people during the war, Oct. 12, 1947; decorated with Order of Cross and Star, Second Class, by Hungarian govt, Feb. 5, 1948.
- SCHWARTZ, SAMUEL D., Chicago, Ill., rabbi, awarded honorary degree, Doctor of Divinity, by Hebrew Union Coll., May 31, 1947.
- SHAPIRO, IRWIN, New York, N. Y., wins annual \$1,250 award of Julia Ellsworth Ford Foundation for best original children's book, *Jo Magarac and His U. S. A. Citizen Papers*; announced Sept. 28, 1947.
- SHIENTAG, BERNARD L., New York, N. Y., appointed by Gov. Thomas E. Dewey assoc. justice Appellate Div. N. Y. State Supreme Court; announced June 19, 1947.
- SLEPIAN, JOSEPH, Pittsburgh, Pa., assoc. dir. Westinghouse Research Laboratories, awarded 1947 Edison Medal for outstanding contributions to electrical science, Jan. 28, 1948.
- STEINMAN, DAVID B., New York, N. Y., engineer, awarded University Medal, by Columbia U., June 3, 1947.

- STRAUS, OSCAR S. (1850-1926), monument in his honor erected in Washington, D. C.; dedicated Oct. 26, 1947.
- SULZBERGER, ARTHUR HAYS, New York, N. Y., awarded Roosevelt Distinguished Service Medal by (Theodore) Roosevelt Memorial Assn., Oct. 27, 1947.
- TCHERNOWITZ, CHAIM, New York, N. Y., awarded honorary degree, Doctor of Hebrew Letters, by Jewish Institute of Religion, June 8, 1947.
- TENENBAUM, JOSEPH, New York, N. Y., pres. Am. Federation for Polish Jews, made Commander of Polonia Restituta in recognition of services rendered by the Federation to Polish Jews Oct. 6, 1947.
- WAKSMAN, SELMAN ABRAM, New Brunswick, N. J., microbiologist, awarded honorary degree, Doctor of Science, by Princeton U., June 17, 1947.
- WEINMAN, ADOLPH ALEXANDER, New York, N. Y., sculptor, awarded Medal of Honor by National Sculpture Society, in recognition of outstanding contribution to the fine arts, May 11, 1948.
- WICE, DAVID HERSHEL, Philadelphia, Pa., rabbi, awarded honorary degree, Doctor of Divinity, by Washington and Lee U.; reprinted Apr. 16, 1948.
- WITKIN, NATHAN, Panama, rabbi, Army and Navy representative of Natl. Jewish Welfare Bd., awarded Medal of Freedom; announced Sept. 7, 1947.
- YEHUDA, ABRAHAM SHALOM, New York, N. Y., awarded prize for book of Hebrew essays "Hebrew and Arab," by Louis LaMed Literary Foundation; announced Oct. 27, 1947.
- ZARETZKI, JOSEPH, New York, N. Y., elected member State Senate, Nov. 4, 1947.

### Bequests and Gifts\*

- ABRAHAM & STRAUS, INC., department store, Brooklyn, N. Y., gives \$50,000 to Brooklyn Museum for establishment of laboratory of industrial design, in memory of Edward C. Blum, store executive; Apr. 1, 1948.
- BARUCH, BERNARD M., New York, N. Y., gives \$25,000 towards building for "interim headquarters" for Institute of Rehabilitation, a unit of the projected New York U. Bellevue Hosp. Med. Center; announced Dec. 14, 1947.
- BEAUMONT, LOUIS D. TRUST, Cleveland, O., gives \$50,000 to building fund of the Natl. Jewish Hosp. at Denver; announced May 24, 1947.
- BERRY, MR. AND MRS. MEYER, Chicago, Ill., give \$40,000 for establishment of children's home in Palestine; reprinted Jan. 23, 1948.
- CONE, BERTHA LINDAU (Mrs. Moses H.), Greensboro, N. C. (d. June 8, 1947), bequeathed estate valued at about \$15,000,000 to Moses H. Cone Memorial Hosp. Greensboro and to Moses H. Cone Memorial Park to be created from her mountain estate Blowing Rock, N. C.; reprinted June 27, 1947.

\* List does not include contributions to United Jewish Appeal.

- EAST MIDWOOD JEWISH CENTER, Brooklyn, N. Y., gives \$50,000 to Jewish Theological Seminary of Am. for fellowship in Talmud, to be established in honor of Harry Halpern, rabbi of the Center; presented Oct. 21, 1947.
- FELDBERG, MR. AND MRS. MORRIS, MR. AND MRS. MAX, Boston, Mass., give \$25,000 to Beth Israel Hosp.; restd. May 29, 1947.
- FELS, SAMUEL S., FUND, Philadelphia, Pa., donates \$500,000 laboratories building to house the Fels Research Institute for the Study of Human Development at Antioch Coll., Yellow Springs, O.; dedicated Oct. 17, 1947.
- FOHS, FERDINAND JULIUS, Houston, Tex., gives \$50,000 for three industrial engineering fellowships at Hebrew Institute of Technology, Haifa, Palestine; announced May 19, 1947.
- GEIST, IRVING FOUNDATION, New York, N. Y., gives \$50,000 for construction of swimming pool in Institute of Rehabilitation and Physical Med., a section of the projected New York U.-Bellevue Med. Center; announced Nov. 26, 1947.
- GOTTESMAN, D. S. AND R. H. FOUNDATION, New York, N. Y., on occasion of the 40th anniversary of the reign of King Gustav V of Sweden, gives \$50,000 to Uppsala U. for lectures on the Humanities, in appreciation of assistance given by the Swedish people and govt. to victims of Nazi persecution; Dec. 5, 1947.
- GUGGENHEIM, JOHN SIMON MEMORIAL FOUNDATION, New York, N. Y., awards 112 fellowships, valued at \$300,000, to scholars and artists in U. S. and Canada to enable them to carry on advanced work; announced Apr. 12, 1948.
- HARRIS, MR. AND MRS. HYMAN, Philadelphia, Pa., establish \$25,000 fund on occasion of declaration of new state of Israel, to be used by Hashomer Hatzair for building high schools in Palestine; restd. May 28, 1948.
- HERTZ, ALFRED, San Francisco, Calif., (d. Apr. 17, 1942), estate of, valued at \$300,000, turned over to U. of California for establishment of musical scholarships, upon death of widow (Apr. 4, 1948); restd. Apr. 6, 1948.
- HIRSCHMAN, STEPHEN DOUGLAS, New York, N. Y., (d. Apr. 5, 1948), bequeathed \$40,000 to ten charitable institutions; filed Apr. 13, 1948.
- HOFHEIMER, LIEUT. LESTER N., New York, N. Y., (killed in war Dec. 12, 1943), bequeathed \$811,569 to public corporations organized exclusively for religious, charitable, scientific or educational purposes; restd. Jan. 22, 1948.
- HOUSMAN, FREDERICK, New York, N. Y., (d. Dec. 28, 1945), bequeathed \$887,976 to fifteen charitable institutions in New Jersey and New York; restd. Feb. 5, 1948.
- HYNEMAN, EDWIN I., Philadelphia, Pa. (d. Aug. 3, 1946), bequeathed \$440,113, balance of estate, to Fed. of Jewish Charities; restd. June 27, 1947. (for other bequests, see vol. 49, p. 605)
- KAHAN, JACOB, Los Angeles, Calif., (d. Oct. 30, 1942), bequeathed estate amounting to about \$100,000 to Jewish Natl. Fund; restd. Jan. 1, 1948.
- KENNEDY, JOSEPH P., former ambassador to England, and family, Boston, Mass., (non-Jews), give \$50,000 to Associated Jewish Philanthropies, in memory of son killed in war; announced Aug. 12, 1947.



- KONOFF, ALEXANDER, industrialist and manufacturer, New Jersey, gives laboratory machinery and equipment, valued at \$28,000, to Hebrew Institute of Technology, Haifa, Palestine; announced July 6, 1947.
- KOVENSKY, MAX, Miami, Fla., (d. 1945), bequeathed residue of estate, amounting to \$20,000, to Zionist Orgn. of Am. to be used for development of Jewish Palestine; announced May 20, 1948.
- KRAUSHAR, HARRY, New York, N. Y., gives \$25,000 to Mizrahi Women's Orgn.; fund used for erection of synagogue and cultural center at "Children's Village" in Raanana, Palestine; reprinted. Oct. 31, 1947.
- LERNER, MICHAEL, New York, N. Y., gives marine laboratory built by him at cost of \$100,000, at Bimini, the Bahamas, to Am. Museum of Natural History; dedicated Mar. 30, 1948.
- MATZ, ISRAEL FOUNDATION, Brooklyn, N. Y., establishes teaching fellowship in Jewish culture and education at New York U., paying \$1,500 annually, in memory of Sidney Matz; announced May 10, 1947.
- NAUMBURG, WALTER W., New York, N. Y., gives \$250,000 for establishment of chair in music at Harvard U.; announced Oct. 25, 1947.
- ROSENBERG, MR. AND MRS. JAMES N., New York, N. Y., give a forty-six-acre tract of land in Westchester County, as an addition to the state park system, in memory of Felix M. Warburg, philanthropist; Jan. 14, 1948.
- ROSENWALD, JULIUS FUND, Chicago, Ill., gives in 1947 about \$80,000 in fellowships to forty persons, (twenty-three Negroes and seventeen white Southerners); announced May 14, 1947; in 1948, \$100,000 to forty-seven persons (twenty-nine Negroes and eighteen white Southerners), for various projects, incl. studies of human relations, painting, music, religion, and African dancing; announced May 5, 1948.
- RUBIN, JOSEPH, Effingham, Ill., (d. October 1947), bequeathed \$55,000 to B'nai B'rith Hillel Foundation at U. of Illinois; announced Nov. 3, 1947.
- RUBIN, SAMUEL, New York, N. Y., gives \$25,000 to Sydenham Hosp. emergency campaign; announced Mar. 3, 1948.
- STEVENS, J. P., New York, N. Y., (non-Jew), gives \$75,000 to United Jewish Appeal; announced June 4, 1947.
- STRAUS, SARAH LAVANBURG (MRS. OSCAR S.), New York, N. Y., (d. Nov. 9, 1945), bequeathed \$19,750 to Oscar S. Straus Memorial Assn., Inc., bringing total gifts to the Assn. to \$50,000; reprinted. Apr. 27, 1948.
- WEIL, GUSSIE, Philadelphia, Pa., (d. Apr. 11, 1948), bequeathed \$50,000 to Jewish Hosp., \$50,000 to Fed. of Jewish Charities, and \$33,000 to six other institutions; filed Apr. 23, 1948.
- WEINSTOCK, SIDNEY, Philadelphia, Pa., (d. Mar. 2, 1948), bequeathed bulk of \$70,000 estate to Jewish Hospital Association for research in eye diseases; reprinted. Mar. 26, 1948.
- WUNDERMAN, FELIX, New York, N. Y., gives \$15,000 for medical first-aid station to be erected in Palestine, in memory of his wife; announced Oct. 2, 1947.
- ZISKIND, JACOB, Fall River, Mass., gives \$300,000 to Bingham Associates Fund of Mass., for medical research building for New England Med. Center; announced Nov. 27, 1947.



## Necrology

- ALTER, DAVID, publisher; b. Austria, *ca.* 1877; came to U. S. 1892 publisher *Jewish Criterion* Pittsburgh since 1907; owner, publisher, other periodicals Pittsburgh, Philadelphia, Baltimore, Washington; d. Pittsburgh, Pa., Dec. 13, 1947.
- AMBERG, EMIL, physician, otolaryngologist; b. Santa Fé, N. M., May 1, 1868; otologist Detroit Day Sch. for Deaf; devised instruments for facilitating examination and surgical treatment of nose, ear and throat; a founder 1910, secy., pres. 1915-16, Detroit Otolaryngological Soc.; author of professional articles, Jewish articles, poems; d. Detroit, Mich., Apr. 12, 1948.
- ANSPACHER, LOUIS KAUFMAN, dramatist, poet, lecturer; b. Cincinnati, O., Mar. 1, 1878; lecturer on cultural and philosophic subjects Inst. of Arts and Sciences Columbia U. Extension Div.; lectured extensively; author of numerous plays, dramatic poems, essays; d. Nashville, Tenn., May 10, 1947.
- ASOTSKY, MAX, lawyer, legislator; b. New York, N. Y., *ca.* 1889; delegate Mo. Legislature 1922-40; d. Kansas City, Mo., Sept. 30, 1947.
- BACHARACH, HARRY, government official; b. Philadelphia, Pa., Oct. 24, 1873; pres. City Council, Atlantic City, N. J., 1900; postmaster 1901-11; Mayor 1911-20, 1930-35; mem., pres. 1935-41, N. J. Public Utility Commn. with bro., Isaac B. Bacharach, founded Betty Bacharach Home for Crippled Children, Longport, N. J., 1924; d. Atlantic City, N. J., May 13, 1947.
- BIRK, BENJAMIN J., physician; b. Michigan City, Ind., *ca.* 1895; chief of staff Mt. Sinai Hosp. Milwaukee 1940-42; veteran World Wars I and II; awarded decorations by China and U. S.; d. Thiensville, Wis., June 28, 1947.
- BLOCH, CHAIM ISAAC, rabbi; b. Lithuania, Oct. 6, 1867; came to U. S. 1923; rabbi congs. Lithuania, Kurland, Petrograd; Cong. Agudath Sholem, Jersey City, N. J., since 1923; author of 3 vols. on Hebrew law; d. Jersey City, N. J., Mar. 18, 1948.
- BRILL, ABRAHAM ARDEN, psychiatrist; b. Austria, Oct. 12, 1874; came to U. S. 1889; asst. phys. clinic of psychiatry Zurich, Switzerland, 1907-08; chief clinic in psychiatry Columbia U. 1912-14; lecturer psychoanalysis and abnormal psychology New York U. 1913-17; asst. prof. New York Post-Grad. Med. Sch. and Hosp. 1916-17; lecturer Columbia U. since 1918; ed. English edition of *Bleuer's Text Book of Psychiatry*; author of many books and pamphlets on psychoanalysis; transl. into English works of Freud and Jung; d. New York, N. Y., Mar. 2, 1948.
- BRIN, ARTHUR, business executive, communal leader; b. Chicago, Ill., June 5, 1880; pres. Jewish Family Welfare Assn. Minneapolis 1928-34; dir. since 1922, pres. 1946, Minneapolis Council of Social Agencies; d. Minneapolis, Minn., Nov. 5, 1947.
- BUBLICK, GEDALIAH, journalist, active Zionist; b. Russia, Oct. 10, 1875; came to U. S. 1904; mem. staff *Jewish Daily News* New York; contribg. ed. *Jewish Morning Journal*; a founder, pres., later hon. pres., Mizrachi

- Orgn. of Am.; author of *My Trip to Palestine* and *Min Hamezar, on the Philosophy of Judaism*; d. New York, N. Y., Mar. 18, 1948.
- BUTZEL, FRED M., lawyer, civic and communal leader; b. Detroit, Mich., Aug. 25, 1877; in law practice since 1899; a founder Detroit Boy Scouts, playground system, Ford Republic (a correctional boys' farm colony); officer many local civic, educational and welfare orgns., active in natl. orgns., incl. Am. Jewish Com., Jt. Distribution Com., Natl. Jewish Welfare Bd., Natl. Conf. of Jewish Social Work; d. Detroit, Mich., May 20, 1948.
- COHEN, HENRY, police inspector; b. New York, N. Y., ca. 1864; apptd. member police force 1892, inspector 1911-1917 (retired); d. New York, N. Y., June 28, 1947.
- COHN, EMIL BERNHARD, rabbi, author; b. Germany, 1881; came to U. S. 1939; rabbi Berlin, other cities Germany, and congs. California; author of many plays, incl. one produced by Habima players and one directed by Max Reinhardt, books on Jewish history and contemporary Jewish scene; transl. from Hebrew of Judah ha-Levi; d. (in automobile accident) Los Angeles, Calif., Feb. 28, 1948.
- CURRICK, MAX COHEN, rabbi; b. Boston, Mass., Sept. 1, 1877; rabbi Cong. Anshe Hesed, Erie, Pa., since 1901; pres. Central Conference of Am. Rabbis 1937-39; mem. bd. of govts. Hebrew Union College; ed. 1910-12, contribg. ed. since 1919, *Erie Dispatch*; chmn. bd. of ed.'s *Liberal Judaism*; contrib. to other Jewish and non-Jewish publications; during World War II, chmn. regional panel War Labor Bd.; home, Erie, Pa.; d. (on train) en route from New York, May 23, 1947.
- DE WALTOFF, DAYVE BORIS, physician; b. Russia, Oct. 9, 1865; came to U. S. 1890; ed. English-Hebrew med. textbooks for Hebrew U. Palestine; Veteran Spanish-American War and World War II; d. Brooklyn, N. Y., June 19, 1947.
- DOBKIN, NICHOLAS, physician; b. Russia, Sept. 15, 1874; came to U. S. as a child; asst. prof. med., chief dept. of stomach and intestinal diseases New York Post-Grad. Med. Sch. and Hosp. 1918-27; consultant gastro-enterology Brooklyn Jewish Hosp.; during World War I, mem. med. advisory bd.; maj. med. officers reserve corps U. S. Army; d. Brooklyn, N. Y., Apr. 21, 1948.
- EDLIN, WILLIAM, editor; b. Ukraine, May 3, 1878; came to U. S. 1891; city ed. 1914-16, drama and music ed. 1929-42, ed.-in-chief 1916-25 and since 1942, *The Day*, New York Yiddish daily; ed. other Yiddish publications; author of books in English and Yiddish; pres. Yiddish Writers' Union 1935-37; d. New York, N. Y., Nov. 30, 1947.
- EISENMAN, MORRIS, newspaper distributor; b. Poland, Apr. 21, 1873; came to U. S. 1888; organizer 1900, pres. since, Metropolitan News Co., a newspaper and periodical distributing co.; a founder *Abendblatt* and other Yiddish newspapers in New York; sponsored Dvir Publishing Co., Tel Aviv, Palestine; active in Jewish cultural and philanthropic movements; d. New York, N. Y., Jan. 19, 1948.
- ELKUS, ABRAM ISAAC, jurist, diplomat; b. New York, N. Y., Aug. 6, 1867; special U. S. atty. to prosecute fraud in bankruptcy cases 1910; counsel Jt. Legislative Factory Investigating Commn., whose report resulted in passage of many laws improving labor conditions in industry, and which also prepared a code of labor laws in N. Y. State; U. S. Ambassador to Turkey, 1916-17; chmn. Reconstruction Commn. to devise

- plan for reconstruction of state govt., assoc. judge State Court of Appeals 1919-20; mem. commn. of League of Nations to settle dispute between Finland and Sweden over Aaland Islands 1920; mem. State Bd. of Regents 1911-19; active in Jewish communal orgns.; holder of honors and decorations from France and Great Britain; home, New York, N. Y.; d. Red Bank, N. J., Oct. 15, 1947.
- FABRICANT, LOUIS, lawyer, communal worker; b. New York, N. Y., July 8, 1888; mem. bd. of dir.'s 1936-38, attorney-in-chief since 1938, Legal Aid Soc. of New York; pres. Natl. Assn. of Legal Aid Orgns. 1942-45; mem. bd. of dir.'s N. Y. County Lawyers Assn. since 1944; deputy asst. dist. atty. N. Y. county 1910-16; active in B'nai B'rith since 1915; natl. v.-pres. 1938; home, New York, N. Y.; d. Washington, D. C., May 13, 1947.
- FELDMAN, HERMAN, industrial relations expert; b. New York, N. Y., Mar. 20, 1894; asst. prof. 1923-29, prof. since, Amos Tuck Sch. of Admn. and Finance Dartmouth Coll.; dean business and civic admn. Coll. of the City of New York 1940-42; economic adviser U. S. Personnel Classification Bd. 1928-30; chmn. New Hampshire Commn. on Unemployment Reserves 1933-35, Natl. War Labor Relations Bds. in New England Region 1943-46; author of many professional books; d. Hanover, N. H., Oct. 16, 1947.
- FIRST, PHILIP, rabbi; b. Lithuania, *ca.* 1878; rabbi cong. Wilmington since 1928; d. Wilmington, Del., May 11, 1948.
- FISCHEL, HARRY, philanthropist, communal worker; b. Russia, July 22, 1865; came to U. S. 1884; builder (retired 1932); treas. Hebrew Sheltering Immigrant Aid Soc. for over 50 yrs; contributed \$100,000 to building fund of Yeshiva Coll. New York 1924, endowed post-graduate school for Yeshiva Coll. 1945; established Harry Fischel Foundation for Research in Talmud in Palestine 1933; contributed to many other educational and religious activities; home, New York, N. Y. (till June 1947); d. Jerusalem, Palestine, Jan. 1, 1948.
- FOX, MORTIMER J., architect, painter; b. New York, N. Y., Oct. 2, 1874; designed important structures New York, incl. office bldgs., department stores and Montefiore Hosp. group; painted landscapes, exhibited galleries New York; d. Peekskill, N. Y., May 16, 1948.
- FREED, MEYER, rabbi; b. Russia, *ca.* 1876; came to U. S. 1907; rabbi congs. Pittsburgh, Worcester (Mass.); mem. exec. staff Yeshiva U. New York since 1927; home, Brooklyn, N. Y.; d. Boston, Mass., Oct. 12, 1947.
- FREIBERGER, DAVID, lawyer, active Zionist; b. Hungary, Dec. 12, 1876; came to U. S. 1879; pres., counsel, Am. Zion Commonwealth since 1927; mem. adminstr. bd. Zionist orgn. of Am. 1929-34; d. New York, N. Y., July 29, 1947.
- FREUNDLICH, EMMY, public official; b. Austria; in England since 1939; came to U. S. Dec. 1947 as representative of Internatl. Cooperative Women's Guild at Economic and Social Council of United Nations; pres. Internatl. Cooperative Women's Guild since 1921; v.-pres. Internatl. World Economic Conference in League of Nations; member Austrian Parliament 1934; d. New York, N. Y., Mar. 16, 1948.
- GERSTLE, WILLIAM LEWIS, business executive, philanthropist; b. San Francisco, Calif., Jan. 28, 1868; painter, art patron; treas. San Francisco Museum of Art; established trust fund Museum of Art for purchase

- of works of living artists, 1946; during World War I, Major Am. Red Cross in France; decorated by French govt. d. San Francisco, Calif., August 1947.
- GINSBERG, ISER, author; b. Russia, 1872; came to U. S. 1893; on staff *Jewish Daily Forward*, *Zukunft*, New York; author of books on religion, philosophy and Jewish history; d. New York, N. Y., Oct. 12, 1947.
- GINZLER, ARTHUR, rabbi; served congs. Ohio, Texas; aged 80; d. San Antonio, Tex., Dec. 30, 1947.
- GLASER, RUDOLPH WILLIAM, entomologist, zoologist; b. Cantonville, Me., 1888; entomologist U. S. Dept. of Agric. 1912-20; assoc. Rockefeller Inst. for Med. Research since 1920; leader in research war against the Japanese beetle; d. Princeton, N. J., Sept. 4, 1947.
- GORDON, VERA (MRS. NATHAN A.), actress; b. Russia, ca. 1887; came to U. S. 1907; actress on Yiddish and English stages and in motion pictures; d. Beverly Hills, Calif., May 8, 1948.
- GOTTHEIL, EMMA LEON (MRS. RICHARD), Zionist leader; b. Syria, ca. 1862; came to U. S. 1891; founder 1927, pres. 1927-31, later hon. pres., Women's League for Palestine; awarded Cross of the Legion of Honor by French govt. d. New York, N. Y., June 11, 1947.
- GOTTLIEB, HARRY NORMAN, lawyer; b. Pittsburgh, Pa., Jan. 7, 1879; chmn. com. Chicago and Ill. Bar Assns. which secured adoption of modern legal procedure in Ill., 1933; pres. Chicago Bar Assn. 1942, Michael Reese Hosp.; v.-pres. Union of Am. Hebrew Congs; d. Chicago, Ill., Apr. 13, 1948.
- GRAS, MAX, soldier; veteran Spanish-American War; aged 72; d. Philadelphia, Pa., Sept. 2, 1947.
- GRODZINSKY, ZEVI HIRSCH, rabbi, author, Torah scholar; b. Lithuania, ca. 1857; came to U. S. 1891; rabbi B'nai Jacob and other congs. Omaha; author of many books in Hebrew on Jewish law and ethics; d. Omaha, Nebr., Dec. 30, 1947.
- GROSSMAN, ELIAS MANDELL, etcher, painter; b. Russia, Jan. 8, 1898; came to U. S. 1911; works include etchings of world figures; on exhibition in leading museums U. S., in permanent collections at museums, incl. Metropolitan Museum of Art, New York, Library of Congress, Fogg Museum of Cambridge, British Museum; d. New York, N. Y., Sept. 19, 1947.
- HABER, ISIDORE I., judge; b. New York, N. Y., ca. 1888; judge Municipal Court since 1935; founder, officer, many Jewish institutions and orgns.; d. New York, N. Y., Dec. 27, 1947.
- HABER, LOUIS I., book, manuscript and autograph collector; b. New York, N. Y., June 17, 1858; treas. since 1885, later honorary mem., Grolier Club whose members are interested in bibliography, typography and the graphic arts; organized library of Young Men's Hebrew Assn. New York; d. New York, N. Y., Oct. 21, 1947.
- HECHT, SELIG, university professor; b. Austria, Feb. 8, 1892; came to U. S. 1898; asst. prof. physiology Creighton U. Med. Sch. 1917-20; prof. biophysics Columbia U. since 1926; research in chemistry and physics of the processes involved in vision and light reception; during World War II, investigator Natl. Defense Research Com.; mem. Emergency Com. of Atomic Scientists 1946; author of *Explaining The Atom* and other works; d. New York, N. Y., Sept. 18, 1947.
- HEIMAN, HENRY, physician, pediatricist; b. Germany, Mar. 23, 1865; came

- to U. S. 1880; prof. pediatrics New York Polyclinic Med. Sch. and Hosp. 1912-17; consulting pediatricist Mt. Sinai and several other hosps. New York; d. New York, N. Y., Nov. 17, 1947.
- HELLMAN, MARCO H., banker, civic worker; b. Los Angeles, Calif., Sept. 14, 1878; bank pres.; active in Calif. financial, civic and Jewish communal orgns. d. Los Angeles, Calif., restd. Jan. 30, 1948.
- HELLMAN, MILO, orthodontist; b. Rumania, Mar. 26, 1872; came to U. S. 1888; lecturer orthodontia U. of Pa. and Harvard U. Dental Schools, prof. New York U. Coll. of Dentistry; prof. dentistry Columbia U. Sch. of Dental and Oral Surgery since 1932; research assoc. in physical anthropology Am. Museum of Natural History New York and other museums; d. New York, N. Y., May 11, 1947.
- HERMAN, CARL N., rabbi; served congs. Palm Beach, Fla., for 17 yrs., and Temple Beth Israel, Jackson, Mich.; aged 53; d. Jackson, Mich., Nov. 22, 1947.
- HERSKOWITZ, JULIUS, rabbi; b. Poland, ca. 1895; came to U. S. 1912; rabbi and principal Yeshiva Rabbi Meyer Simcha Hacohen, Brooklyn; d. Brooklyn, N. Y., June 29, 1947.
- HERWITZ, HARRY K., economist; public official; b. Chicago, Ill., ca. 1889; economist Tariff Commn., Washington, 1920; head statistical and records dept. Amalgamated Clothing Workers Union 1921-28; dir. N. Y. State Bureau of Insurance Control; during World War II, chief administrative analyst for Railroad Retirement Bd., Washington; home, Alexandria, Va.; d. Flatbrookville, N. J., July 13, 1947.
- HILLKOWITZ, PHILIP, pathologist; b. Lithuania, Aug. 30, 1873; came to U. S. 1885; prof. bacteriology 1898-1900, prof. pathology 1901-05, Denver & Gross Med. Coll. (now U. of Colo. Sch. of Med.); a founder 1904, pres. since, Jewish Consumptives Relief Soc. of Denver; founder, first pres., Am. Soc. for Clinical Pathologists; during World War I, Captain U. S. Army med. corps; d. Denver, Colo., Jan. 30, 1948.
- HOFFENSTEIN, SAMUEL GOODMAN, author; b. Lithuania, Oct. 8, 1890; came to U. S. ca. 1894; feature writer and dramatic critic *N. Y. Evening Sun*; columnist *N. Y. Tribune*; screen writer for Hollywood studios since 1933; author of three books of verse; d. Los Angeles, Calif., Oct. 6, 1947.
- HOLLANDER, MICHAEL, industrialist, communal worker; b. England, Feb. 16, 1884; leader in fur industry; an organizer, first pres., Chest and Foundation of the Fur Industry of the City of N. Y., Inc.; during World War II, chmn. fur industry's war emergency bd.; contributor to charitable causes; home, Elberon, N. J.; d. New York, N. Y., Oct. 20, 1947.
- HUHNER, MAX, physician; b. Germany, June 30, 1873; came to U. S. 1876; chief clinic genito-urinary dept. Bellevue Hosp. 1898-1902, Mt. Sinai Hosp. for over 10 yrs.; devised test for sterility known as the Huhner test; author of books on sterility; d. New York, N. Y., Nov. 8, 1947.
- ISRAELI, PHINEAS, rabbi, communal worker; b. Russia, ca. 1880; came to U. S. as a child; rabbi congs. Pa., Ia., Mass., R. I., Me.; field representative Natl. Jewish Welfare Bd. 1928-38; a founder Young Folks League of United Synagogue of Am.; d. Brooklyn, N. Y., Feb. 7, 1948.
- JACOBS, HARRY SYLVAIN, rabbi; b. New York, N. Y., Oct. 8, 1900;



- rabbi congs. N. J., Pa., N. Y.; author of book and articles on religious topics; d. Brooklyn, N. Y., June 3, 1947.
- KADISON, LEIB, Yiddish actor; b. Poland, ca. 1881; came to U. S. 1924; founder original Vilna Troupe; appeared on stage Poland and New York; d. New York, N. Y., Sept. 25, 1947.
- KAMELMAN, CELIA S. (MRS. LOUIS), social worker; b. New York, N. Y., ca. 1883; active in work of Educational Alliance New York since 1908; organizer mothers' and children's clubs and camps; home, Sunnyside, N. Y.; d. New York, N. Y., Feb. 28, 1948.
- KANTOR, JOHN LEONARD, physician, gastro-enterologist; b. Russia, Apr. 12, 1890; came to U. S. 1890; chief clinic gastro-intestinal diseases Vanderbilt Clinic Columbia U. 1919-32; assoc. in med. since 1924, assoc. clinical prof. med. since 1939, Columbia U. Coll. of Phys. and Surg.; member U. S. Army Med. Corps, World Wars I and II; d. New York, N. Y., June 26, 1947.
- KAPROW, ABRAHAM, rabbi; b. Russia, ca. 1867; came to U. S. 1914; served congs. Maine for many yrs; d. Bangor, Me., Aug. 16, 1947.
- KAUFMAN, ABRAHAM M., rabbi; b. Russia, ca. 1882; came to U. S., 1921; served Cong. Agudas Israel Anshe Sefard, Worcester, for 27 yrs.; d. Worcester, Mass., May 9, 1948.
- KAUFMAN, HERBERT, author; b. Washington, D. C., Mar. 6, 1878; special adviser, ed'l writer, *Chicago Tribune*, other publications Chicago, New York, Washington; ed., pres., *McClures Magazine* 1919-20; during World War I, contrib. daily editorials to *London Standard*, articles to other London newspapers; special asst. to Secy. of Interior Franklin K. Lane, in charge of Americanization, 1918-20; author of many books, incl. poetry; d. Tarrytown, N. Y., Sept. 6, 1947.
- KEPECS, JACOB, social worker; b. Czechoslovakia, Jan. 15, 1882; came to U. S. 1906; authority on child care; assoc. with child welfare institutions, New York, Baltimore, since 1911; supt. Jewish Home Finding Soc. Chicago since 1924; pres. Child Welfare League of Am.; mem. Ill. Commn. for Physically Handicapped Children; lecturer on child welfare U. of Chicago Grad. Sch. of Social Service Admn.; d. Chicago, Ill., July 10, 1947.
- KLATZKIN, JACOB, author, editor, philosopher; b. Russia, 1882; came to U. S. 1941; a founder publishing house *Eshkol* Berlin 1923, in which supervised and edited 10 vols. of *Encyclopedia Judaica*; author of many books, in Hebrew and German, on philosophic, religious and Jewish natl. subjects, incl. biography of Spinoza; transl. Spinoza's *Ethics*; active Zionist; home, Chicago, Ill.; d. Switzerland, Mar. 26, 1948.
- KLEIN, JACOB, rabbi; b. Austria, ca. 1886; came to U. S. 1907; rabbi Lake Shore Jewish Center Cleveland for many yrs., also served other congs. Cleveland and Philadelphia; d. Cleveland, O., Apr. 13, 1948.
- KLEIN, MOSES, rabbi, Cong. Beth Jacob, New York; aged 66; d. New York, N. Y., Mar. 17, 1948.
- KOHLER, ROSE, painter, sculptor; b. Chicago, Ill., Mar. 21, 1873; works include medallion "Spirit of the Synagogue," busts and portraits of Jewish religious leaders; author of *Art as Related to Judaism* and papers on art and religious topics; d. New York, N. Y., Oct. 4, 1947.
- KUTSCHER, MARTIN, physician; b. Stapleton, N. Y., ca. 1883; specialist endocrinology and cardiology; clinical prof. med., assoc. attending

- phys., Polyclinic Hosp. since 1927; d. New York, N. Y., Oct. 31, 1948.
- KUTTNER, THEODORE, physician; b. Germany, *ca.* 1877; came to U. S. as a child; researcher Mt. Sinai Hosp. labs. for 39 yrs.; inventor of Kuttner-Leitz microcolorimeter for blood analysis; lecturer Columbia U. pathological chemistry 1922 and 1925; d. Flushing, N. Y., July 7, 1947.
- LAZARUS, SIMON, merchant, civic leader; b. Columbus, O., Aug. 19, 1882; dept. store pres. since 1917; dir. Federated Dept. Stores, Inc.; dir. Better Business Bureau; mem. bd. of govts. Hebrew Union Coll.; officer of many philanthropic institutions and orgns. Columbus; d. Columbus; O., Dec. 21, 1947.
- LEVINSON, SAMUEL JOHN, rabbi; b. Brooklyn, N. Y., June 8, 1883; rabbi Temple Beth Emeth Brooklyn since 1911; author of *Jewish Science Manual*; d. Brooklyn, N. Y., Sept. 19, 1947.
- LEVISON, JACOB BERTHA, insurance official, music patron, communal leader; b. Virginia City, Nev., Oct. 3, 1862; authority on marine insurance; pres. several insurance co.'s San Francisco, Mt. Zion Hosp. 1907-28, Fed. of Jewish Charities, Symphony Orchestra; founder, dir., pres., San Francisco Musical Assn.; in charge of music at Panama-Pacific Exposition 1915; d. San Francisco, Calif., Nov. 22, 1947.
- LEVY, FLORENCE NIGHTINGALE, art educator; b. New York, N. Y., Aug. 13, 1870; dir. several art assns. and museums; founder 1898, ed., publisher, *American Art Annual*; ed. other art publications; author of books and articles on art, especially industrial art and art education; d. New York, N. Y., Nov. 15, 1947.
- LEVY, ISAAC H., lawyer, communal leader; b. Elmira, N. Y., *ca.* 1880; asst. U. S. atty. New York 1910-13; expert in labor law; mem. natl. council 1937, bd. of dir.'s since 1938, Jt. Distribution Com.; veteran World War I; d. New York, N. Y., Feb. 9, 1948.
- LOEWENSTEIN, STELLA, social worker; b. Cincinnati, O., Apr. 17, 1889; organizer, investigator, Babies Fund Assn. Louisville 1912; special investigator for Consumers League of working conditions for women in factories 1913; exec. secy. Fed. Jewish Welfare Agencies Memphis, since 1923; d. Memphis, Tenn., Apr. 30, 1948.
- LUBITSCH, ERNST, motion picture producer and director; b. Germany, 1892; came to U. S. 1922; assoc. with leading motion picture producers Hollywood; directed outstanding motion pictures, incl. "Love Parade," "The Merry Widow," "Ninotchka," "Royal Scandal," "Heaven Can Wait"; winner award ("Oscar") of Acad. of Motion Picture Arts and Sciences 1947; d. Hollywood, Calif., Nov. 30, 1947.
- MALISOFF, WILLIAM MARIAS, chemist; b. Russia, Mar. 14, 1895; came to U. S. 1905; research consultant, research dir., large oil refining co. Philadelphia; assoc. prof. biochemistry, lecturer philosophy, U. of Pa. 1922-34; prof. biochemistry Brooklyn Polytechnic Inst. 1938-42; dir. Longevity Research Foundation since establishment in 1945; author of *The Span of Life* and other books and scientific articles; d. New York, N. Y., Nov. 16, 1947.
- MANISCHEWITZ, MAX, industrialist; b. Cincinnati, *ca.* 1890; executive of Manischewitz Matzoh Co.; active in religious orgns.; d. Los Angeles, Calif., Aug. 29, 1947.
- MANNES, CLARA DAMROSH (MRS. DAVID), musician; b. Germany, *ca.*



- 1870; came to U. S. 1873; pianist and music teacher; founder, with husband, of music sch. New York 1916; d. New York, N. Y., Mar. 16, 1948.
- MARGOLD, NATHAN ROSS, judge; b. Rumania, July 21, 1899; came to U. S. 1901; asst. U. S. Atty. for Southern Dist. of New York 1925-28; special counsel to Natl. Assn. for Advancement of Colored People and various Indian tribes; solicitor U. S. Dept. of Interior 1933-42; judge Municipal Court for Dist. of Columbia Washington, since 1942; d. Washington, D. C., Dec. 16, 1947.
- MARKS, HASKELL HAROLD, public official; b. Rochester, N. Y., Oct. 24, 1880; Member State Assembly 1929-32; City Treas. since 1938; active in Jewish communal affairs; d. Rochester, N. Y., Aug. 14, 1947.
- MELAMED, RAPHAEL HAI, rabbi; b. Palestine, July 23, 1884; educ. U. S.; instr. Gratz Coll. Philadelphia 1909-16; rabbi congs. Philadelphia, Montreal, New York, Elizabeth (N. J.) since 1923; author of *The Targum to Canticles*; active in communal affairs; d. Elizabeth, N. J., May 23, 1948.
- MESSNER, JULIAN, book publisher; b. New York, N. Y., Sept. 25, 1890; pres. book publishing firm of Julian Messner, since 1933; d. New York, N. Y., Feb. 8, 1948.
- MILLER, ARTHUR I., public official; b. England, ca. 1880; came to U. S. as a child; member N. Y. State Assembly 1922-26; deputy commissioner Public Works Yonkers; d. Yonkers, N. Y., Nov. 6, 1947.
- MITTLER, BENJAMIN B., lawyer; b. New York, N. Y., ca. 1893; member State Assembly 1929-33; veteran World War I; d. New York, N. Y., Feb. 28, 1948.
- MOSS, LOUIS JOHN, lawyer, communal worker; b. Hungary, Feb. 12, 1884; came to U. S. 1888; pres. United Synagogue of Am. 1931-44; active in many Jewish communal and religious orgns.; d. Brooklyn, N. Y., Mar. 18, 1948.
- MYER, MAX W., surgeon; b. Salisbury, Mo., Feb. 22, 1878; prof. surgery med. schools U. of Mo., St. Louis U. since 1919; dir. surgery Jewish Hosp. since 1930; d. St. Louis, Mo., May 16, 1948.
- NEUSTAEDTER, MARCUS, neurologist; b. Galicia, Feb. 20, 1871; came to U. S. 1888; clinical prof. neurology New York Polyclinic Med. Sch. and Hosp.; visiting neurologist, dir. of service, Central Neurological Hosp. Welfare Island 1925-35; consulting neurologist N. Y. Cancer Inst. since 1925; author of *Textbook of Clinical Neurology* and papers on neurological subjects, poliomyelitis, epidemic encephalitis; d. New York, N. Y., June 17, 1947.
- PADWAY, JOSEPH ARTHUR, lawyer; b. England, July 24, 1891; came to U. S. 1905; in law practice Milwaukee since 1912; member Wis. State Senate 1925; judge Civil Court Milwaukee County 1925-26; genl. counsel Wis. State Fed. of Labor 1915; author of labor legislation in Wis.; genl. counsel Am. Fed. of Labor since 1938; prof. labor law Columbus U., Washington, D. C.; d. San Francisco, Calif., Oct. 9, 1947.
- PINNER, MAX, physician; pathologist; b. Germany, Nov. 28, 1891; came to U. S. 1921; dir. lab. Detroit Municipal Tuberculosis Sanatorium 1926-30; assoc. dir. Desert Sanatorium and Inst. for Research, Tucson, Ariz., 1930-35; chief div. pulmonary diseases Montefiore Hosp. New York and Sanatorium (Bedford Hills) 1938-45; formerly instructor pathology U. of Ill. Coll. of Med., clinical prof. med. Columbia U.

- Coll. of Phys. and Surg.; ed. *American Review of Tuberculosis* since 1939; d. Berkeley, Calif., Jan. 7, 1948.
- POKSHEVA, ABRAHAM, rabbi; officiated congs. New Jersey; aged 72; d. Union City, N. J., Oct. 16, 1947.
- RABINOWITZ, BENJAMIN, social worker; b. Rochester, N. Y., July 4, 1895; assoc. with Natl. Jewish Welfare Bd. for nearly 30 yrs., as field secy., dir. personnel and vocational guidance; during World War II, head Jewish section Army and Navy div. United Service Orgns.; dir. Jewish Center div. since 1940; author of manuals on Jewish Center work, history of Y. M. H. A. movement; home, New York, N. Y.; d. Montreal, Canada, Apr. 28, 1948.
- RABINOWITZ, JOSEPH ELIHU, rabbi; served Anshe Knesses Israel and other congs. Chicago for 50 yrs; aged 80; d. Chicago, Ill., Sept. 16, 1947.
- RATNOFF, NATHAN, physician; b. Poland, Sept. 15, 1875; came to U. S. 1891; med. dir. 1930-45, consultant since 1945, Beth Israel Hosp. New York; a founder Jewish Maternity Hosp. later merged with Beth Israel Hosp.; organizer, 1921, chmn., Am. Jewish Physicians Com.; chmn. com. to build Rothschild Hadassah U. Hosp., med. dept. of Hebrew U. Jerusalem; dir., former pres., Herzlia Hebrew Academy; d. New York, N. Y., Dec. 23, 1947.
- REITLER, JOSEPH, professor music; b. Austria, Dec. 25, 1883; came to U. S. ca. 1940; founder 1916, dir. till 1938, New Vienna Conservatory of Music; music critic *Neue Freie Presse* Vienna; in U. S., head opera dept. New York Coll. of Music 1940-45; a founder Opera Workshop Hunter Coll.; d. New York, N. Y., Mar. 12, 1948.
- REIZENSTEIN, LOUIS, manufacturer; b. New York, N. Y., 1856; internatl. authority on glass and chinaware; originator of many designs; made Commander of the Order of the Crown by King Albert of Belgium for contributing creative ideas to Belgium's glass industry, 1927; d. Pittsburgh, N. Y., July 5, 1947.
- REYNOLDS, LOUIS GEORGE, physician; b. Lithuania, Mar. 17, 1870; came to U. S. 1890; rabbi, Talmudic scholar; in medical practice since 1908; lecturer med. U. of Southern Calif. Sch. of Med.; active Zionist; author of articles on medical, religious, and educational topics; d. Los Angeles, Calif., June 21, 1947.
- RICH, WALTER H., merchant, philanthropist; b. Atlanta, Ga., Apr. 28, 1880; pres. large dept. store; mem. advisory council Emory U.; pres. Rich Foundation, which donated a school of business admn. to Emory U.; contributor of other large gifts for educational purposes; mem. bd. of trustees Fulton-Dekalb County Hosp. Authority; former mem. Atlanta Bd. of Education; v.-pres., dir., Atlanta Symphony Orchestra; d. Atlanta, Ga., Nov. 3, 1947.
- RIESS, ERNST, professor classics; b. Germany, Nov. 19, 1865; came to U. S. ca. 1891; instructor several colleges New York, 1924-36; prof. emeritus since, Hunter Coll.; author of several textbooks and books on classics; d. Scarsdale, N. Y., June 12, 1947.
- ROBINSON, LEONARD G., lawyer, banker; b. Russia, ca. 1875; came to U. S. 1890; genl. mgr. Jewish Agric. Soc. 1907-17; a founder agric. credit unions in U. S.; consulting expert to Jt. Congressional Com. on Rural Credits 1916; dir. reconstruction in Europe for Jt. Distribution Com. after World War I; d. New York, N. Y., Dec. 7, 1947.

- ROSENBAUM, PHILIP C., veteran Spanish-American War; aged 79; d. St. Louis, Mo., Mar. 19, 1947.
- ROSENBLATT, MOSES, rabbi; b. Russia, *ca.* 1875; came to U. S. 1928; rabbi Pittsburgh, Beth Joseph Cong. New York; active mem. Mizrachi Orgn. of Am.; d. New York, N. Y., Apr. 15 (?), 1948.
- ROSENKRANZ, JOSEPH A., educator, philanthropist; b. Europe, *ca.* 1883; pres. Natl. Schools, Los Angeles, a trades training institution; mem. bd. of dir.'s Mt. Sinai-Duarte Natl. Med. Center; a founder, pres., Los Angeles Sanatorium at Duarte; d. Los Angeles, Calif., Jan. 25, 1948.
- RUFFKES, DAVID, Spanish-American War veteran; d. Hartford, Conn., June 21, 1947.
- SALTZSTEIN, A. L., communal leader; b. Poland, Oct. 11, 1867; came to U. S. 1884; active in many Jewish and general philanthropic, religious orgns. Milwaukee; represented the community in Jt. Distribution Com., Am. Jewish Com., and at conference Zurich in 1929 establishing Jewish Agency for Palestine; home, Milwaukee, Wis.; d. (on train) en route from Calif., Mar. 19, 1947.
- SATENSTEIN, LOUIS, printer, binder; b. Russia, Dec. 21, 1874; came to U. S. 1889; organizer, pres. for nearly 50 yrs., large bookbinding establishment; pres. Jewish Maternity Hosp. since 1921; active in other Jewish institutions and orgns.; d. New York, N. Y., May 26, 1947.
- SCHNEIDER, HENRIETTA RINALDO (MRS. ALFRED M.), educator; b. New York, N. Y.; teacher city public schools since 1896; leader in education of disabled and invalid children; principal of special public school established to teach physically handicapped children in hospitals and other institutions; originated many of the modern techniques for the education of handicapped children; d. New York, N. Y., Feb. 1, 1948.
- SCHNEIDER, PERRY L., educator; b. Russia, *ca.* 1895; came to U. S. as a child; authority on adult education, particularly for the foreign-born; asst. dir. adult education N. Y. City Bd. of Education; pres. adult education section Natl. Education Assn.; special lecturer adult education New York U.; officer Am. Assn. for Adult Education, Am. Academy of Public Education; d. Brooklyn, N. Y., Apr. 23, 1948.
- SCHOTLAND, PHILIP J., lawyer; b. Russia, Jan. 15, 1879; came to U. S. 1886; corporation counsel for Newark, N. J., 1943-45; active in civic and Jewish communal affairs; pres. Jewish Education Assn. of Essex Co.; dir. Beth Israel Hosp., d. Newark, N. J., Nov. 9, 1947.
- SCHWAB, SIDNEY ISAAC, neuropsychiatrist; b. Memphis, Tenn., Nov. 22, 1871; neurologist several hosps. St. Louis; prof. clinical neurology since 1917, later prof. emeritus Washington U.; pres. Am. Neurological Assn. 1920-21; councillor Med. Council of U. S. Veterans Bureau Washington; during World War I, military neurologist; home, St. Louis, Mo.; d. Boston, Mass., Nov. 12, 1947.
- SEIDMAN, NATHAN, communal worker; b. Russia, *ca.* 1884; came to U. S. 1893; pres. Inter-Racial Press of Am.; former pres. Am. Assn. of Foreign Language Newspapers; founder, chmn., Brooklyn Civic Forum; actively assoc. with philanthropic and religious orgns.; d. Kew Gardens, N. Y., Mar. 10, 1948.
- SHAPIRO, MORDECAI, rabbi; b. Russia, *ca.* 1890; came to U. S. 1914;

- rabbi Cong. Degel Mordecai Brooklyn since 1914; d. Brooklyn, N. Y., May 20, 1947.
- SHETZER, SIMON, active Zionist, communal leader; b. Detroit, Mich., Jan. 16, 1900; pres. Detroit Jewish Community Council 1937-41; exec. dir. Zionist Orgn. of Am. 1941-43; actively assoc. with many other local and natl. orgns.; d. Detroit, Mich., May 29, 1947.
- SIEGEL, ISAAC, lawyer, public official; b. New York, N. Y., Apr. 12, 1880; special deputy atty. genl. N. Y. State in charge of election frauds 1909-10; member U. S. House of Representatives 1915-23; City Magistrate New York 1939; judge Domestic Relations Court since 1940; assoc. with many Jewish natl. and local orgns.; d. New York, N. Y., June 29, 1947.
- SILBERSTEIN, LUDWIK, physicist; b. Poland, May 17, 1872; came to U. S., from England, 1920; lecturer mathematics, physics, U.'s of Bologna and Rome, Italy; math. physicist 1920-29, consultant since 1930, research lab. Eastman Kodak Co.; lecturer on relativity and gravitation Cornell, Chicago, and Toronto U.'s; author of many books on the theory of relativity and related topics; d. Rochester, N. Y., Jan. 17, 1948.
- SIMMEL, ERNST, psychoanalyst; b. Germany, ca. 1882; came to U. S. 1934; a co-worker of Sigmund Freud; pres. German Psychoanalytic Soc. for 5 yrs.; ed. *Anti-Semitism: A Social Disease*, 1946; author of "War Neuroses in Psychic Trauma" (in German) in 1918; d. Los Angeles, Calif., Nov. 11, 1947.
- SOIHETMAN, MORDECAI, rabbi; b. Russia, ca. 1884; came to U. S. 1941; founder Beth Israel Jewish Center New York; d. New York, N. Y., Feb. 11, 1948.
- SPEAR, NATHANIEL, merchant; b. Plymouth, O., Nov. 5, 1867; founder, pres., furniture establishment Pittsburgh and New York; active in communal affairs; first pres. Irene Kaufmann Settlement, Pittsburgh and officer of many charitable orgns.; d. Pittsburgh, Pa., June 19, 1947.
- SPIEGEL, ARTHUR M., legislator; b. ca. 1885; member O. State Legislature 1907-11; judge Municipal Court 1916-23; active in local communal affairs; d. Cincinnati, O., Oct. 3, 1947.
- SPIEGEL, DORA ROSENBERG (MRS. SAMUEL), communal worker; b. Hungary, Nov. 27, 1879; came to U. S. 1882; founder, pres., New York branch 1918-28, natl. orgn. 1928-44, Women's League of United Synagogue of Am.; mem. exec. bd. N. Y. Guild for Jewish Blind, Natl. Conf. of Christians and Jews, Central Jewish Inst., and actively assoc. with many other Jewish natl., educational, philanthropic orgns.; home, New York, N. Y.; d. Palm Beach, Fla., Feb. 14, 1948.
- STEIN, LEO, author, art patron; b. Allegheny, Pa., May 11, 1872; in Europe since about 1903; collector of paintings; author of essays on Ruskin, Rembrandt, Ryder, Renoir, of books *ABC of Esthetics and Appreciation: Painting, Poetry and Prose*; d. Florence, Italy, July 29, 1947.
- STERN, FRANCES, nutrition expert, social worker; b. Boston, Mass., July 4, 1873; established world's first food clinic at Boston Dispensary 1918, later selected by Rockefeller Foundation as a training center for hosp. dietitians; mem. faculty Tufts Coll. Med. Sch.; during World War I, served with food conservation div. of U. S. Food Admn., Washington,

- and Am. Red Cross, Paris; author of books on nutrition; d. Newton, Mass., Dec. 23, 1947.
- STRUNSKY, SIMEON, editor, author; b. Russia, July 23, 1879; came to U. S. 1886; ed'l writer 1906-20, ed. 1920-24, *The New York Evening Post*; ed'l writer since 1924, writer column "Topics of the Times" since 1932, *The New York Times*; author of many books incl. *The Patient Observer*, *Little Journeys to Paris*, *No Mean City*; home, New York, N. Y.; d. Princeton, N. J., Feb. 5, 1948.
- SWAAB, SOLOMON M., engineer; b. Philadelphia, Pa., ca. 1871; engineer Dept. of Public Works Philadelphia, Bureau of Engineering and Bureau of Water; designed and built most of city's subway system; helped design the sesquicentennial exhibition, Delaware River bridge project, pumping station, filter stations; chmn. com. to draft new building code for city of Philadelphia 1929; active in Jewish communal orgns.; d. Philadelphia, Pa., June 13, 1947.
- SZERESZOWSKI, RAPHAEL, banker, communal worker; b. Poland, 1869; came to U. S. 1941; member Polish Senate 1922-27, City Council of Warsaw 1919-39; pres. council Union of Merchants in Poland, Union of Jewish cooperatives Poland, Polish Com. of Jewish Colonization, Assn. for the Protection of Orphans and Children; d. Ellington, Conn., Apr. 26, 1948.
- TAUSSIG, CHARLES WILLIAM, industrialist, economic adviser, author; b. New York, N. Y., Aug. 9, 1896; leader in Am. molasses and sugar industries; apptd. by Pres. Franklin D. Roosevelt technical adviser during Washington confs. with foreign powers 1933, World Economic Conf. London 1933; chmn. natl. advisory com. Natl. Youth Admn. 1935-43; U. S. chmn. Anglo-Am. Caribbean Commn. 1942; adviser to Secy. of State on Caribbean Affairs 1945; economic adviser to U. S. delegation at orgn. conf. of United Nations San Francisco 1945; author of several books; d. Bay Shore, N. Y., May 10, 1948.
- TEITELBAUM, ABRAHAM, actor, author; character actor on Yiddish stage for 40 yrs.; author of critical essays on art and the theatre in Yiddish newspapers and periodicals, of a book "My Travels," and of a critical study of Shakespeare, both in Yiddish; aged 58; d. New York, N. Y., Oct. 16, 1947.
- TIERKEL, DAVID B., author, Hebrew scholar; b. Russia; came to U. S. ca. 1895; Philadelphia representative Yiddish weeklies *Jewish American*, *Yiddische Folk*, and Yiddish daily *Day*; collector of Talmudic and post-Talmudic literature; active Zionist; d. Philadelphia, Pa., May 28, 1948.
- TOROK, ERVIN, ophthalmologist; b. Hungary; came to U. S. ca. 1908; mem. med. faculty U. of Berlin, Germany; prof. ophthalmology, ophthalmic surgeon, New York Polyclinic Med. Sch. and Hosp. since 1932; organizer eye dept. Beth Israel Hosp., chief dept. 1913-38; d. New York, N. Y., Nov. 4, 1947.
- WEIL, LIONEL, civic worker; b. Goldsboro, N. C., Sept. 1, 1877; mem. Bd. of Aldermen Goldsboro 1904-22; mem., pres. 1934-36, State Farm Debt Adjustment Commn.; officer many local and natl. philanthropic orgns. and institutions, Jewish and natl.; helped establish Weil Lectures in Am. Citizenship Foundation at U. of N. C.; home, Goldsboro, N. C.; d. Baltimore, Md., Feb. 11, 1948.
- WEINSTEIN, AARON, rabbi; b. Goshen, Ind., May 25, 1883; rabbi congs.

- Ind., Ark., and Ia.; home, Fort Wayne, Ind.; d. Jamaica, N. Y., Apr. 29, 1947.
- WIENER, SAMUEL B., soldier; b. Superior, Wis., ca. 1887; veteran Spanish-American War, World War I; d. San Francisco, Calif., Mar. 14, 1947.
- WINKLER, HELEN, social worker; b. Austria, ca. 1877; came to U. S. as a child; chmn. Immigrant Aid Service Natl. Council of Jewish Women; organizer, dir., Civic Com. for Adult Literacy; d. Palo Alto, Calif., Nov. 22, 1947.
- WISE, LOUISE WATERMAN (MRS. STEPHEN S.), artist, social worker; b. New York, N. Y.; painter of religious and historical subjects, portraits of prominent men; works on exhibition at Pa. Academy of Fine Arts, Corcoran Gallery Washington; transl. Aimé Palliere's *Le Sanctuaire Inconnu* and works of Edmond Fleg; founder 1916, chmn. since, Child Adoption Com. of Free Synagogue New York; founder 1931, pres. since, women's div. Am. Jewish Congress; mem. Natl. Assn. of Women Painters and Sculptors; d. New York, N. Y., Dec. 10, 1947.
- WOLF, GUSTAV, graphic artist, painter; b. Germany, 1887; came to U. S. 1938; prof. graphic arts Academy of Fine Arts Karlsruhe; designed book illustrations, decorative murals, handbills; works include woodcuts, etchings, lithographs with biblical text, landscape paintings; on exhibition several cities Germany, Zurich, Rome, and Paris, N. Y. Public Library, Columbia U.; home, East Northfield, Mass.; d. Greenfield, Mass., Dec. 18, 1947.





## AMERICAN JEWISH BIBLIOGRAPHY

Compiled by Iva Cohen

June 1947—May 1948

### BOOKS OF JEWISH INTEREST IN ENGLISH PUBLISHED IN THE UNITED STATES

#### *History*

BICKERMANN, ELIAS. The Maccabees; an account of their history from the beginnings to the fall of the house of the Hasmoneans. [Tr. from the German by Moses Hadas] New York, Schocken Books, 1947. 125 p. (Schocken library, no. 6)

The story of the family under whose leadership the Jews established their last independent state in Palestine.

GOODMAN, ABRAM VOSSEN. American overture; Jewish rights in colonial times. Philadelphia, Jewish Publication Society of America, 1947. xiv, 265 p.

Concerned with the integration of Jews in the civil life of the colonies.

GRAYZEL, SOLOMON. A history of the Jews, from the Babylonian exile to the end of World War II. Philadelphia, Jewish Publication Society of America, 1947. xxv, 835 p.

Devotes much space to the history of the Jews in the United States and to the upbuilding of the Jewish community in Palestine.

GREGOROVIVS, FERDINAND. The ghetto and the Jews of Rome. [Tr. by Moses Hadas] New York, Schocken Books, 1948. 120 p. (Schocken library, no. 12)

A tribute to a people which held stubbornly to its religious beliefs despite the tortures and humiliations imposed by successive rulers.

HERZOG, WILHELM. From Dreyfus to Petain; "the struggle of a republic." Tr. by Walter Sorell. New York, Creative Age Press, 1947. viii, 313 p.

Attempts to show that the passions which split France at the time of the "Dreyfus affair" were the same which rendered the country impotent at the time of World War II.

ISH-KISHOR, SULAMITH. Everyman's history of the Jews. New York, Fell, 1948. 304 p.

A popular history intended for Jews and non-Jews.

MARCUS, JACOB RADER. Communal sick-care in the German ghetto. Cincinnati, Hebrew Union College Press, 1947. xiii, 355 p. (Ella H. Philipson memorial publications, v. 1)

A study of Jewish communal care of the sick in German lands of the late medieval period.

WEINRYB, BERNARD DOV. Jewish vocational education; history and appraisal of training in Europe. New York, J. T. S. P. Univ. Press, 1948. 189 p. (Jewish social research series)

### *Jews in Europe*

ABRAMOWITCH, RAPHAEL, ed. The vanished world. New York, Forward Association, 1947. 575 p.

A collection of photographs of European Jewish cities and peoples. Caption titles in English and Yiddish.

GLIKSMAN, JERZY. Tell the West. New York, Gresham Press, 1948. 358 p.

Personal experiences of a Polish Jewish socialist in Russian slave labor camps.

KULKIELKO, RENYA. Escape from the pit; foreword by Ludwig Lewisohn. New York, Sharon Books, 1947. xii, 189 p.

The story of one girl's experiences in hiding from the Gestapo in Poland, subsequent imprisonment and torture, and final escape to Palestine.

LENGYEL, OLGA (MRS NICHOLAS LENGYEL) Five chimneys, the story of Auschwitz. Chicago, Ziff-Davis, 1947. 213 p.

The non-Jewish wife of a famous Hungarian-Jewish surgeon, tells of how both were forced into medical service by the Nazis. Neither her husband nor her children survived their concentration camp experiences.

PAT, JACOB. Ashes and fire. [Tr. by Leo Steinberg] New York, International Universities Press, 1947. 254 p.

An account of what happened to the Polish Jews during and after German occupation by a representative of the Jewish Labor Committee.

SHNEIDERMAN, S. L. Between fear and hope. [Tr. by Norbert Guterman] New York, Arco, 1947. 316 p.

A newspaperman recently returned from Poland reports on the

destruction of the Polish Jews by the Nazis and of the anti-Semitism still encountered by the remnants that remain.

SYRKIN, MARIE. Blessed is the match; the story of Jewish resistance. New York, Knopf; Philadelphia, Jewish Publication Society of America, 1947. 361 p. (Hillel library books)

Accounts of the heroic men and women who fought back against the Nazis in the Warsaw ghetto and in underground movements in Europe.

VISHNIAC, ROMAN. Polish Jews; a pictorial record. With an introd. essay by Abraham Joshua Heschel. New York, Schocken Books, 1947. 31 p.

Photographs of the Jewish community taken just before its extermination by the Nazis.

WAREN, HELEN. The buried are screaming; foreword by Bartley Crum. New York, Beechhurst Press, 1948. 186 p.

A young American actress with a U. S. O. troupe in Europe tells of her work in trying to smuggle refugees out of the continent into Palestine.

WEINSTOCK, EUGENE. Beyond the last path; with a foreword by Emil Lengyel. New York, Boni & Gaer. 281 p.

Experiences of a Belgian Jewish prisoner in the Buchenwald Concentration Camp.

### *The American Jewish Community*

EDIDIN, BEN M. Jewish community life in America; illus. by William Chollick. New York, Hebrew Pub. Co., 1947. viii, 282 p.

A study of the Jewish community from the local, rather than the national standpoint, intended for students, teachers, parents and group leaders.

JANOWSKY, OSCAR ISIAH. The JWB survey; with the report of the JWB Survey Commission, by Salo W. Baron, and a foreword by Frank L. Weil. New York, Dial Press, 1948. xxxiv, 490 p.

An independent survey of the National Jewish Welfare Board with particular regard to its "relations to the communities of the country, its field of responsibility and the general effectiveness of its program."

JEWISH community directory of Greater New York; a guide to central organizations and institutions—relief, welfare, religious, cultural, educational and other leading agencies, ed. by Reuben Fink and Bernard G. Richards. New York, Jewish Information Bureau, 1947. 80 p.

KAPLAN, MORDECAI MENAHEM. The future of the American Jew. New York, Macmillan, 1948. xx, 571 p.

Declares that the Jewish contribution to civilization entitles them to the right to retain their religious beliefs and sets forth ways in which

American Jewish living may become more meaningful. Carries forward the argument begun in *Judaism as a civilization*.

KUSSY, SARAH. The Women's League handbook and guide. New York, National Women's League of the United Synagogue of America, 1947. 105 p.

Includes suggestions for organization, program material and lists of books recommended for a Jewish library.

NATIONAL JEWISH WELFARE BOARD. American Jews in World War II; the story of 550,000 fighters for freedom. New York, Dial Press, 1947. 2 v.

Vol. 1, reports of individual and collective Jewish heroism, prepared by I. Kaufman. Vol. 2, a list of Jewish servicemen and women who lost their lives in service, were wounded in action or won awards, comp. by the Bureau of War Records of the National Jewish Welfare Board.

SCHACHNER, NATHAN. The price of liberty; a history of the American Jewish Committee. New York, American Jewish Committee, 1948. x, 225 p.

### *Contemporary Problems*

THE JUDAEANS. Judaeans addresses; selected, v. 5: 1933-1940. New York, International Press, 1947. 179 p.

Partial contents: Aryan and Semite, by M. J. Kohler.—The present European situation as it affects the Jews, by Neville Laski.—Accusations against the Jews—past and present, by Francis Hevesi.—Peace—its significance for World Jewry, by Philip Guedalla.—Bernard Shaw's comedy "Geneva" considered from a Jewish viewpoint, by A. K. Kuhn.

McWILLIAMS, CAREY. A mask for privilege; anti-Semitism in America. Boston, Little, 1948. xiii, 299 p.

Probes the roots of anti-Semitism in the United States, points out the dangers to democracy of prejudice and suggests a program of action.

NAMIER, LEWIS BERNSTEIN. Facing East. New York, Harper, 1948. 159 p.

Historical essays which include discussions of anti-Semitism, the Jewish question and a tribute to Chaim Weizmann.

REFUGEE ECONOMIC CORPORATION. Quest for settlement; summaries of selected economic and geographic reports on settlement possibilities for European immigrants. New York, The Corporation, 1948. 82 p.

SCHWARTZ, DAVID. Bitter herbs and honey. New York, M. Vaxer Book Store, 1947. 255 p. (Silver Palm Press book)

Excerpts from the author's Jewish Telegraphic Agency column.

*Zionism and Palestine*

GORDON, CYRUS H. *Lands of the cross and crescent; aspects of Middle Eastern and Occidental affairs.* Ventnor, N. J., Ventnor Publishers, 1948. 267 p.

Indicates that the Arab-Jewish conflict is not only a matter of power politics but also a struggle by the Arabs against Western civilization.

JEWISH AGENCY FOR PALESTINE. *Book of documents submitted to the General Assembly of the United Nations relating to the establishment of the national home for the Jewish people: Balfour declaration, Palestine mandate, American-British Palestine mandate convention, British white papers, observations of Permanent Mandates Commission, pronouncements of presidents and resolutions of Congress of the United States, Jewish Agency statements and other relevant documents, 1917-1947.* New York, The Agency, 1947. viii, 318 p.

KURLAND, SAMUEL. *Cooperative Palestine; the story of Histadrut.* Foreword by Joseph Schlossberg; pub. for the National Committee for Labor Palestine. New York, Sharon Books, 1947. xvii, 276 p.

A history of the Jewish labor organization in Palestine.

LAZARE, BERNARD. *Job's dungheap; essays on Jewish nationalism and social revolution, with a portrait of Bernard Lazare by Charles Péguy* [Tr. by Harry Lorin Binsse] New York, Schocken Books, 1948. 128 p. (Schocken library, no. 10)

The attitude of the French-Jewish Socialist author on Zionism in relation to the Jewish problem.

LEVIN, MEYER. *If I forget thee; a picture story of modern Palestine.* Photographs by P. Goldman, Sasha Alexander, and others; based on the film *My father's house.* New York, Viking, 1947. 143 p.

Still photographs with accompanying text.

LOCKER, BERL. *Covenant everlasting; Palestine in Jewish history.* New York, Sharon Books, 1947. 125 p.

A record of Jewish life in Palestine from the conquest of the Israelites to modern Zionism, attempting to prove that the Jews have always retained a foothold in the country of their ancestors. A revision of *A stiff-necked people* (London, Gollancz, 1946).

MUENZER, GERHARD. *Labor enterprise in Palestine; a handbook of Histadrut economic institutions.* Foreword by Robert R. Nathan. New York, Sharon Books, 1947. 83 p.

A summary of the accomplishments of Histadrut, the General Federation of Jewish Labor in Palestine.

RASKIN, SAUL. *Land of Palestine.* New York, The author, 1947. 360 p.

A collection of more than 300 paintings and drawings, together with essays on various aspects of Palestinian life. In English, Hebrew and Yiddish.

ROBINSON, JACOB. Palestine and the United Nations; prelude to solution. Washington, Public Affairs Press, 1947. viii, 269 p.

The record of the Palestinian question before the United Nations, from San Francisco till the end of the Special session, May 15, 1947.

UNITED NATIONS. GENERAL ASSEMBLY. SPECIAL COMMITTEE ON PALESTINE. Report on Palestine; foreword by Robert F. Wagner. New York, Somerset Books, 1947. xxix, 213 p.

Official text.

WELLES, SUMNER. We need not fail. Boston, Houghton, 1948. xiv, 143 p.

Feels that the future of the United Nations may hinge on a just solution to the Palestine problem.

### *Religion and Philosophy*

ADLER, MORRIS. Great passages from the Torah. New York, National Academy for Adult Jewish Studies, 1947. 220 p.

Commentary has been provided for passages selected.

BAECK, LEO. The Pharisees and other essays. [Tr. from the German] New York, Schocken Books, 1947. vii, 164 p.

Selections from the noted German rabbi's two volumes of essays: *Paths in Judaism* and *Out of three thousand years*.

BAER, YITZHAK FRITZ. Galut. [Tr. by Robert Warshow] New York, Schocken Books, 1947. 122 p. (Schocken library, no. 2)

The reflections of Jewish scholars regarding exile.

BAHYA ben JOSEPH. Duties of the heart; tr. from the Arabic into Hebrew by Jehuda Ibn Tibbon. With English translation by Moses Hyamson. New York, Bloch, 1947. 130; 130 p.

Contents: Ninth treatise on abstinence.—Tenth treatise on love of God.—List of contents in poetic form.—Rebuke and petition. Text in English and Hebrew on facing pages.

BARON, SALO WITTMAYER. Modern nationalism and religion. New York, Harper, 1947. x, 363 p. (Colgate-Rochester Divinity School. Rauschenbusch lectures, 1944)

A survey of the development of the state showing how it has been shaped by the religions of the world: Islam, Judaism, Roman Catholicism, Hinduism and Protestantism.

BIBLE. O. T. The ten commandments; illus. by Arthur Szyk. Philadelphia, Winston, 1948. 64 p.

Based on the King James version.

BREUER, JOSEPH. Introduction to Rabbi Samson Raphael Hirsch's commentary on the Torah; v. 1, From the creation to the death of Avrohom. New York, P. Feldheim, 1948. 95 p.

The first volume of a popularized adaptation of Rabbi Hirsch's German language *Commentary on the Torah*.

BUBER, MARTIN, ed. Ten rungs; Hasidic sayings. [Tr. by Olga Marx] New York, Schocken Books, 1947. 127 p. (Schocken library, no. 8)

A collection of aphorisms expressing the main thought of the Hasidic movement.

DANNIEL, BENJAMIN. Jesus, Jews and Gentiles; the true story of their relationship as recorded in the Bible. New York, Arco, 1948. 239 p.

An examination of the New Testament to find out what there is in the Christian religion that stimulates eternal enmity toward the Jews.

ECKHARDT, A. ROY. Christianity and the children of Israel. New York, King's Crown Press, 1948. xvi, 223 p.

An inquiry into Christian doctrines to see how they further anti-Semitism, by a theologian of the neo-Reformation school.

GERSTEIN, ISRAEL, and others, eds. The 5708-1947 manual of holiday sermons. Pub. under the auspices of the Rabbinical Council of America. New York, Rabbinical Council Press, 1947. 151 p.

GLATZER, NAHUM NORBERT, ed. The language of faith; selected Jewish prayers. [Tr. by Jacob Sloan and Olga Marx] New York, Schocken Books, 1947. 127 p. (Schocken library, no. 1)

Prayers, with new English translations facing the original Hebrew, Aramaic or Yiddish texts.

GOLDIN, HYMAN ELIAS. The case of the Nazarene reopened. New York Exposition Press, 1948. 863 p.

A treatise on the injustices and inconsistencies of the Gospel writings presented as a trial in court, with judge, jury, and prosecuting and defense attorneys.

GOLDMAN, SOLOMON. The Book of Books: an introduction. New York, Harper; Philadelphia, Jewish Publication Society of America, 1948. xiii, 459 p. (Book of human destiny. 1)

The first in a projected 13-volume series on the Old Testament, this book deals with the history of the canon, Biblical criticism, and contains a section on what famous people have had to say about the Bible.

KITAY, PHILIP MORTON. Radicalism and conservatism toward conventional religion; a psychological study based on a group of Jewish college students. New York, Teachers College, Columbia University, 1947. viii, 117 p. (Contributions to education, no. 919)

The results of a survey to determine how the backgrounds of those opposed to and those in favor of the church differed and whether these differences were the causes or the results of the expressed attitudes.



KOLATCH, ALFRED J. A pocketbook for the Jewish clergyman; a handbook of laws, rites and ceremonies for all important occasions. New York, J. David, 1948. 124 p.

Text in English and Hebrew.

MATTHEWS, ISAAC GEORGE. The religious pilgrimage of Israel. New York, Harper, 1947. xii, 304 p.

A study of the religious development of the Hebrews from primitive times to the destruction of the Temple, based on the Hebrew scriptures as interpreted by modern scholarship and the findings of history and archaeology.

PATERSON, JOHN. The goodly fellowship of the prophets; studies, historical, religious and expository in the Hebrew prophets. New York, Scribner, 1948. xi, 313 p.

An interpretation of four centuries of prophetic utterances.

Prayers for the festivals; according to the custom of the Spanish and Portuguese Jews, ed. and tr. by David de Sola Pool. New York, Union of Sephardic Congregations, 1947. xxi, 494, 473 p.

ROSMARIN, AARON. Golden rules. New York, Om Pub. Co., 1947. 160 p.

Essays on Jewish ethics.

SAADIA GAON (Saadiyah ben Joseph, gaon) The book of beliefs and opinions; tr. from the Arabic and the Hebrew by Samuel Rosenblatt. New Haven, Yale Univ. Press, 1948. xxxii, 496 p. (Yale Judaica series, v. 1)

An unabridged translation of a major Jewish philosophical work of the 10th century. The first volume of a new series to consist mainly of translations of ancient and medieval Jewish classics.

SILVERSTONE, HARRY. Every man's problems. Washington, The Author, 1947. 171 p.

Short talks and sermons of an inspirational nature.

SIMPSON, CUTHBERT AIKMAN. Revelation and response in the Old Testament. New York, Columbia Univ. Press, 1947. viii, 197 p. (New York (City) General Theological Seminary of the Protestant Episcopal Church in the U. S. Bishop Paddock lectures, 1946)

Traces the development of the religion of Israel from its beginnings.

STEINBERG, MILTON. Basic Judaism. New York, Harcourt, 1947. ix, 172 p.

The ideals, beliefs and practices of Judaism presented for Jews and non-Jews, from the point of view of Conservative Judaism.

SUSSMAN, SAMUEL and SEGAL, ABRAHAM. Holy days and holidays; the why and the how of Sabbath, festivals, fastdays and other occasions during the Jewish year. New York, Bloch, 1947. 101 p.

WAXMAN, MEYER. A handbook of Judaism, as professed and practiced through the ages. New York, Bloch, 1947. xii, 195 p.

A description of traditional Jewish daily life, and the fundamental doctrines of Judaism.

WOLFSON, HARRY AUSTRYN. Philo; foundations of religious philosophy in Judaism, Christianity, and Islam. Cambridge, Harvard Univ. Press, 1947. 2 v. (Structure and growth of philosophic systems from Plato to Spinoza. 2)

The contribution to religious philosophy of Philo Judaeus, Alexandrian philosopher.

ZEITLIN, SOLOMON. Who crucified Jesus? 2d ed. New York, Harper, 1947. xv, 250 p.

An appendix has been added to substantiate the author's theory that Jesus was tried by a State Court (Synedrion) and not by a religious Sanhedrin.

### *Belles-Lettres and Criticism*

AGNON, SAMUEL JOSEPH. In the heart of the seas. [Tr. from the Hebrew by I. M. Lask; drawings by T. Herzl Rome] New York, Schocken Books, 1948. 128 p. (Schocken library, no. 9)

The fictional experiences of a group of 19th century Polish Jews on a pilgrimage to Palestine.

GOITEN, SOLOMON DOB FRITZ, ed. From the land of Sheba; tales of the Jews of Yemen. [Tr. by Christopher Fremantle] New York, Schocken Books, 1947. 121 p. (Schocken library, no. 3)

A collection of the folklore and legends of the oldest Jewish community in the world.

GRIMES, WILLARD MUDGETTE. The unquenched cup (a paraphrase of the Psalms of David). Preface by Henry C. Kittredge. New York, Lifetime Editions, 1948. x, 180 p.

A rendition of the Psalms in modern poetry.

HEINE, HEINRICH. The Rabbi of Bacharach, a fragment; with a selection from Heine's letters and an epilogue by Erich Loewenthal. [Prose tr. by E. B. Ashton] New York, Schocken Books, 1947. 93 p. (Schocken library, no. 4)

The story of a medieval rabbi and his wife in flight from pogroms. Incorporates the author's letters on how the novelette came to be written.

KAFKA, FRANZ. Parables, in German and English. [Tr. by Willa Muir, and others] New York, Schocken Books, 1947. 127 p. (Schocken library, no. 7)

New versions of Greek, Hebrew and other myths. Original German texts with English translations on facing pages.

KOLITZ, ZVI. *The tiger beneath the skin; stories and parables of the years of death.* New York, Creative Age Press, 1947. 172 p.

A collection of contemporary folk tales which grew out of the experiences of the inmates of DP camps in Europe, as told by one of the survivors.

LEWISOHN, LUDWIG, ed. *Among the nations; three tales and a play about Jews*, by W. Somerset Maugham, Jacques de Lacretelle, John Galsworthy and Thomas Mann. New York, Farrar, Straus, Philadelphia, Jewish Publication Society of America, 1948. xviii, 270 p.

Contents: *The alien corn*, by W. S. Maugham.—*Silbermann*, by Jacques de Lacretelle.—*Loyalties*, by John Galsworthy.—*Tamar*, by Thomas Mann.

NEWMAN, LOUIS ISRAEL. *Trumpet in adversity, and other poems.* New York, Renascence Press, 1948. xviii, 206 p.

Poems largely on Jewish themes. Includes most of his work from the three earlier volumes plus poetry written since 1929.

PEREZ, ISAAC LOEB. *Perez*, tr. and ed. by Sol Liptzin. New York, Yiddish Scientific Institute, 1947. 379 p. (Yivo bilingual series)

A selection of tales and essays, with an introductory biographical sketch. In English and Yiddish.

RABINOWITZ, SHALOM (Shalom Aleichem, pseud.) *Inside Kasrilevke.* [Tr. from the Yiddish by Isidore Goldstick] New York, Schocken Books, 1948. 127 p. (Schocken library, no. 11)

Three stories by the noted Jewish humorist.

SHEPS, ELIAS (Eli A. Almi, pseud.) *Our unfinished world; a philosophy of life in discourse, story and fable.* New York, Arco, 1947. 205 p.

Essays, many of which are on Jewish subjects.

TABAK, ISRAEL. *Judaic lore in Heine; the heritage of a poet.* Baltimore, Johns Hopkins Press, 1948. xiii, 338 p.

Discusses Heine's Jewish background and the way in which this heritage influenced his literary work.

WATERMAN, LEROY. *The Song of songs translated and interpreted as a dramatic poem.* Ann Arbor, Univ. of Michigan Press, 1948. x, 88 p.

WAXMAN, MEYER. *A history of Jewish literature; from the close of the Bible to our own days.* v. 4, enl., and corrected. New York, Bloch, 1947. xvii, 1335 p.

Enlargement consists of seven appendices or sections of additions dealing with the works of authors either omitted or casually referred to in the previous edition.

WOLFSKEHL, KARL. 1933; a poem sequence in German and English. [Tr. by Carol North Valhope and Ernst Morwitz] New York, Schocken Books, 1947. 123 p.

Poetic response of a German Jew to the tragic events of 1933. Text in German and English on facing pages.

*The Jew in Recent Fiction*

ABZUG, MARTIN. *Seventh Avenue story*. New York, Dial Press, 1947. 315 p.

A realistic picture of life in the New York garment industry emphasizing the difficulties encountered by the small manufacturer in competition with large enterprises.

ADER, PAUL. *The leaf against the sky*. New York, Crown, 1947. 311 p.

A contrast between a conservative young Southerner and a Jew, both students at the same college; the Jew loses in both love and career, the non-Jew wins.

BAUER, FLORENCE ANNE MARVYNE (MRS. WILLIAM WALDO BAUER). *Abram, son of Terah*. Indianapolis, Bobbs-Merrill, 1948. 406 p.

A fictional life of Abraham.

BELLOW, SAUL. *The victim*. New York, Vanguard, 1947. 294 p.

The story of a man who is brought to the verge of insanity by family troubles and by the persecution of a non-Jew, an alcoholic, who insists that his life has been ruined by the Jew.

BERNSTEIN, ABRAHAM. *Home is the hunted, a novel*. New York, Dial Press, 1947. 308 p.

Concerns a young man who tried to conceal his Jewish origin for business reasons, but who later had a change of heart and decided to fight intolerance.

BOURJAILY, VANCE. *The end of my life*. New York, Scribner, 1947. 278 p.

The adventures of four young American ambulance drivers with the British in North Africa and Italy. The Jewish member of the group is inspired by his experiences to go to Palestine to make his home there.

BROOKS, RICHARD. *The boiling point*. New York, Harper, 1948. 312 p.

An election fight in a small Southern town, involving an attempt to gain rights for labor and Negroes. A Jewish merchant gains in personal security by his participation.

BUCK, PEARL SYDENSTRICKER (MRS. RICHARD JOHN WALSH) *Peony*. New York, John Day, 1948. 312 p.

The maneuvering of his bondmaiden results in the marriage of the handsome son of a Chinese-Jewish family to a Chinese girl, instead of to the Rabbi's daughter to whom he had been pledged from babyhood.

COOK, FANNIE (FRANK) (MRS. JEROME E.) *Storm against the wall*. Garden City, N. Y., Doubleday, 1948. 270 p.

The lives of a German-Jewish family in St. Louis are interwoven with the fate of their relatives in Germany in a story which covers the period from 1900 to the end of World War II. Includes incidents of discrimination here.

CRAWFORD, KATHLEEN. *Straw fire*, a novel. New York, Morrow, 1947. 249 p.

The daughter of a conservative southern family falls in love with a Jewish musician with resultant conflict and defeat for the young people.

DAVIDSON, DAVID. *The steeper cliff*, a novel. New York, Random House, 1947. 340 p.

The experiences of a young American assigned to reconstruct the newspapers of Bavaria. He wonders if he would have had the courage to endure martyrdom as had the anti-Nazis. Incorporates the philosophy of some of the Jews who survived, in the person of one Jewish boy.

DIBNER, MARTIN. *The bachelor seals*. Garden City, N. Y., Doubleday, 1948. ix, 309 p.

A realistic portrait of the generation of young college men who graduated into the depression years and were further disillusioned through their war experiences. Includes a Jewish character who encounters social anti-Semitism at school as his father meets it in business.

FARREN, JULIAN. *The train from Pittsburgh*. New York, Knopf, 1948. 247 p.

A weekend in the life of a man who has two important decisions to make, of which one is to try to persuade his anti-Semitic employer to engage a Jewish friend.

FAURE, RAOUL COHEN. *Lady Godiva and Master Tom; with drawings by Aurelius G. Battaglia*. New York, Harper, 1948. 243 p.

A psychological interpretation of the famous ride. Includes a Jewish character, the wise and learned treasurer and confidant of the husband of the lady of Coventry.

FINNEGAN, ROBERT. *Many a monster*. New York, Simon & Schuster, 1948. 220 p.

A mystery story involving the activities of an anti-Semitic organization.

GOTTLIEB, HINKO. *The key to the great gate*; tr. by Fred Bolman and Ruth Morris. Illus. by Sam Fischer. New York, Simon & Schuster, 1947. viii, 178 p.

A whimsical tale about Jewish prisoners of the Nazis in Vienna who are sustained physically and spiritually by the magical powers of one of them.

HAYDN, HIRAM COLLINS. *The time is noon*. New York, Crown, 1948. 561 p.

Concerned with a group of young men and women at an exclusive New England college during the expansive 1920's. Only one of them, a Jewish intellectual, has any true understanding of the world outside the school walls.

HOUSEHOLD, GEOFFREY. Arabesque. Boston, Little, 1948. 312 p.

A story of adventure and intrigue in the Middle East with Arabs, Britons and Jews as participants. Serialized in *The Atlantic Monthly*.

HUGHES, KATHLEEN THELMA. Not quite a dream. Garden City, N. Y., Doubleday, 1948. 277 p.

The romance of a non-Jewish girl and a Jewish man set against the backgrounds of a campus dormitory and a Jewish resort near New York.

JAMESON, STORM. The black laurel. New York, Macmillan, 1948. 338 p.

A study of the vanquished and their conquerors in Berlin under occupation. A Jewish refugee, a former art expert, is an innocent victim of a plot to loot German art treasures.

KATKOV, NORMAN. Eagle at my eyes. Garden City, N. Y., Doubleday, 1948. 252 p.

A story of love and marriage between a Jewish boy and a non-Jewish girl in which the bitterest opposition to the romance comes from the Orthodox Jewish mother of the boy.

KATZ, LEO. Seedtime; tr. from the German by Joel Ames. New York, Knopf, 1947. 381 p.

Repercussions of an agrarian revolt of the Rumanian peasantry in 1907 which include a pogrom against the Jews of Bukovina, across the border in Austria Hungary.

KISSIN, RITA. This precious dust, a novel. Chicago, Ziff-Davis, 1948. 353 p.

The tragic life of the daughter of a German rabbi married to a Nazi, and her more hopeful remarriage to a non-Jew in the United States.

LEVIN, MEYER. My father's house. New York, Viking, 1947. 192 p.

A small boy's vain search for his father, a victim of the Nazis, takes him through Europe to Palestine. There he finally finds a homeland.

MALACQUAIS, JEAN. World without visa. Garden City, N. Y., Doubleday, 1948. 499 p.

Marsailles during German occupation is the setting for this story in which a number of Jewish characters figure. Some are refugees from Germany, others are French Jews, who in turn become either victims or refugees.

MARCUS, ALAN. Straw to make brick. Boston, Little, 1948. 435 p. (Atlantic Monthly press book)

A Jewish soldier with the American occupation forces in Bavaria faces a dilemma because of the conflict between his hatred of the Germans and his love for a German girl.

MARTIN, BURTON E. Unpromised land, a novel. New York, Washburn, 1948. 400 p.

Depicts the yearning for a homeland that fills the thoughts of Jewish

displaced persons in a refugee camp in Italy. Based on material drawn from the author's experience as an UNRRA official.

MAXWELL, JAMES A. I never saw an Arab like him. Boston, Houghton, 1948. 207 p.

Short stories centered about the experiences of an American intelligence agent in the Middle East. Encounters with Arabs, Britons and Jews reveal insight and sympathy for the Jews. Five of the thirteen stories originally appeared in *The New Yorker*.

MILLER, MERLE. That winter. New York, Sloane, 1948. 297 p.

Three returned veterans share an apartment together in New York City. One of them, a Jewish radio script writer, is in love with a girl who is anti-Semitic.

MORGENSTERN, SOMA. In my father's pastures; tr. from the German ms. by Ludwig Lewisohn. Philadelphia, Jewish Publication Society of America, 1947. 369 p.

A young Austrian Jew becomes aware of the richness of his cultural heritage when he goes to visit an uncle in Polish Galicia. Further experiences of characters described in *The son of the lost son*.

POPKIN, MRS. ZELDA. Small victory, a novel. Philadelphia, Lippincott, 1947. 280 p.

An American college professor with the American military government in Germany finds the Germans as anti-Semitic as ever and the American occupation authorities seemingly in accord with them to the extent of agreeing to apply a numerus clausus to the few Jewish students wanting to enter the universities.

ROBBINS, HAROLD. Never love a stranger, a novel. New York, Knopf, 1948. 443 p.

The life of a man brought up in a Catholic orphanage who later learns that he is of partly Jewish origin. Educated mostly on the streets of New York, he becomes a racketeer and is later killed on the battlefield during World War II.

ROEBURT, JOHN. Seneca, U. S. A. New York, Curl, 1947. 255 p.

The story of the inception and growth of a "hate racket" in one community and of a Jewish family that is destroyed by it.

RUDOLPH, MARGUERITA. The great hope; with an introd. by Pearl S. Buck and drawings by Abbas. New York, Day, 1948. 175 p.

Fictional recollections of Jewish family life in the Ukraine under the Tsars, student days under the Soviets and later experiences with relatives in the United States.

SARTRE, JEAN-PAUL. The reprieve; tr. from the French by Eric Sutton. New York, Knopf, 1947. 445 p. (Roads to freedom. 2)

Deals with the reaction of a number of people in Paris to the events of the eight days preceding the Munich pact. Among the group are German refugees and French Jews.



SCHMITT, GLADYS (MRS. SIMON GOLDFIELD) *Alexandra*. New York, Dial Press, 1947. 316 p.

The story of a famous actress as seen through the eyes of a life-long woman friend who is Jewish.

STEGNER, WALLACE. *Second growth*. Boston, Houghton, 1947. 240 p.

A stagnant New England town achieves a rebirth through its eventual acceptance of a young Jewish couple and the decision of one of its young people to go to college.

TAFT, ALLEN ROBERT. *American story*. New York, Arco, 1947. 240 p.

The story of the lives, loves and conflicts of three men, friends from early youth—one Catholic, one Jewish, one Protestant.

TEILHET, MRS. HILDEGARDE (TOLMAN) *The terrified society*. Garden City, N. Y., Doubleday, 1947. 374 p.

The romantic dilemma of a Jewish girl in love with an American fascist organizer who has attacked her brother.

UNRUH, FRITZ VON. *The end is not yet; a novel of hatred and love; of darkness and light; of despair and hope; of death and life; of war and a new courage*. [Tr. from the German] New York, Storm Pubs., 1947. 540 p.

An anti-Nazi novel using the medieval conception of the struggle between good and evil for the soul of man, with the soldier from Verdun representing the forces of good and Hitler and his henchmen the forces of evil.

WARD, MARY JANE (MRS. EDWARD QUAYLE) *The professor's umbrella, a novel*. New York, Random House, 1948. 313 p.

On a trumped-up morals charge a Jewish professor is removed from his position at a midwestern university.

ZWEIG, ARNOLD. *The axe of Wandsbek*. [Tr. by Eric Sutton] New York, Viking, 1947. xiii, 428 p.

Forced to serve as an executioner for the Nazis, a German butcher, once friendly to Jews, commits suicide with his wife because she suffers from pang of conscience.

### *Biography*

ANGOFF, CHARLES. *When I was a boy in Boston*; illus. by Samuel Gilbert. New York, Beechhurst Press, 1947. 182 p.

Sketches embodying recollections of Jewish life in Boston during the author's boyhood and youth.

DRACHMAN, BERNARD. *The unfailing light; memoirs of an American rabbi*. With an introd. and notes by the editor. New York, Rabbinical Council of America, 1948. xxiv, 456 p.

Recollections of an orthodox rabbi covering three generations.

GOLDMAN, RAYMOND LESLIE. *Even the night*. New York, Macmillan, 1947. 196 p.

The autobiography of a writer who has not allowed himself to be conquered by tremendous physical handicaps or personal tragedy. An expansion of *The Good Fight* published in 1935.

HART, MRS. SARA (LIEBENSTEIN) *The pleasure is mine*, an autobiography. Chicago, Valentine-Newman, 1947. xii, 288 p.

The personal story of a midwestern woman from a well-to-do Jewish family who has devoted the later years of her life to helping the underprivileged.

LEVY, HARRIET LANE. 920 O'Farrell Street; illus. by Mallette Dean. Garden City, N. Y., Doubleday, 1947. vi, 273 p.

Charming reminiscences of life in the German-Jewish community of late 19th century San Francisco.

MAIMON, SOLOMON ben JOSHUA. *An autobiography*; ed. and with an epilogue by Moses Hadas. [Tr. by J. Clark Murray] New York, Schocken Books, 1947. 116 p. (Schocken library, no. 5)

An abridged edition of the autobiography of the 18th century religious philosopher.

MANNERS, WILLIAM. *Father and the angels*. New York, Dutton, 1947. 224 p.

Affectionate recollections of the author's father, a rabbi in an Ohio community.

MARX ALEXANDER. *Essays in Jewish biography*. Philadelphia, Jewish Publication Society of America, 1947. x, 298 p.

The lives of four medieval and eight modern scholars.

MONSKY, MRS. HENRY AND BISGYER, MAURICE. *Henry Monsky; the man and his work*. New York, Crown, 1947. x, 164 p.

A tribute to the late president of B'nai B'rith by his wife and a close associate.

NIZER, LOUIS. *Between you and me*. New York, Beechhurst Press, 1948. 302 p.

Aphorisms, essays and brief tributes to many contemporary figures.

PUNER, MRS. HELEN WALKER. *Freud, his life and his mind; a biography*. New York, Howell, Soskin, 1947. 360 p.

Attempts to apply psychoanalytic techniques to interpret the life of the famous psychiatrist.

RIBALOW, HAROLD U. *The Jew in American sports*. New York, Bloch, 1948. xvi, 288 p.

Sketches of twenty-five outstanding sport stars with brief references to many lesser-known luminaries.

ROTH, CECIL. The house of Nasi: Doña Gracia. Philadelphia, Jewish Publication Society of America, 1947. xiii, 208 p.

The first biography in English of a notable 16th century Jewish woman banker and philanthropist.

SOBOL, LOUIS. Some days were happy; foreword by Gene Fowler. New York, Random House, 1947. xii, 210 p.

Reminiscences of the author's childhood, youth and early experiences as a newspaperman.

WEINSTEIN, ALFRED ABRAHAM. Barbed-wire surgeon. New York, Macmillan, 1948. x, 310 p.

Recollections of life in a Japanese prison camp. Of the several hundred Jews who were in the camp at the beginning, less than eighty were alive at the end.

YIDDISHER KULTUR FARBAND. ART SECTION. 100 contemporary American Jewish painters and sculptors; with an essay by Louis Lozowick. New York, The Farband, 1947. 207, xv p.

Brief biographies, credos and reproductions of some of the work of the artists represented. Text in English and Yiddish.

### *Juvenile*

ABRAHAMS, ROBERT D. Mr. Benjamin's sword; illus. by Herschel Levit. Philadelphia, Jewish Publication Society of America, 1948. 183 p.

A fictional account of the adventures which befell the noted Confederate leader in his attempts to escape from the country at the end of the Civil War.

ARONIN, BEN. Jolly jingles for the Jewish child; pictures by Lili Cassel. New York, Behrman, 1947. n. p.

Verses celebrating Jewish holidays and customs, intended for the young child.

COVICH, EDITH S. The Jewish child every day; illus. by Mary Ida Jones. Music score by Bella Scheer Covich. Cincinnati, Union of American Hebrew Congregations, 1947. x, 51 p. (Union preschool series)

Everyday life and the holidays in song and story for the preschool child.

GOLUB, ROSE W. Down holiday lane; illus. by Louis Kabrin. Cincinnati, Union of American Hebrew Congregations, 1947. x, 166 p. (Union graded series)

A sequel to *Hillel's happy holidays*, by Mamie G. Gamoran, intended for children 8-9 years of age.

ISH-KISHOR, SULAMITH. American promise; a history of the Jews in the new world. Illus. by Grace Hick. New York, Behrman House, 1947. 209 p.

A history of the Jews in the United States from 1492 to the present, for young people.

LENSKI, LOIS (MRS. ARTHUR COVEY) Mr. and Mrs. Noah [illus. by the author] New York, Crowell, 1948. 48 p.

A story of the famous Biblical pair for small children.

LUCHS, ALVIN S. Torchbearers of the Middle Ages; illus. by Stanley Maxwell. New York, Behrman, 1948. x, 176 p.

A history for young people of the Jews of this period told through the lives of its leading personalities.

SCHARFSTEIN, BEN AMI. The jingle-book for Jewish children. New York, Shilo, 1947. n. p.

Some of the jingles are based on Biblical themes, others celebrate the holidays.

WERNER, JANE. Joseph and his brethren; illus. by Polly Jackson. New York, Grosset, 1947. n. p.

A free retelling of the Old Testament story.

ZELIGS, DORTHY F. A history of Jewish life in modern times for young people; maps and diagrams by Reuben Leaf. Rev. ed. New York, Bloch, 1947. xviii, 487 p.

From the 16th century to the present.

### *Reference and Annuals*

AMERICAN ACADEMY FOR JEWISH RESEARCH. Proceedings, v. 16, 1946/47. New York, The Academy, 1947. xxiii, 232 p.

Contents: Some remarks on the law of persons in Jewish and Roman jurisprudence, by Boaz Cohen.—The possibility of the universe in Al-Farabi, Ibn Sina and Maimonides, by E. L. Fackenheim.—A Falasha religious dispute, by Wolf Leslau.—A selected bibliography (1920–1945) of the Jews in the Hellenistic-Roman period, by Ralph Marcus.—The importance of the Geniza for Jewish history, by Alexander Marx.—The influence of Jewish law upon the development of Frankish law, by J. J. Rabinowitz.—The oldest sources of synagogal chant, by Eric Werner.

AMERICAN JEWISH HISTORICAL SOCIETY. Publications, no. 37, 1947. New York, The Society, 1947. xxxvi, 513, lx p.

Papers largely devoted to the part played by Jews in the early history of the United States.

The American Jewish Year Book; v. 49, 5708: 1947–48. Prepared by the American Jewish Committee, Harry Schneiderman and Morris Fine, editors; Maurice Spector and Maurice Basseches, assistant

editors. Philadelphia, Jewish Publication Society of America, 1947. xiv, 844 p.

Besides the usual reference features and the Review of the year 5707 (1946-47), the following special articles are included: Church, state and education, by Nathan Schachner.—Morris R. Cohen: 1880-1947, by M. R. Konvitz.—Sidney Hillman: 1887-1946, by A. H. Raskin.—Emanuel Libman: 1872-1946, by George Baehr.—Henry Monsky: 1890-1947, by H. W. Levy.—Jewish Institute of Religion, by I. E. Kiev and J. J. Tepfer.

CENTRAL CONFERENCE OF AMERICAN RABBIS. Yearbook; v. 57, 1947. Fifty-eighth annual convention, June 24-June 28, 1947, Montreal, Can. Ed. by Isaac E. Marcuson. [Cincinnati, 1948] 537 p.

In addition to proceedings, reports, memorial addresses, membership lists, etc., includes: The pastoral ministry, by J. R. Malino, S. S. Mayerberg, and T. S. Ross.—Prayer in our times, by L. I. Newman and Abraham Cronbach.—Re-evaluation of the goodwill movement, by A. L. Feinberg and Benedict Glazer.

HEBREW UNION COLLEGE. Annual; v. 20, 1947. Cincinnati, 1947. 658 p.

Contents: The Chanukkah festival and the calendar of ancient Israel, by Julian Morgenstern.—Cushan-Rishathaim, by Eugen Taubler.—Hebrew installation rites, by Raphael Patai.—The origin of the winged angel in Jewish art, by Franz Landsberger.—The paintings of the Dura Synagogue, by Isaiah Sonne.—The significance of miracles for Talmudic Judaism, by Alexander Guttmann.—The conflict between Hellenism and Judaism in the music of the early Christian church, by Eric Werner.—The Maimonidean code of benevolence, by Abraham Cronbach.—Reason and revelation in the theology of Maimonides, by B. Z. Bokser.—The modern religion of Moses Hart, by J. R. Marcus.—An American-Jewish view of the evolution controversy, by J. L. Blau.—Isaac Mayer Wise on the Civil War, by B. W. Korn.

Jewish book annual; v. 6, 5708: 1947-48. New York, Jewish Book Council of America, 1947. v, 98, 104 p.

Text in English, Hebrew and Yiddish. Besides bibliographies, book reviews, etc., the English section includes: Literature on Jewish music, by Ruth Rubin.—Recent Jewish literature in Hungary, by Francis Hevesi.—The books of Elijah Gaon, by J. H. Greenstone.

The Palestine year book, 5708; review of events September 26, 1946, to September 15, 1947; v. 3, ed. by Sophie A. Udin. New York, Zionist Organization of America, 1947-48. xiv, 560 p.

In addition to a survey of the Palestinian scene, contains information on Zionism in the United States, lists and directories.

RABBINICAL ASSEMBLY OF AMERICA. Proceedings, v. 8. Forty-first, forty-second, forty-third, forty-fourth annual conventions. Ed. by Arthur H. Neulander. New York, The Assembly, 1947. viii, 401 p.

Publication of the Proceedings was interrupted by the war. Curtailed Proceedings for the years 1941 through 1944 are included in this volume.

RABBINICAL ASSEMBLY OF AMERICA. Proceedings; v. 10, 1946. Forty-sixth annual convention, June 24-27, New York City. Ed. by Elias Charry. New York, The Assembly, 1947.

Includes resolutions, reports, lists and the papers presented at each session.

PART FOUR

*Directories and Lists*





## JEWISH NATIONAL ORGANIZATIONS

### THE UNITED STATES<sup>1</sup>

ACADEMIC COUNCIL FOR THE HEBREW UNIVERSITY (1941). Pres. Salo W. Baron; Sec. Isaac Mendelsohn, 1140 Amsterdam Ave., N. Y. C., 27.  
Purpose: To promote the work of the University and develop cooperation with academic circles in North America.

ACHDUT HAAVODAH, *see* United Labor Zionist Party

AGRO-JOINT, *see* American Jewish Joint Agricultural Corporation

AGUDAS ISRAEL OF AMERICA, INC. (1912). Pres. Elijah M. Bloch; Exec. Dir. Michael G. Tress, 1123 Broadway, N. Y. C., 10.  
Purpose: To help maintain the spiritual life of all Orthodox Jews.  
Publication: *Orthodox Tribune*.

AGUDAS ISRAEL, NATIONAL COUNCIL OF PIRCHEI (1930). Pres. B. Ulman; Chm. Exec. Bd. Jack Goldstein, 113 W. 42 St., N. Y. C., 18.  
Purpose: To unite Jewish youth and educate them to their responsibility to the Jewish nation according to the tenets of the Torah.  
Publication: *Our Outlook*.

AGUDAS ISRAEL WOMEN'S ORGANIZATION (1941). Pres. Mrs. Preil; Sec. Mrs. N. D. Herman, 1123 Broadway, N. Y. C., 10.  
Purpose: To assist refugee children in Palestine and to help maintain the spiritual life of Orthodox Jews all over the world.

AGUDAS ISRAEL WORLD ORGANIZATION (1912). Pres. Jacob Rosenheim; Sec. Mrs. Lipschnitz, 2521 Broadway, N. Y. C.  
Purpose: International organization of the Jewish people on orthodox principles.  
Publications: *Orthodox Tribune*; *Jewish Voice*.

<sup>1</sup> This directory includes all national Jewish organizations in existence for at least one year prior to June 1, 1948 which replied to the editors' questionnaire. The information here given was furnished by the organizations themselves and the editors assume no responsibility for the accuracy of the data presented. Nor does inclusion in this list imply approval of the organizations by the editors or publishers.—ED.

- AGUDAS ISRAEL YOUTH COUNCIL OF AMERICA (1922). Pres. Michael G. Tress; Exec. Dir. Morris Sherer, 113 W. 42 St., N. Y. C., 18.  
Purpose: To unite Jewish youth in the spirit of the Torah and in that spirit to solve the problems that confront Jewry.  
Publications: *Orthodox Tribune*; *Darkeinu*.
- ALEXANDER KOHUT MEMORIAL FOUNDATION (1915). Pres. Alexander Marx; Sec. Shalom Spiegel, 3080 Broadway, N. Y. C., 27.  
Purpose: To publish works mainly in the field of Jewish grammar, lexicography and archeology.
- ALLIANCE ISRAELITE UNIVERSELLE, AMERICAN FRIENDS OF (1946). Pres. Alan M. Stroock; Sec. Haim Toledano, 2061 Broadway, N. Y. C., 23.  
Purpose: To serve as liaison between the Jews in America and the Alliance Israelite.
- ALPHA EPSILON PHI WOMEN'S FRATERNITY (1909). Natl. Dean Mrs. Arthur L. Bergmann; Natl. Scribe Mrs. Stanley L. Baach, 185 N. Wabash Ave., Chicago 1, Ill.  
Publication: *Columns of Alpha Epsilon Phi*.
- ALPHA EPSILON PI FRATERNITY (1913). Pres. Louis V. Heller; Exec. Sec. George S. Toll, 4 N. 8 St., St. Louis 1, Mo.  
Publications: *Exoteric*, a quarterly; *Esoteric*, a newsletter.
- ALPHA OMEGA FRATERNITY (1907). Pres. A. A. Albert; Sec. Bernard E. Gruber, 147 W. 42 St., N. Y. C., 18.  
Purpose: Fraternal; dental.  
Publication: *Scope*.
- ALPHA ZETA OMEGA (1919). Supreme Signare Henry Agin, 9208 Yale St., Cleveland, O.  
Purpose: Fraternal; pharmacy.  
Publication: *Azoan*.
- AMEIG, *see* American Eretz Israel Corporation
- AMERICAN ACADEMY FOR JEWISH RESEARCH (1920; inc. 1929). Pres. Alexander Marx; Corr. Sec. A. S. Halkin, 3080 Broadway, N. Y. C., 27.  
Purpose: To encourage research by aiding scholars in need and by giving grants for the publication of scholarly works.  
Publication: *Proceedings*.
- AMERICAN ASSOCIATION FOR JEWISH EDUCATION (1939). Pres. Michael A. Stavitsky; Exec. Dir. Israel S. Chipkin, 1776 Broadway, N. Y. C., 19.  
Purpose: To co-ordinate, guide and service Jewish education through research and information.  
Publication: *Jewish Education News Letter*.
- AMERICAN BETH JACOB COMMITTEE, INC. (1928). Chm. Leo Jung; Exec. Dir. Meier Schenkolewski, 55 W. 42 St., N. Y. C., 18.  
Purpose: To aid the Beth Jacob Schools, which provide vocational, religious and academic training for Jewish girls in Europe and Palestine.

AMERICAN BIBLICAL ENCYCLOPEDIA SOCIETY, INC. (1939). Pres. George Frankenthaler; Sec. William Mazer, 252 W. 85 St., N. Y. C.

Purpose: To spread knowledge and inspire love of the Bible; to collate and publish *Torah Shelemah*, a biblical encyclopedia.

AMERICAN BIROBIDJAN COMMITTEE (AMBIJAN) (1935). Exec. V. P. J. M. Budish; Exec. Sec. A. Jenofsky, 103 Park Ave., N. Y. C., 17.

Purpose: To help settle Jewish victims of fascism in Birobidjan, U. S. S. R.  
Publications: *Ambijan Bulletin*; *Nailebn*.

AMERICAN COMMITTEE OF JEWISH WRITERS, ARTISTS AND SCIENTISTS, INC. (1941). Pres. B. Z. Goldberg; Chm. Joseph Brainin, 119 W. 57 St., N. Y. C., 19.

Purpose: To further Jewish anti-Fascist unity.

Publication: *Ainikeit*; *Resistance*.

AMERICAN COUNCIL FOR JUDAISM, INC. (1942). Pres. Lessing J. Rosenwald; Exec. Dir. Elmer Berger, 201 E. 57 St., N. Y. C., 22.

Purpose: To affirm that Jews can participate fully in the life of their respective countries only by regarding themselves as nationals of those countries and as Jews in religion alone.

Publication: *Council News*.

AMERICAN ECONOMIC COMMITTEE FOR PALESTINE (1932). Pres. Sidney Musher; Sec. Edna Preiser, 250 W. 57 St., N. Y. C., 19.

Purpose: To help develop the economy of Palestine and provide employment opportunities for immigrants.

AMERICAN ERETZ ISRAEL CORPORATION (1944). Pres. Joseph M. Mazer; Exec. Dir. Chaim C. Belilowsky, 130 W. 42 St., N. Y. C., 18.

Purpose: To further trade between the United States and Palestine and to assist in economic development of Palestine.

AMERICAN FEDERATION OF JEWS FROM CENTRAL EUROPE, INC. (1941). Pres. Nathan Stein; Exec. V. P. Herman Muller, 1674 Broadway, N. Y. C., 19.

Purpose: To aid Central European Jews who immigrate to the United States or require rehabilitation in Europe.

AMERICAN FRIENDS OF THE HEBREW UNIVERSITY, INC. (1925). Pres. Dr. I. S. Wechsler; Dir. Leo W. Schwarz, 9 E. 89 St., N. Y. C., 28.

Purpose: To support and develop the University.

Publication: *News Bulletin on the Hebrew University*.

AMERICAN HUNGARIAN JEWISH FEDERATION (1944). Co-Pres. Jacob Hoffman and Emanuel Pollak, 150 Nassau St., N. Y. C., 7.

Purpose: To aid surviving Jews in Old Hungary.

AMERICAN JEWISH CONFERENCE (1943). Exec. Sec. I. L. Kenen, 521 Fifth Ave., N. Y. C., 17.

Purpose: To secure rights, status and justice for European Jews in the post-war world and to safeguard and fulfill the rights of the Jewish people with respect to Palestine.

Publication: *The Bulletin*.

AMERICAN JEWISH COMMITTEE (1906). Pres. Joseph M. Proskauer; Exec. V. P. John Slawson, 386 Fourth Ave., N. Y. C., 16.

Purpose: To prevent infraction of the civil and religious rights of Jews in any part of the world; to render assistance and take remedial action where necessary.

Publications: *Commentary*; *Committee Reporter*.

AMERICAN JEWISH COMMITTEE, *see also* Joint Defense Appeal

AMERICAN JEWISH CONGRESS (constituted, 1917; re-constituted, 1922; re-org., 1938). Pres. Stephen S. Wise; Exec. Dir. David Petegorsky, 1834 Broadway, N. Y. C., 23.

Purpose: To protect the rights of Jews all over the world, protect and extend democratic principles and further the development of the Jewish state in Palestine.

Publication: *Congress Weekly*, *Congress Record*.

AMERICAN JEWISH CONGRESS, WOMEN'S DIVISION OF (1933). Pres. Justine Wise Polier; Exec. Sec. Esther Einbinder, 1834 Broadway, N. Y. C., 23.

Purpose: To achieve the program of the Congress; to render social service.

AMERICAN JEWISH CONGRESS, *see also* World Jewish Congress

AMERICAN JEWISH HISTORICAL SOCIETY (1892) (sponsored by National Jewish Welfare Board), Pres. Lee M. Friedman; Librarian Isidore S. Meyer, 3080 Broadway, N. Y. C., 27.

Purpose: To maintain material on the history of the Jews in America.

Publication: *Publications of the American Jewish Historical Society*.

AMERICAN JEWISH JOINT AGRICULTURAL CORPORATION (1924). Pres.

Maurice B. Hexter; Sec. Robert Pilpel, 270 Madison Ave., N. Y. C., 16.

Purpose: To assist Jews to engage in agricultural pursuits and to render other constructive aid to Jews in countries of refuge, by financing and supervising projects conducted by separate organizations.

AMERICAN JEWISH JOINT AGRICULTURAL CORPORATION, *see also* Dominican Republic Settlement Association

AMERICAN JEWISH JOINT DISTRIBUTION COMMITTEE, INC. (1914). Chm.

Edward M. M. Warburg; Exec. Vice-Chm. M. A. Leavitt, 270 Madison Ave., N. Y. C., 16.

Purpose: To develop programs and distribute funds for the rehabilitation and assistance of Jews overseas.

Publication: *J. D. C. Digest*, *J. D. C. Review*, *J. D. C. Statistical Abstract*.

AMERICAN JEWISH JOINT DISTRIBUTION COMMITTEE YOUTH DIVISION (1934).

Chm. S. Harry Galfand; Exec. Sec. Meyer Kunsky, 270 Madison Ave., N. Y. C., 16.

Purpose: To provide a program of activity for youth and young adults in connection with the work of the JDC.

AMERICAN JEWISH LABOR COUNCIL (1946). Pres. Ben Gold; Sec.-Treas.

Max Steinberg, 22 E. 17 St., N. Y. C., 3.

Purpose: To combat anti-Semitism and racism, help in the rehabilitation

of surviving Jewry in Europe, support the efforts of the Jewish people in Palestine to secure independence, equality and statehood.  
Publication: *Action Digest*.

AMERICAN JEWISH PHYSICIANS COMMITTEE (1921). Pres. Dr. Albert A. Epstein; Sec. David J. Kaliski, 9 E. 89 St., N. Y. C., 28.

Purpose: To build and maintain the medical department of the Hebrew University in Palestine.

AMERICAN JEWISH YOUTH (SENIORS) (1939). Pres. D. Donald Smith; Sec. Sylvia Abramson, 5229 Jefferson St., Phila. 31, Pa.

Purpose: To protect American institutions and the rights of all men.  
Publications: *The Speaker*; *The Pioneer*.

AMERICAN ORT FEDERATION (1922). Pres. George Backer; Exec. Vice-Chm. Aaron B. Tart, 212 Fifth Ave., N. Y. C., 10.

Purpose: To promote technical trades and agriculture among Jews.  
Publications: *ORT Economic Review*; *ORT Bulletin*.

AMERICAN ORT, YOUNG MEN'S AND WOMEN'S DIVISION (1937). Pres. Nat Dechter; Exec. Sec. Belle Halpern, 212 Fifth Ave., N. Y. C., 10.

Purpose: To raise funds for ORT and disseminate knowledge of its program.

Publication: *ORT News Digest*.

AMERICAN PRO-FALASHA COMMITTEE, INC. (1922; inc. 1923). Chm. Charles P. Kramer; Sec. Daniel L. Davis, 3 E. 65 St., N. Y. C., 21.

Purpose: To carry on educational work among Falashas.

AMERICAN RED MOGEN DOVID FOR PALESTINE, INC. (1941). Pres. Louis Lipsky; Exec. Dir. Zalaman J. Friedman, 220 Fifth Ave., N. Y. C., 1.

Purpose: To support Palestine's first aid agency which serves the population without regard to race, creed or color.

AMERICAN TECHNION SOCIETY, *see* Hebrew Institute of Technology

AMERICAN ZIONIST EMERGENCY COUNCIL (1939). Chm. Abba Hillel Silver; Exec. Dir. Harry L. Shapiro, 342 Madison Ave., N. Y. C., 17.

Purpose: To serve as political arm of major American Zionist Organizations.

Publications: *Palestine*; *Palestine Affairs*.

AMERICAN ZIONIST EMERGENCY COUNCIL, *see also* National Young Zionist Actions Committee; Palestine Youth Conference

AMERICAN ZIONIST YOUTH COMMISSION (1940). Chm. Herman L. Weisman; Co-Chm. Miriam Freund; Exec. Dir. Shlomo Bardin, 381 Fourth Ave., N. Y. C., 16.

Purpose: To bring information about Zionism to unaffiliated youth.  
Publication: *Bulletin*.

AMERICAN ZIONIST YOUTH COMMISSION, *see also* Intercollegiate Zionist Federation of America; Junior Hadassah; Masada; Young Judaea

AMPAL—AMERICAN PALESTINE TRADING CORPORATION (1942). Pres. Albert K. Epstein; Man. Dir. A. Dickenstein, 386 Fourth Ave., N. Y. C., 16.

Purpose: To develop trade relations between the United States and Palestine; to assist in development of the economic and agricultural resources of Palestine.

Publication: *Report*.

ASSOCIATION POUR LE RETABLISSEMENT DES INSTITUTIONS ET OEUVRES ISRAELITES EN FRANCE ET DANS SES POSSESSIONS D'OUTREMER (ARIF) (1943). Pres. Robert de Rothschild; Sec. Simon Langer, 131 W. 86 St., N. Y. C., 24.

Purpose: To help reconstruct French-Jewish religious and social institutions and serve as liaison with organizations in the United States.

BARON DE HIRSCH FUND (1891). Pres. George W. Naumburg; Hon. Sec. Ralph F. Colin, 386 Fourth Ave., N. Y. C., 16.

Purpose: To train immigrants in occupations and assist in Americanization.

BETA SIGMA RHO (1910). Pres. Solomon M. Strausberg; Sec. Archie Brause, 44 Court St., Brooklyn 2, N. Y.

Publication: *Beta Sigma Rho News Letter*.

BETH DIN OF AMERICA, INC. (1940). Pres. Max Felshin; Sec. Jacob S. Cohen, 110 West 48 St., N. Y. C., 19.

Purpose: To act as an authority in questions affecting and involving Jewish laws and customs.

BETH JACOB COMMITTEE, INC., *see* American

BIROBJIDJAN, *see* American

B'NAI B'RITH (1843). Pres. Frank Goldman; Sec. Maurice Bisgyer, 1003 K St., N. W., Wash. 1, D. C.

Purpose: To unite Jews in a program of common action on behalf of youth, civic affairs, patriotism, Jewish education and public welfare.

Publications: *The National Jewish Monthly*; *B'nai B'rith News*.

B'NAI B'RITH, ANTI-DEFAMATION LEAGUE OF (1913). Natl. Chm. Meier Steinbrink; Natl. Dir. Benjamin R. Epstein, Suite 601, 212 Fifth Ave., N. Y. C., 10.

Purpose: To eliminate defamation of Jews, to counteract un-American and anti-democratic propaganda and to promote better group relations.

Publications: *A. D. L. Bulletin*; *The A. D. L. Christian Friends' Bulletin*.

B'NAI B'RITH, ANTI-DEFAMATION LEAGUE, *see also* Joint Defense Appeal

B'NAI B'RITH HILLEL FOUNDATIONS, INC., (1923). Natl. Dir. Arthur J. Lelyveld, 165 W. 46 St., N. Y. C., 19.

Purpose: To maintain youth foundations at colleges and universities.

Publications: *The Clearing House*; *Guide-Posts*; *Hillel Notes*.



B'NAI B'RITH VOCATIONAL SERVICE BUREAU (1938). Chm. Leon J. Obermayer; Natl. Dir. Max F. Baer, 1746 M St., N. W., Wash. 6, D. C.

Purpose: To assist in occupational adjustment of Jewish youth and adults.

Publication: *The Career News*.

B'NAI B'RITH WOMEN'S SUPREME COUNCIL (1940). Pres. Mrs. Abram Orlow; Natl. Dir. Mrs. Arthur G. Laufman, 162 N. State St., Chicago 1.

Purpose: To further and coordinate program of youth welfare and education; defend Jewish rights; engage in philanthropies, social action for Americanism, veterans affairs.

Publications: *B'nai B'rith News*; Newsletter "Strictly Your Business"; *Leadership Handbook*; *Program Calendar*.

B'NAI B'RITH YOUTH ORGANIZATION (1944). Natl. Dir. Rabbi Amram Prero, 1746 M St., N. W., Wash. 6, D. C.

Purpose: To conduct a synthesized Jewish and American youth program.

Publication: *The Shofar*.

BNAI ZION (1910). Pres. Harry A. Pine; Sec. Herman Z. Quittman, 220 Fifth Ave., N. Y. C., 1.

Purpose: Fraternal; Zionistic.

Publication: *Bnai Zion Voice*.

B'RITH ABRAHAM, *see* Independent Order

BRITH SHOLOM (1905). Grand Master, Samuel E. Kratzok; Grand Sec. Louis I. Gilgor, 506 Pine St., Phila. 6, Pa.

Purpose: Fraternal.

Publication: *Brith Sholom News*.

CANTORS ASSEMBLY (1947). Pres. Max Wohlberg; Sec. David J. Putterman, 3080 Broadway, N. Y. C., 27.

Purpose: To unite all cantors who serve in Conservative synagogues; to work towards elevating the status and standards of the cantorial profession.

Publication: *The Cantor's Voice*.

CENTRAL CONFERENCE OF AMERICAN RABBIS (1889). Pres. Abraham J. Feldman; Adm. Sec. Isaac E. Marcuson, 204 Bulford Pl., Macon, Ga.

Purpose: To conserve and promote Jewish religion and learning.

Publication: *Yearbook*.

CENTRAL SEPHARDIC JEWISH COMMUNITY OF AMERICA (1941). Chm. Rabbi Isaac Alcalay; Exec. Dir. John J. Karpeles, 225 W. 34 St., N. Y. C., 1.

Purpose: To promote the culture, religion and welfare of Sephardic Jews.

Publication: *The Sephardi*.

CENTRAL YIDDISH CULTURE ORGANIZATION (CYCO) INC. (1938). Chm. N. Chanin; Exec. Sec. C. Pupko, 425 Lafayette St., N. Y. C., 3.  
Purpose: To stimulate, promote and develop Jewish cultural life.  
Publication: *Die Zukunft*.

CHAPLAINS, *see* National Association of Jewish; National Council of Jewish

COMMITTEE FOR THE FORGOTTEN MILLION, INC. (formerly Ozar Hatorah Inc., 1946, re-org. 1948). Natl. Chm. I. Shalom; Exec. Dir. William Z. Novick, 55 W. 42 St., N. Y. C., 18.  
Purpose: To aid in the relief and education of the million Jews now living in North Africa and the Near and Middle East.

CONFERENCE COMMITTEE OF NATIONAL JEWISH WOMEN'S ORGANIZATIONS (1929). Chm. Mrs. Albert J. May; Sec. Mrs. Ida C. Farber, 212 Fifth Ave., N. Y. C., 10.  
Purpose: To promote good will, reduce overlapping in work of member groups.

CONFERENCE ON JEWISH RELATIONS, INC. (1933; inc. 1936). Pres. Salo W. Baron; Treas. David Rosenstein, 1841 Broadway, N. Y. C., 23.  
Purpose: To promote scientific studies of Jewish life.  
Publication: *Jewish Social Studies*.

CONGRESS FOR THE SABBATH (1942). Chm. Jacob Levinson; Sec. Aaron Pechenick, 1133 Broadway, N. Y. C., 10.  
Purpose: To strengthen Sabbath observance in the United States.

COUNCIL FOR ORTHODOX JEWISH SCHOOLS (1939). Pres. Jacob Hoffman; Exec. Dir. Isidor Margolis, 1133 Broadway, N. Y. C., 10.  
Purpose: To organize and supervise yeshivot, talmud torahs and kindergartens; to prepare and train teachers.  
Publications: *Gilyonanu*; *Newsletter*.

COUNCIL OF JEWISH FEDERATIONS AND WELFARE FUNDS (1932). Pres. Stanley C. Myers; Exec. Dir. H. L. Lurie, 165 W. 46 St., N. Y. C., 19.  
Purpose: To develop standards, principles and activities in social and communal welfare work in the United States and Canada.  
Publication: *Jewish Community*.

DELTA PHI EPSILON SORORITY, INC. (1917). Pres. Libby Milberg; Sec. Elaine Rodbart, 55 W. 42 St., N. Y. C., 20.  
Publication: *Triangle Magazine*.

DENVER, *see* Ex-Patients' Tubercular Home of; Jewish Consumptive Relief Society of; National Home for Jewish Children at; National Jewish Hospital at

DOMINICAN REPUBLIC SETTLEMENT ASSOCIATION (1939). Chm. Bd. Maurice B. Hexter; Exec. Sec. Mrs. Ruby F. Moses, 165 Broadway, N. Y. C., 6.  
Purpose: To aid settlement of Jewish and non-Jewish refugees.

DROPSIE COLLEGE ALUMNI ASSOCIATION (1924). Pres. Pinchos Wechter; Sec. Joseph Reider, Broad and York Sts., Phila. 32, Pa.

Purpose: To advance the interests of the College and further the spirit of friendship among its graduates.

DROPSIE COLLEGE FOR HEBREW AND COGNATE LEARNING (1905; inc. 1907). Pres. Abraham A. Neuman; Sec. Louis Gershenfeld, Broad, York Sts., Phila. 32, Pa.

Purpose: To offer post-graduate education in Hebrew learning and other branches of Semitic culture; confers degree of Doctor of Philosophy.

Publication: *Jewish Quarterly Review*.

EDUCATION, *see* American Association for Jewish Education; Mizrahi National Education Committee; National Council for Jewish Education; United Yeshivos Board of Secular Education

EUROPEAN-JEWISH CHILDREN'S AID, INC. (1934). Chm. Herman W. Block; Dir. of Placements Lotte Marcuse, 15 Park Row, N. Y. C., 7.

Purpose: To receive, care for and supervise placement of unaccompanied refugee children; to render consultative service.

EX-PATIENTS' TUBERCULAR HOME OF DENVER, COLO. (1908; inc. 1914). Pres. Fred Meyers; Sec. Samuel J. Frazin, 8000 E. Montview Blvd., Denver, Colo.

Purpose: To provide aftercare for tuberculosis sufferers who cannot pay.

FEDERATION AND WELFARE FUNDS, *see* Council of Jewish

FEDERATION OF ORTHODOX RABBIS OF AMERICA, INC. (1926). Admin. Com. L. Gartenhaus; Exec. Sec. Aaron Dym, 252 E. Broadway, N. Y. C., 2.

Purpose: To promote Judaism in America and help the *Agunot* in Europe.

FEDERATION OF PALESTINE JEWS (1929). Pres. Joseph Gabriel; Exec. Sec. B. Mendelson, 505 Fifth Ave., N. Y. C., 7.

Purpose: To extend assistance to Palestinian Jews in the United States and Canada; to promote the upbuilding of Palestine.

Publications: *Year Book*; *Artzenu*.

FRANCE, *see* Jews from

FREELAND LEAGUE (1942). Sec. Genl. I. N. Steinberg; Exec. Sec. Saul Goodman, 1819 Broadway, N. Y. C., 23.

Purpose: To acquire territory suitable for large-scale Jewish colonization.

Publications: *Freeland*; *Oifn Shvel*.

FREE SONS OF ISRAEL (1888). G. M. Irving Fellerman; Sec. Max Ogust, 257 W. 93 St., N. Y. C., 25.

Purpose: Fraternal.

Publication: *The Free Son*.

GALICIAN JEWS, *see* Union of

GRADUATE SCHOOL FOR JEWISH\* SOCIAL WORK, ALUMNI OF (1926). Chm. Exec. Com. Philip Houtz, 19 W. 44 St., N. Y. C., 18.

HABONIM LABOR ZIONIST YOUTH (1920). Exec. Sec. Arthur Gorenstein; Asst. Exec. Dir. William Goldfarb, 45 E. 17 St., N. Y. C., 3.  
Purpose: To train young Jews to become chalutzim in Medinat Yisrael.

HADASSAH, THE WOMEN'S ZIONIST ORGANIZATION OF AMERICA (1912). Pres. Mrs. Samuel W. Halprin; Exec. Dir. Jeannette N. Leibel, 1819 Broadway, N. Y. C., 23.

Purpose: To foster Zionist ideals in the United States and conduct health, medical and social service activities in Palestine.  
Publications: *Hadassah Newsletter*; *Hadassah Headlines*.

HADASSAH, *see also* Junior Hadassah

HAGDUD HAIVRI LEAGUE, INC. (1920). Actg. Comdr. Samuel Marche, 110 West 48 St., N. Y. C.

Purpose: To work for a Jewish homeland in Palestine; to preserve records of Jewish Legion for Palestine.  
Publication: *The Jewish Fusilier*.

HAPOEL HAMIZRACHI OF AMERICA (1921). Pres. H. Raphael Gold; Sec. Nathan Muchnik, 1133 Broadway, N. Y. C., 10.

Purpose: To aid in the restoration of Jewish nationhood in the spirit and tradition of the Torah and its precepts of social justice.  
Publications: *Jewish Horizon*; *Sabbath Voice*; *Kolenu*.

HASHOMER HADATI OF NORTH AMERICA (1934). Pres. David Melmed; Sec. Zvi Reich, 42 E. 21 St., N. Y. C., 10.

Purpose: To train youth for life on orthodox principles in Palestine; operates Hechalutz Hamizrachi farm.  
Publications: *Hamigdal*; *Ohalenu*; *Ba' Derech*.

HASHOMER HATZAIR (1925). Exec. Sec. Yis Kraft, 305 Broadway, N. Y. C., 7.

Purpose: To educate youth for pioneer and collective life in Palestine.  
Publications: *Youth and Nation*; *Igeret L'bogrim*; *Hamenahel*.

HEBREW INSTITUTE OF TECHNOLOGY IN HAIFA, PALESTINE, AMERICAN SOCIETY FOR THE ADVANCEMENT OF (1940). Pres. J. W. Wunsch; Exec. Dir. Judah Wattenberg, 154 Nassau St., N. Y. C., 7.

Purpose: To support the Institute and promote the technical and industrial development of Palestine.  
Publications: *Technion*; *Technion Journal*.

HEBREW IMMIGRANT AID SOCIETY (1885; reorg. 1901). Pres. S. A. Telsey; Exec. Dir. I. L. Asofsky, 425 Lafayette St., N. Y. C., 3.

Purpose: To provide Jewish migrants with legal documents, transportation and temporary relief needs.  
Publication: *Rescue*.

HEBREW TEACHERS COLLEGE (1921). Pres. Lewis H. Weinstein; Dean Eisig Silberschlag, 14 Crawford St., Roxbury, 21, Mass.

Purpose: To offer higher Jewish learning and to prepare Hebrew teachers.  
Publications: *Eyal*; *Bulletin*.

HEBREW THEOLOGICAL COLLEGE (1922). Pres. Oscar Z. Fasman; Actg. Exec. Dir. Melvin Goodman, 3448 Douglas Blvd., Chicago 23, Ill.  
Purpose: To offer higher Jewish learning; to prepare rabbis, teachers and religious functionaries.  
Student Publications: *Scribe*; *Hakolmos*.

HEBREW UNION COLLEGE (1875). Pres. Nelson Glueck; Chm. of Faculty Sheldon H. Blank, Cincinnati, O.  
Purpose: To prepare students to become rabbis, religious teachers and social workers; to promote Jewish studies.  
Publications: *Hebrew Union College Annual*; *Monthly*; *Hebrew Union College Press*.

HEBREW UNION COLLEGE ALUMNI ASSOCIATION (1884). Pres. Henry Berkowitz; Sec. Herman Snyder, 11 Eton St., Springfield, 8, Mass.  
Purpose: To promote the welfare of Judaism, the Hebrew Union College and its graduates.  
Publication: *The Hebrew Union College Bulletin*.

HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION, *see* Hebrew Union College; Jewish Institute of Religion

HEBREW UNIVERSITY, *see* Academic Council for; American Friends of; *see also* American Jewish Physicians Committee

HECHALUTZ ORGANIZATION OF AMERICA (1935). Pub. Shulamit Bernstein; Treas. Aryeh Menzel, 1140 Broadway, N. Y. C., 1.  
Purpose: To give vocational guidance, train Jewish youth for work in Palestine and help American professionals to emigrate there.  
Publication: *Palestine Information and Professional Bulletin*.

HIAS, *see* Hebrew Immigrant Aid Society

HILLEL FOUNDATION, *see* B'nai B'rith

HISTADRUTH IVRITH OF AMERICA (1916, reorg. 1922). Pres. Samuel J. Borowsky; Exec. Dir. Mordecai Halevi, 165 W. 46 St., N. Y. C., 19.  
Purpose: To promote Hebrew language and literature, publish books and periodicals and foster Hebraic ideals.  
Publications: *Hadoar*; *Hamosaf Lakorei Hatzair*; *Hadoar Lanoar*; *Hebrew World*.

HISTADRUTH IVRITH, HEBREW YOUTH ORGANIZATION OF (1936). Exec. Sec. Batsheva Fishman; Chm. Exec. Bd. Esther Wise, 165 W. 46 St., N. Y. C., 19.  
Purpose: To disseminate Hebrew culture among American Jewish youth; to encourage identification with the culture of Palestine.  
Publications: *Niv*; *Alim*.

HUNGARIAN, *see* American Hungarian Jewish Federation; United Hungarian Jews of America

INDEPENDENT ORDER B'RITH ABRAHAM (1887). G. M. Harold O. N. Frankel; Sec. Abraham H. Hollander, 37 E. 7 St., N. Y. C., 3.  
Purpose: Fraternal.  
Publication: *B'rith Abraham*.

INTERCOLLEGIATE ZIONIST FEDERATION OF AMERICA (1945). Pres. Norman Feinberg; Sec. William Strum, 2049 E. 105 St., Cleveland 6, O.  
Purpose: To organize and integrate all student Zionists of America within one organization.  
Publications: *The Student Zionist*; *Izfacts*.

INTERNATIONAL WORKERS ORDER, *see* Jewish People's Fraternal Order of

IOTA THETA LAW FRATERNITY (1918). Pres. Cecil A. Citron; Sec. Martin D. Cowan, 45 John St., N. Y. C., 7.

JEWISH ACADEMY OF ARTS AND SCIENCES (1926; inc. 1927). Pres. Chaim Tchernowitz; Sec. Abraham Burstein, 46 W. 83 St., N. Y. C., 24.  
Purpose: To encourage Jewish achievement in scholarship and the arts; to publish writings of value.  
Publication: *Bulletin*.

JEWISH AGENCY FOR PALESTINE, AMERICAN SECTION OF (1943). Chm. Abba Hillel Silver, 16 E. 66 St., N. Y. C., 21.

JEWISH AGRICULTURAL SOCIETY, INC. (1900). Pres. Harry H. Cohen; Mg. Dir. Gabriel Davidson, 386 Fourth Ave., N. Y. C., 16.  
Purpose: To encourage farming among Jews in the United States.  
Publication: *The Jewish Farmer*.

JEWISH BOOK COUNCIL OF AMERICA (1940) (sponsored by National Jewish Welfare Board). Pres. Solomon Grayzel; Exec. Sec. Philip Goodman, 145 E. 32 St., N. Y. C., 16.  
Purpose: To diffuse knowledge of Jewish books and cultivate sustained interest in them.  
Publications: *In Jewish Bookland*; *Jewish Book Annual*.

JEWISH BRAILLE INSTITUTE OF AMERICA, INC. (1931). Pres. Mrs. Samuel R. Wachtell; Exec. V. P. Leopold Dubov, 1846 Harrison Ave., N. Y. C., 53.  
Purpose: To promote the cultural and religious welfare of the Jewish blind in the United States and throughout the English-speaking world.  
Publications: *Jewish Braille Review*; *Braille Musician*.

JEWISH CHAUTAUQUA SOCIETY (1893; inc. 1899). Chm. Leon L. Berkowitz; Dir. Arthur L. Reinhart, Clifton Ave., Cincinnati 20, O.  
Purpose: To dispel prejudice through education.

JEWISH CONCILIATION BOARD OF AMERICA, INC. (1930). Pres. Israel Goldstein; Exec. Sec. Louis Richman, 225 Broadway, N. Y. C., 7.  
Purpose: To achieve adjustment of Jewish cases.

JEWISH CONSUMPTIVE RELIEF ASSOCIATION, *see* Mount Sinai-Duarte National Medical Center

JEWISH CONSUMPTIVES' RELIEF SOCIETY OF DENVER (1904). Pres. Henry J. Schwartz; Sec. Lewis I. Miller, P. O. Box 537 Denver 1, Colo.

Purpose: To provide free care and treatment for persons suffering from tuberculosis.

Publication: *J. C. R. S. Bulletin*.

JEWISH CONSUMPTIVE RELIEF SOCIETY AUXILIARIES, NATIONAL COUNCIL OF (1904; re-org. 1936). Pres. Mrs. Mark Harris; Sec. Lewis I. Miller, 266 Metropolitan Bldg., Denver 2, Colo.

Purpose: To combat tuberculosis.

Publication: *J. C. R. S. Bulletin*.

JEWISH CULTURAL RECONSTRUCTION, INC. (1947). Pres. Salo W. Baron; Exec. Sec. Joshua Starr, 1841 Broadway, N. Y. C., 23.

Purpose: To take title to heirless and unidentified Jewish cultural property in various European countries.

JEWISH EDUCATION, *see* American Association for; National Council for

JEWISH FRATERNAL ORGANIZATIONS, AMERICAN COUNCIL OF (1934).

Sec. George O. Arkin, 1 Wall St., N. Y. C., 5.

Purpose: To coordinate fraternal groups.

JEWISH INFORMATION BUREAU (1932). Chm. Bernard G. Richards; Sec. Herman W. Bernstein, 103 Park Ave., N. Y. C., 17.

Purpose: To serve as clearing house of information; to answer inquiries and supply data on all phases of Jewish life and thought and community activities.

JEWISH INSTITUTE OF RELIGION (1922; chartered 1923). Pres. Nelson Glueck; Chm. Bd. of Trustees Joseph M. Levine, 40 W. 68 St., N.Y.C., 23.

Purpose: To train for rabbinate, Jewish education and community service.

Publication: *News Bulletin*.

JEWISH INSTITUTE OF RELIGION, ALUMNI ASSOCIATION OF (1926). Pres. Edward E. Klein; Sec. Avram Soltes, Temple Rodeph Sholom, 7 W. 83 St., N. Y. C.

Purpose: To advance the interest of the Institute, maintain fellowship among the graduates and stimulate scholarship.

JEWISH LABOR COMMITTEE (1934). Chm. Adolph Held; Exec. Sec. Jacob Pat, 175 E. Broadway, N. Y. C., 2.

Purpose: To aid Jewish and non-Jewish labor institutions overseas; to combat anti-Semitism and prevent the spread of fascist propaganda in America.

Publications: *Facts and Opinions; Voice of the Unconquered; Labor Reports*.

JEWISH LABOR COUNCIL, *see* American

JEWISH LEGION, *see* Hagdud Haivri League



JEWISH MUSEUM (1944) (sponsored by Jewish Theological Seminary of America). Curator Stephen S. Kayser; Research Fellow Guido Schoenberger, 1109 Fifth Ave., N. Y. C., 28.

Purpose: To display and promote the visual values in Jewish tradition.

JEWISH MUSIC FORUM (1939). Chm. Joseph Yasser; Sec. Herman Berlinski, 1776 Broadway, N. Y. C., 19.

Purpose: To advance Jewish music.

Publication: *Annual Bulletin*.

JEWISH NATIONAL FUND (1910; inc. 1926). Pres. Morris Rothenberg; Exec. Dir. Mendel N. Fisher, 41 E. 42 St., N. Y. C., 17.

Purpose: To raise funds to purchase and develop the soil of Palestine as the inalienable property of the entire Jewish people.

Publications: *J. N. F. News Bulletin*; *Land and Life*.

JEWISH NATIONAL WORKERS' ALLIANCE OF AMERICA (1912). Pres. David Pinski; Sec. Louis Segal, 45 E. 17 St., N. Y. C., 3.

Purpose: Fraternal, benevolent and educational.

Publications: *Alliance Voice*; *Yiddische Derzung*.

JEWISH OCCUPATIONAL COUNCIL (1939). Pres. Herman A. Gray; Exec. Dir. Eli E. Cohen, 1841 Broadway, N. Y. C., 23.

Purpose: To serve as the central service and co-ordinating agency in the field of vocational guidance.

JEWISH PEACE FELLOWSHIP (1942). Chm. Jerome Malino; Treas. Elizabeth Field, 132 Morningside Drive, N. Y. C., 27.

Purpose: To clarify the relationship of Judaism to pacifism and to aid conscientious objectors.

Publication: *JPF Tidings*.

JEWISH PEOPLES FRATERNAL ORDER OF THE INTERNATIONAL WORKERS ORDER, INC. (1930). Pres. Albert E. Kahn; Sec. Rubin Saltzman, 80 Fifth Ave., N. Y. C., 11.

Purpose: Fraternal, benevolent, educational.

Publications: *Jewish Fraternalist*; *Unzer Vort*; *Yungvarg*.

JEWISH PUBLICATION SOCIETY OF AMERICA (1888). Pres. J. Solis-Cohen, Jr.; Exec. V. P. Maurice Jacobs, 222 N. 15 St., Phila. 2, Pa.

Purpose: To publish and distribute literary, scientific and religious works of Jewish content in English, Hebrew, Yiddish and other languages.

Publication: *American Jewish Year Book*.

JEWISH RECONSTRUCTIONIST FOUNDATION, INC. (1940). Pres. Leopold J. Snider; Exec. Sec. Hannah L. Goldberg, 15 W. 86 St., N. Y. C., 24.

Purpose: To advance Judaism as a religious civilization and build Palestine as a Jewish homeland.

Publication: *The Reconstructionist*.

JEWISH SABBATH ALLIANCE OF AMERICA, INC. (1905). Exec. Sec. Wm. Rosenberg, 302 E. 14 St., N. Y. C., 3.

Purpose: To promote the observance of the Seventh Day Sabbath; to protect such observers.

JEWISH SOCIALIST VERBAND OF AMERICA (1921). Chm. Admin. Com. N. Chanin; Nat. Sec. I. Levin-Shatzkes, 175 E. Broadway, N.Y.C., 2. Purpose: To spread socialism among Jewish workers in the United States. Publication: *Der Wecker*.

JEWISH STATISTICAL BUREAU (1932). Pres. S. Ralph Lazarus; Exec. Sec. H. S. Linfield, 320 Broadway, N. Y. C., 7. Purpose: To prepare statistics on Jews in the United States and to maintain directories of Jewish organizations, rabbis and religious bodies.

JEWISH TEACHERS' SEMINARY AND PEOPLE'S UNIVERSITY (1918). Chm. Exec. Com. M. L. Brown; Dir. B. D. Weinryb, 154 E. 70 St., N. Y. C., 21. Purpose: To train men and women in the light of scientific knowledge and historical Jewish ideals for the Jewish teaching profession, for research and community service; to disseminate Jewish culture among the general public. Publication: *The Jewish Review*.

JEWISH TELEGRAPHIC AGENCY, INC. (1917; re-org. 1935). Pres. George Backer; Ed. Boris Smolar, 106 E. 41 St., N. Y. C., 17. Purpose: To collect and disseminate authoritative Jewish news. Publication: *News Bulletins*.

JEWISH THEATRICAL GUILD OF AMERICA, INC. (1923). Pres. Eddie Cantor; Exec. Sec. Dave Ferguson, 1564 Broadway, N. Y. C., 19. Purpose: Non-sectarian theatrical charity.

JEWISH THEOLOGICAL SEMINARY OF AMERICA (1886; re-org. 1902). Pres. Louis Finkelstein; Provost Simon Greenberg, Broadway at 122 St., N. Y. C., 27. Purpose: To train rabbis and teachers; to conduct research.

JEWISH THEOLOGICAL SEMINARY OF AMERICA, *see also* Jewish Museum; National Academy for Adult Jewish Studies

JEWISH WAR VETERANS OF THE UNITED STATES OF AMERICA (1896; inc. 1920). Natl. Comdr. Julius Klein; Actg. Exec. Dir. Ben Kaufman, 50 W. 77 St., N. Y. C., 24. Purpose: To uphold the good name of the Jew; to aid needy members and their families. Publication: *The Jewish Veteran*.

JEWISH WELFARE BOARD, *see* National

JEWS FROM FRANCE, INC. (1942). Pres. Raphael Ginzberg; Exec. Sec. Mrs. Sophie Klatchkin, 214 W. 92 St., N. Y. C., 25. Purpose: To reunite families by locating relatives in the United States for persons residing in France; to assist Jewish orphans in France; to contact Jewish organizations in France.

JOINT DEFENSE APPEAL OF THE AMERICAN JEWISH COMMITTEE AND ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH (1941). Exec. Dir. Victor Lerner, 119 W. 57 St., N. Y. C., 19.

Purpose: To raise funds for the activities of the American Jewish Committee and Anti-Defamation League of B'nai B'rith.

JOINT DISTRIBUTION COMMITTEE, *see* American Jewish

JUNIOR HADASSAH (1920). Pres. Zelda Funk; Exec. Sec. Alice B. Jacobson, 1819 Broadway, N. Y. C., 23.

Purpose: To aid in the upbuilding of a Jewish National Home in Palestine; to propagate Zionist ideals in America.

Publications: *Junior Hadassah*, *News Bulletin*.

JUNIOR MIZRACHI WOMEN'S ORGANIZATION OF AMERICA (1940). Pres. Frieda Chesir; Exec. Dir. Beatrice Susskind, 1133 Broadway, N. Y. C., 10.

Purpose: To establish children's homes in Palestine in a supervised Orthodox Jewish environment; to further Zionist ideals and traditional Judaism in America.

Publication: *Junior Mizrachi Women's News*.

KAPPA NU FRATERNITY (1911). Pres. Garson Meyer; Sec. Nathaniel Mintz, 924 West End Ave., N. Y. C.

Publications: *Kappa Nu Review*; *K. N. Reporter*.

KEREN HAYESOD, *see* Palestine Foundation Fund

KEREN KAYEMETH, *see* Jewish National Fund

LABOR ZIONIST COMMITTEE FOR RELIEF AND REHABILITATION (inc., 1946). Chm. Louis Segal; Sec. Dir. Z. Baumgold, 673 Broadway, N. Y. C., 12.

Purpose: For relief and maintenance of children's homes, centers, libraries, co-operatives and foster parents service.

LABOR ZIONIST ORGANIZATION OF AMERICA—POALE ZION (1907). Pres. Baruch Zuckerman; Exec. Sec. Berl Frymer, 45 E. 17 St., N. Y. C., 3.

Purpose: To ensure the labor and progressive character of the Jewish state in Palestine.

Publications: *Yiddisher Kemfer*; *Jewish Frontier*; *Labor Zionist News*.

LABOR ZIONIST YOUTH, HABONIM (1920). Exec. Sec. Arthur Gorenstein; Asst. Exec. Dir. William Goldfarb, 45 E. 17 St., N. Y. C., 3.

Purpose: To train young Jews to become *halutzim* in Israel.

Publications: *Furrows*; *Haboneh*; *Menahel*; *Alot*.

LABOR ZIONIST, *see also* National Committee for Labor Palestine

LAMBDA OMICRON GAMMA NATIONAL OSTEOPATHIC FRATERNITY (1924). Pres. Abraham Levin; Corr. Sec. Otto M. Kurschner, 1319 N. 52 St., Phila. 31, Pa.

Purpose: Fraternal; osteopathy.

Publication: *L. O. G. Book*; *L. O. G. Directory*.

LA MED LITERARY FOUNDATION, *see* Louis

LEAGUE FOR RELIGIOUS LABOR IN PALESTINE (1941). Pres. Isaac Rivkind, Exec. Dir. M. Edelbaum, 38 Park Row, N. Y. C., 7.

Purpose: To promote the ideals of religious labor in Palestine in the United States; to assist the religious labor movement in Palestine.

Publication: *Bulletin*.

LEAGUE FOR SAFEGUARDING THE FIXITY OF THE SABBATH AGAINST POSSIBLE ENCROACHMENT BY CALENDAR REFORM (1929). Pres. Herbert S. Goldstein; Sec. Isaac Rosengarten, 120 W. 76 St., N. Y. C., 24.

Purpose: To safeguard the fixity of the Sabbath against introduction of the blank day device in calendar reform.

LEFT POALE ZION, *see* United Labor Zionist Party

LEO N. LEVI MEMORIAL HOSPITAL ASSOCIATION (1910). Pres. A. B. Frey; Adm. Regina H. Kaplan, Hot Springs, Ark.

Purpose: To maintain a free non-sectarian hospital for the treatment of rheumatic and arthritic diseases.

Publication: *Levi Messenger*.

LITHUANIAN JEWS, INC., AMERICAN FEDERATION FOR (1939). Pres. Elias Fife; Sec. Philipp Greenblatt, 750 Grand Concourse, Bronx, N. Y.

Purpose: To foster relations of Lithuanian Jews in America and to help Jews in Europe and Palestine.

Publication: *Bulletin*.

LOUIS LA MED LITERARY FOUNDATION FOR THE ADVANCEMENT OF HEBREW AND YIDDISH LITERATURE (1939). Chm. S. Niger, 9235 Doheny Rd., Los Angeles, Calif.

Purpose: To help maintain bi-lingual literature.

MACCABI; *see* United States

MASADA, YOUNG ZIONISTS OF AMERICA (1933). Pres. Jacob M. Snyder; Exec. Dir. Abraham Cohen, 381 Fourth Ave., N. Y. C., 16.

Purpose: To encourage pioneering in Palestine; to participate actively in American Jewish life.

Publication: *Masada News*.

MENORAH ASSOCIATION, INC. (1929). Chanc. Henry Hurwitz; Sec. Harry Starr, 63 Fifth Ave., N. Y. C., 3.

Purpose: To study and advance Jewish culture and ideals.

Publication: *The Menorah Journal*.

MIZRACHI NATIONAL EDUCATION COMMITTEE (1940). Pres. Jacob Hoffman; Exec. Dir. Isidor Margolis, 1133 Broadway, N. Y. C., 10.

Purpose: To organize and supervise Yeshivas and Talmud Torahs; to prepare and train teachers.

Publications: *Gilyonanu*; *Newsletter*.

MIZRACHI ORGANIZATION OF AMERICA (1911). Pres. Leon Gellman; Exec. V. P. Max Kirshblum, 1133 Broadway, N. Y. C., 10.

Purpose: To rebuild Palestine as a Jewish Commonwealth in the spirit of traditional Judaism.

Publications: *Jewish Outlook*; *Der Mizrachi Weg*.

MIZRACHI WOMEN'S ORGANIZATION OF AMERICA (1925). Pres. Mrs. Simcha Rabinowitz; Exec. Sec. Mrs. Augusta L. Wein, 1133 Broadway, N. Y. C., 10.

Purpose: To maintain schools and nurseries in Palestine in an environment of traditional Judaism; to conduct cultural activities for the purpose of disseminating Zionist ideals and strengthening traditional Judaism in America.

Publications: *The Mizrachi Woman*; *Cultural Guide*.

MIZRACHI, *see also* American Eretz Israel Corporation; Junior Mizrachi; Hapoel Hamizrachi

MOHEL ASSOCIATION OF UNITED STATES (1942). Pres. Max Felshin; Exec. Sec. Samuel L. Skolnick, 110 West 48 St., N. Y. C., 19.

Purpose: To promote observance of the ritual of circumcision.

Publication: *Ritual Circumcision*.

MOUNT SINAI-DUARTE NATIONAL MEDICAL CENTER (consolidating the Jewish Consumptive Relief Association, Mount Sinai Hospital and Clinic of Los Angeles) (1947). Pres. Louis Tabak; Exec. Dir. Samuel H. Golter, 208 W. 8 St., Los Angeles, 14.

Purpose: To maintain a free medical center for the treatment of tuberculosis, non-tuberculous chest diseases, and other long-term major illnesses; post-graduate medical education.

Publication: *News Letter*.

MU SIGMA FRATERNITY (1906; inc. 1925). Grand Lumen Marvin D. Frankel; Grand Felium Robert Goldenberg, 11 W. 42 St., N. Y. C., 18.

Publication: *The Lamp*.

MU SIGMA PI FRATERNITY (1932). Chanc. Leonard White; Corr. Sec. Sam Yarost, 4170 Drexel Blvd., Chicago, Ill.

Purpose: Fraternal; optometry.

NATIONAL ACADEMY FOR ADULT JEWISH STUDIES (1940). Pres. Louis Finkelstein; Natl. Dir. Israel M. Goldman, 3080 Broadway, N.Y.C., 27.

Purpose: To promote programs of adult Jewish education in congregations of members of the Rabbinical Assembly.

NATIONAL ASSOCIATION OF JEWISH CENTER WORKERS (1918). Pres. Sanford Solendar; Exec. Sec. Mrs. Edith W. Elson, Rm. 1404, 55 W. 42 St., N. Y. C., 18.

Purpose: To promote the welfare, training and standards of center workers.

Publication: *Jewish Center Worker*.

NATIONAL ASSOCIATION OF JEWISH CHAPLAINS (1946). Pres. Emanuel Rackman; Sec. Abraham Ruderman, 120-09 196 St., St. Albans, N. Y.  
Purpose: To promote fellowship among and advance the common interests of all chaplains in and out of the service.

NATIONAL ASSOCIATION OF TEMPLE SECRETARIES (1941). Pres. Irving I. Katz, 20 Gladstone Ave., Detroit 2, Mich.

Purpose: To enable members to fulfill their functions more effectively.

NATIONAL COMMITTEE FOR LABOR PALESTINE (1923). Chm. Joseph Schlossberg; Sec. Isaac Hamlin, 45 E. 17 St., N. Y. C., 3.

Purpose: To provide funds for Histadrut; to help refugees to Palestine and assist the labor movement.

Publications: *Histadrut Foto-News*; *Trade Union Yearbook*.

NATIONAL COMMITTEE FOR LABOR PALESTINE, AMERICAN TRADE UNION COUNCIL OF (formerly Trade Union Division of National Committee for Labor Palestine; reorg. 1947). Chm. Joseph Breslaw; Exec. Sec. Isidor Laderman, 45 E. 17 St., N. Y. C., 3.

Purpose: To collect funds and solicit moral and political assistance from trade union organizations and members for the Histadrut and the State of Israel.

NATIONAL COMMUNITY RELATIONS ADVISORY COUNCIL (1944). Chm. Henry Epstein; Exec. Dir. Isaiah M. Minkoff, 295 Madison Ave., N. Y. C., 17.

Purpose: To formulate policy in the field of community relations in the United States; to co-ordinate the work of national and local Jewish agencies engaged in community relations activities.

Publication: *Legislative Information Bulletin*.

NATIONAL CONFERENCE OF JEWISH SOCIAL WELFARE (1899). Pres. Samuel Levine; Sec. Herbert H. Aptekar, 1841 Broadway, N. Y. C., 23.

Purpose: To discuss Jewish social and economic welfare problems.

Publication: *Jewish Social Service Quarterly*.

NATIONAL COUNCIL FOR JEWISH EDUCATION (1924). Pres. Judah Pilch; Corr. Sec. Henry R. Goldberg, 1776 Broadway, N. Y. C., 19.

Purpose: To further the creation of a profession of Jewish education; to improve the quality of Jewish instruction.

Publications: *Jewish Education*; *Sheviley Hahinuch*.

NATIONAL COUNCIL OF JEWISH CHAPLAINS IN PENAL INSTITUTIONS (1935).

Pres. Herbert I. Bloom; Sec. Herman Rikelman, 228 E. 19 St., N. Y. C., 3.

Purpose: To prevent delinquency among adults; to rehabilitate delinquents.

Publication: *Chaplaincy News Letter*.

NATIONAL COUNCIL OF JEWISH WOMEN (1893). Pres. Mrs. Joseph M. Welt; Exec. Dir. Elsie Elfenbein, 1819 Broadway, N. Y. C., 23.

Purpose: To offer a program of service and education for action in the fields of social legislation and Jewish social welfare.

Publication: *The Council Woman*.

NATIONAL COUNCIL OF ORGANIZATIONS FOR PALESTINE (1923). Exec. Pres. M. I. Goldman; Exec. Sec. Samuel Goldstein, 248 W. 105 St., N. Y. C., 25.

Purpose: To assist in fund raising for Palestine; to propagate the Zionist ideal among fraternal groups.

Publication: *U. P. A. Report*.

NATIONAL DESERTION BUREAU, INC. (1914). Pres. Walter H. Liebman; Exec. Dir. Jacob T. Zukerman, 105 Nassau St., N. Y. C., 7.

Purpose: To locate family deserters, effect reconciliations where feasible, arrange for separate support and prosecution when necessary; to give legal advice to social agencies.

NATIONAL FARM SCHOOL AND JUNIOR COLLEGE (1896). Pres. James Work, Sec. E. M. Belfield, Farm School, Bucks Co., Pa.

Purpose: To prepare young men to become farmers or workers in agriculture or allied industries, in agricultural education, or in the biological or physical sciences. To provide young men with an academic, cultural and scientific education.

NATIONAL FARM SCHOOL and JUNIOR COLLEGE, ALUMNI (1900). Pres. Samuel Golden; Sec. S. B. Samuels, Farm School, Bucks Co., Pa.

Publication: *Alumni Gleanings*.

NATIONAL FEDERATION OF JEWISH MEN'S CLUBS (1929). Pres. Arthur S. Bruckman; Sec. Milton Nevins, 3080 Broadway, N. Y. C., 27.

Purpose: To further traditional Judaism by preparing programs and materials of Jewish content for men's clubs.

Publication: *The Torch*.

NATIONAL FEDERATION OF TEMPLE BROTHERHOODS (1923). Pres. S. Herbert Kaufman; Exec. Dir. Arthur L. Reinhart, Clifton Ave., Cincinnati 20, O.

Purpose: To stimulate interest in Jewish worship, Jewish studies, social service and related activities.

Publication: *Jewish Layman*.

NATIONAL FEDERATION OF TEMPLE SISTERHOODS (1913). Pres. Mrs. L. A. Rosett; Exec. Dir. J. Evans, Merchants Bldg., 34 W. 6 St., Cincinnati 2, O.

Purpose: To achieve cooperation between sisterhoods; to stimulate spiritual and educational activity.

Publication: *Topics and Trends*.

NATIONAL FEDERATION OF TEMPLE YOUTH (1939). Pres. Leonard H. Spring; Dir. Samuel Cook, 34 W. 6 St., Cincinnati 2, O.

Purpose: To unite youth of congregations; to help Jewish youth and to promote the cause of the synagogue.

Publications: *The Messenger*; *The Youth Leader*.

NATIONAL HOME FOR JEWISH CHILDREN AT DENVER (1907). Pres. Mrs. Fannie E. Lorber, 710 17 St., Denver 2, Colo.

Purpose: To care for children of tubercular poor; to care for child sufferers from bronchial asthma.

Publication: *Home Journal*.



NATIONAL JEWISH COMMITTEE ON SCOUTING (1926). Chm. Frank L. Weil; Exec. Sec. Harry Lasker, c/o Boy Scouts of America, 2 Park Ave., N.Y.C., 16.

Purpose: To stimulate Boy Scout activity among Jewish boys.

Publication: *Scouting and the Jewish Boy*.

NATIONAL JEWISH HOSPITAL AT DENVER (1899). Pres. Milton L. Anfenger; Exec. Dir. Samuel Schaefer, 3800 E. Colfax Ave., Denver 6, Colo.

Purpose: To treat needy victims of tuberculosis and allied diseases; to conduct research and education.

Publication: *News of the National*.

NATIONAL JEWISH MUSIC COUNCIL (1944) (sponsored by National Jewish Welfare Board) Chm. Mrs. Frank Cohen; Dir. Leah Jaffe, 145 E. 32 St., N. Y. C., 16.

Purpose: To encourage interest and participation in Jewish musical activities and to stimulate creativity in the field of Jewish music.

Publication: *Jewish Music Notes*.

NATIONAL JEWISH YOUTH PLANNING COMMISSION (1946) (sponsored by National Jewish Welfare Board). Chm. Arnulf M. Pins, 145 E. 32 St., N. Y. C., 16.

Purpose: To stimulate an active Jewish youth participation in Jewish communal affairs and to develop Jewish youth leadership.

Publication: *Jewish Youth Review*.

NATIONAL JEWISH WELFARE BOARD (1917) (Natl. Assn. of Jewish Community Centers and YM-YWHAs). Pres. Frank L. Weil; Exec. Dir. S. D. Gershovitz, 145 E. 32 St., N. Y.C., 16.

Purpose: To promote the religious, cultural, health, recreational and social well-being of Jews, particularly young people.

Publication: *JWB Circle*.

NATIONAL JEWISH WELFARE BOARD, *see also* American Jewish Historical Society; Jewish Book Council of America; National Jewish Committee on Scouting; National Jewish Music Council; National Jewish Youth Planning Commission; World Federation of YMHAs and Jewish Community Centers

NATIONAL SICK FUND OF PALESTINE, INC., AMERICAN COMMITTEE FOR (1946). Chm. Israel Posnansky; Gen. Sec. Gabriel A. Wechsler, 113 W. 42 St., N. Y. C., 18.

Purpose: To raise funds for the erection of the Zipporah Klausner Memorial Hospital in Palestine; to send medical supplies and equipment to the National Sick Fund of Palestine.

NATIONAL YOUNG ZIONIST ACTIONS COMMITTEE (1944). Chm. Daniel Fliderblum; Exec. Sec. Leah Siderowitz, 342 Madison Ave., N.Y.C., 17.

Purpose: To co-ordinate and initiate Zionist youth activities of a political nature.

Publication: *YZAC Bulletin*.

NER ISRAEL RABBINICAL COLLEGE OF AMERICA (1933). Chm. Bd. of Educ. Jacob I. Ruderman; Exec. Dir. Herman N. Neuburger, 4411 Garrison Blvd., Baltimore 15, Md.

Purpose: To offer instruction in Talmud, Biblical, Hebrew studies and higher Semitic learning; to train rabbis.

NETHERLANDS-JEWISH SOCIETY, INC. (1940). Pres. P. Fernandes; Sec. R. Solomon, 50 Broad St., N. Y. C., 4.

Purpose: To organize social and charitable activities in the interests of Netherland Jews; to assist in Americanization.

ORT, *see* American ORT Federation; Women's American

ORTHODOX JEWISH CONGREGATIONS, *see* Union of

ORTHODOX RABBIS, *see* Federation of; Union of

ORTHODOX SCHOOLS, *see* Council for

OSE, INC., AMERICAN COMMITTEE OF (1940). Chm. Exec. Com. Boris Pregel; Sec. Leon Wulman, 24 W. 40 St., N. Y. C., 18.

Purpose: To promote health, hygiene, sanitation and the care of children.

Publication: *American OSE Review*.

PALESTINE ECONOMIC CORPORATION (1926). Chm. Robert Szold; Sec. Aaron Baroway, 570 Lexington Ave., N. Y. C., 22.

Purpose: To facilitate investment in Palestinian enterprises.

PALESTINE FOUNDATION FUND, INC. (1922). Pres. Charles Ress; Exec. Dir. Sarah Behrman, 41 E. 42 St., N. Y. C., 17.

Purpose: To raise funds for the Keren Hayesod—the main financial instrument of the Jewish Agency for Palestine.

PALESTINE INSTITUTIONS, FEDERATED COUNCIL OF (1940). Pres. David L. Meckler; Exec. V. P. Abraham Horowitz, 38 Park Row, N.Y.C., 7.

Purpose: To raise funds for independent, religious, educational and welfare institutions in Palestine.

PALESTINE LIGHTHOUSE (1927). Pres. Mrs. Samuel D. Friedman; Sec. Mrs. Robert Weil, 2109 Broadway, N. Y. C.

Purpose: To care for the blind of Palestine and Europe; to educate and train in arts and crafts.

PALESTINE SYMPHONIC CHOIR PROJECT (1938). Chm. Myro Glass; Vice-Chm. Jacob Weinberg, 3143 Central Ave., Indianapolis 5, Ind.

Purpose: To colonize Jewish artists and their families in Palestine.

PALESTINE YOUTH CONFERENCE (1946). Exec. Sec. Leah Siderowitz, 342 Madison Ave., N. Y. C., 17.

Purpose: To enlist "volunteer service to Palestine" e. g., fund raising, speaker's bureau, organizational and cultural activities, etc.

Publications: *Program Aids; Palestine Youth Conference Brochure*.

PALESTINE, *see also* American Committee for; American Red Mogen Dovid; National Committee for Labor; National Committee of Organizations for; National Sick Fund; Women's League for

PALESTINIAN INSTITUTIONS, AMERICAN FUND FOR (INC. AS AMERICAN PALESTINE FUND, 1939). Pres. Edward A. Norman; Exec. Dir. Itzhak Norman, 267 W. 71 St., N. Y. C., 23.

Purpose: To raise funds for various Palestinian institutions.

PHI ALPHA FRATERNITY, INC. (1914). Pres. Herbert Robinson; Exec. Sec. Alexander Goodman, 210 E. Lexington St., Baltimore 3, Md. Publications: *Phi Alpha Quarterly*; *Bulletin*.

PHI EPSILON PI FRATERNITY (1904). Grand Sup. Norman Korff; Exec. Sec. Paul B. Spiwak, 520 Lewis Tower, Philadelphia 2, Pa. Publication: *Phi Epsilon Pi Quarterly*.

PHI LAMBDA KAPPA FRATERNITY (1907). Pres. Sidney Rubinfeld; Sec. Harry Epstein, 401 Wood St., Pittsburgh 22, Pa. Purpose: Fraternal; medical. Publication: *The Quarterly*.

PHI SIGMA DELTA FRATERNITY (1909). Pres. Theodore G. Rich; Exec. Sec. Joseph Kruger, 47 W. 43 St., N. Y. C., 18. Publication: *The Deltan*.

PHI SIGMA SIGMA SORORITY (1913). Grand Archon Thelma B. Zackin; Exec. Sec. Esther Malter, 163 Eastern Parkway, Brooklyn 17, N. Y. Purpose: Sorority; educational; philanthropic. Publication: *The Sphinx*.

PI LAMBDA PHI FRATERNITY (1895). Pres. William Melniker; Sec. Isaac Mark, Jr., 1440 Broadway, N. Y. C., 18. Publication: *Tripod of Pi Lambda Phi*.

PIONEER WOMEN'S ORGANIZATION (1925). Pres. Bert Goldstein; Treas. Sonia Lehr, 45 E. 17 St., N. Y. C., 3. Purpose: To build Palestine along cooperative lines and achieve social improvement in the United States. Publication: *Pioneer Woman*.

PI TAU PI FRATERNITY (1908). Pres. Ralph Goldsticker, Jr.; Sec. Charles Kahn, Jr., 200 Marvin Rd., Phila. 17, Pa. Publication: *Pitaupian*.

POALE ZION, *see* Labor Zionist Organization of America

POLISH JEWS INC., AMERICAN FEDERATION FOR (1908). Pres. Samuel Reese; Exec. Sec. Samuel Tennenbaum, 225 W. 34 St., N. Y. C., 1. Purpose: To offer relief and legal advice to Polish Jews; to settle Polish Jews and D. P. orphans in Palestine. Publications: *Polish Jews*; *Newsletter*; *Bulletin*.

POLISH JEWS, INC., NATIONAL ORGANIZATION OF (1940). Pres. Joseph Thon; Exec. Dir. George H. Kowarski, 214 W. 92 St., N. Y. C., 25. Purpose: Charitable, educational and social.

PROGRESSIVE ORDER OF THE WEST (1896). G. M. Leon Zimmerman; G. Sec. Morris Shapiro, 705 Chestnut St., St. Louis 1, Mo. Purpose: Fraternal; benevolent. Publication: *Bulletin*.

RABBINICAL ASSEMBLY OF AMERICA (1900). Pres. David Aronson; Exec. V. Pres. Max J. Routtenberg, 3080 Broadway, N. Y. C., 27. Purpose: To conserve and promote traditional Judaism; to cooperate with the Jewish Theological Seminary and the United Synagogue of America. Publication: *Conservative Judaism*.

RABBINICAL COUNCIL OF AMERICA (1923; re-org. 1935; inc. 1945). Pres. Israel Tabak; Exec. V. Pres. Morris Max, 331 Madison Ave., N. Y. C., 17.

Purpose: To promote Orthodox Judaism; to support the Yeshiva University and the Hebrew Theological College of Chicago.

RECONSTRUCTIONIST FOUNDATION, *see* Jewish

RED MOGEN DOVID, *see* American

REFUGEE ECONOMIC CORPORATION (inc. 1934). Pres. Charles J. Liebman; Sec. George W. Naumburg, 570 Lexington Ave., N. Y. C., 22. Purpose: To assist in the economic rehabilitation of refugees and displaced persons. Publication: *Annual Report*.

RELIGIOUS EMERGENCY COUNCIL CHIEF RABBI OF GREAT BRITAIN, AMERICAN CHAPTER OF, (1938). Pres. Arthur I. LeVine; Sec. Moses Schonfeld, 55 Leonard St., N. Y. C., 13.

Purpose: To provide funds for religious reconstruction in Europe.

RESCUE CHILDREN, INC. (1946). Chm. Exec. Com. Herbert Tenzer; Exec. Dir. Wm. Z. Novick, 1480 Broadway, N. Y. C., 18. Purpose: To care for Jewish war orphans in Europe.

REVISIONISTS, *see* United Zionists

RHO PI PHI PHARMACEUTICAL FRATERNITY (1919). Sup. Councillor M. Haberman; Dir. Pub. Rel. Maurice Goldsmith, 9 George St., Chelsea 50, Mass.

Purpose: Fraternal; pharmacy.

Publication: *Rope News*.

ROUMANIAN JEWS, *see* United

RUSSIAN JEWS, INC., UNION OF (1941). Chm. Mark Wischnitzer; Exec. Sec. Konstantin Leites, 55 W. 42 St., N. Y. C., 18.

Purpose: To establish contact between Jews in the Soviet Union and relatives in the Americas; to offer relief.

Publication: *Yevreyski Mir (The Jewish World)*.

SCOUTING, *see* National Jewish Committee on

SEPHARDIC JEWISH BROTHERHOOD OF AMERICA, INC. (1915). Pres. David N. Barocas; Exec. Dir. Hyman M. Nadjari, 1380 Jerome Ave., N.Y.C., 52.

Purpose: To promote the industrial, social, educational and religious welfare of its members.

Publication: *El Hermanado*.

SEPHARDIC, *see also* Central Sephardic Jewish Community of America; Union of Sephardic Congregations

SIGMA ALPHA MU FRATERNITY (1909). Exec. Sec. James C. Hammerstein, 100 W. 42 St., N. Y. C., 18.

Publication: *The Octagonian*.

SIGMA DELTA TAU SORORITY (1917). Pres. Doris Lesser Garbose; Exec. Sec. Trudy K. Turkell, 7645 N. Sheridan Rd., Chicago, Ill.

Publication: *The Torch*.

SIGMA IOTA ZETA VETERINARY MEDICAL FRATERNITY (1933). Pres. Solomon Mirin; Sec. Alan A. Livingston, 30-76 31 St., Long Island City 2, N. Y.

Purpose: Fraternal; veterinary.

Publication: *Sigma Iota Zeta News*.

SOCIAL WELFARE, *see* National Conference of Jewish

SYNAGOGUE COUNCIL OF AMERICA (1925). Pres. William F. Rosenblum; Asst. to Pres. Ahron Opher, 3785 Broadway, N. Y. C., 32.

Purpose: To provide a council comprising national congregational and rabbinical organizations.

TARBUT—WOMEN'S DIVISION OF THE HISTADRUTH IVRITH (1939; re-oog. 1947). Pres. Mrs. David L. Isaacs; Sec. Freda S. Burk, 7 W. 74 St., N. Y. C., 23.

Purpose: To advance Hebrew culture in the United States and Palestine.

TAU DELTA PHI FRATERNITY (1910). Pres. A. L. Baris; Exec. Sec. Ned Rosing, 81 Reade St., N. Y. C., 7.

Publication: *The Pyramid*.

TAU EPSILON PHI FRATERNITY (1921). Consul Frederic R. Mann; Exec. Sec. Sidney S. Suntag, 627 W. 115 St., N. Y. C., 25.

Publication: *The Plume*.

TAU EPSILON RHO FRATERNITY (1921). Exec. Chanc. Benjamin D. Jaffe; Master of Rolls Irvin J. Kopf, 700-01 Bailey Building, Phila. 7, Pa.

Purpose: Fraternal; legal.

Publication: *The Summons*.

TEL-HAI FUND, INC. (1935). Pres. Morris J. Mendelsohn; Dir. Morris Giloni, 55 W. 42 St., N. Y. C., 18.

Purpose: To collect funds for the defense and upbuilding of Palestine.

TOMCHE TORAH SOCIETY, INC. (1925). Pres. Isidore Grossman; Exec. Dir. Samuel Wiesner, 155 W. 91 St., N. Y. C., 24.

Purpose: To support *yeshivot* in Europe, Palestine, and DP camps.

TORAH UMESORAH (1944). Pres. Samuel C. Feuerstein; Dir. Bernard Goldenberg, 132 Nassau St., N. Y. C., 7.

Purpose: To establish all-day schools (*yeshivot*) on a national scale.

Publications: *Olomeinu-Our World*; *News Notes*; *Yeshiva Teacher*.

UNION OF AMERICAN HEBREW CONGREGATIONS (1873). Pres. Maurice N. Eisendrath; Sec. Louis I. Egelson, Merchants Bldg., Cincinnati 2, O.

Purpose: To promote the development of congregations and religious instruction; to maintain the Hebrew Union College.

Publications: *Liberal Judaism*; *Jewish Teacher*; *The Jewish Layman*; *The Youth Leader*; *the Messenger*; *Topics and Trends*.

UNION OF AMERICAN HEBREW CONGREGATIONS, *see also* National Association of Temple Secretaries; National Federation of Temple Brotherhoods; National Federation of Temple Sisterhoods; National Federation of Temple Youth

UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA (1898).

Pres. Samuel Nirenstein; Exec. Dir. Leo S. Hilsenrad, 305 Broadway, N. Y. C., 7.

Purpose: To organize, develop and assist Orthodox congregations.

Publication: *Jewish Life*.

UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA, WOMEN'S BRANCH OF (1923). Pres. Mrs. Moses L. Isaacs; Exec. Sec. Leo Hyman, 305 Broadway, N. Y. C., 7.

Purpose: To unify all Orthodox women and organizations.

Publications: *Hachodesh*; *Newsletter*.

UNION OF ORTHODOX RABBIS OF UNITED STATES AND CANADA (1902).

Chm. I. Rosenberg; Exec. Dir. L. Seltzer, 132 Nassau St., N. Y. C., 7.

Purpose: To foster traditional Judaism.

UNION OF SEPHARDIC CONGREGATIONS, INC. (1929). Pres. David de

Sola Pool; Sec. Simon S. Nessim, 99 Central Park West, N. Y. C., 23.

Purpose: To promote the religious interests of Sephardic Jews.

UNITED GALICIAN JEWS OF AMERICA (1937). Pres. Herbert B. Sussman;

Exec. Dir. Julius G. Feit, 175 Fifth Ave., N. Y. C., 10.

Purpose: To aid Galician Jews; to cooperate in other relief.

Publication: *Our Voice (Unzer Shtimme)*.

UNITED HUNGARIAN JEWS OF AMERICA, INC. (1944). Pres. Joseph H.

Parness; Exec. Dir. Joseph Gelberman, 317 E. 79 St., N. Y. C., 21.

Purpose: To help Jews in Hungary, DP camps.

UNITED JEWISH EDUCATIONAL AND CULTURAL ORGANISATION (EUROPE)

(1946). Dir. Joseph Halpern, 25, Old Burlington St., London W. 1.

Purpose: To plan and execute a proper and adequate program to restore and assist in maintaining through the local Jewish communities an educational program for Jewish children and adults in Europe.

Publication: *Proceedings* (of annual meeting).

UNITED LABOR ZIONIST PARTY (ACHDUT HAAVODAH-POALE ZION) (as Left Poale Zion, 1920; present name, 1947). Gen. Sec. P. L. Goldman, 216 E. 14 St., N. Y. C., 3.

Purpose: To establish a democratic socialistic Jewish State in Palestine; to strengthen Jewish labor movement in America.

Publication: *Undzer Veg.*

UNITED ORDER "TRUE SISTERS" (1846). Pres. Mrs. Richard B. Silverman; Sec. Mrs. Hortense Schlesinger, 150 W. 85 St., N. Y. C., 24.

Purpose: Fraternal; philanthropic.

Publication: *The Echo.*

UNITED PALESTINE APPEAL (1936). Natl. Chm. Israel Goldstein; Exec. Vice-Chm. Henry Montor, 41 E. 42 St., N. Y. C., 17.

Purpose: To raise funds for the Palestine Foundation Fund and the Jewish National Fund.

Publication: *U. P. A. Report.*

UNITED PALESTINE APPEAL, *see also* Jewish National Fund; Palestine Foundation Fund

UNITED ROUMANIAN JEWS OF AMERICA (1909). Pres. Max Schonfeld; Exec. Sec. Sol Rosman, 110 W. 40 St., N. Y. C., 18.

Purpose: To aid Roumanian Jews in Europe and the United States.

UNITED SERVICE FOR NEW AMERICANS, INC. (1946). (Consolidating the National Refugee Service, Inc. and the National Service to Foreign Born of the National Council of Jewish Women.) Pres. Edwin Rosenberg; Exec. Dir. Joseph E. Beck, 15 Park Row, N. Y. C., 7.

Purpose: To assist victims of persecution coming to the United States in migration, reception, resettlement and adjustment. Offers locator service.

Publications: *Special Information Bulletin; Annual Report; New Neighbors.*

UNITED STATES MACCABI ASSOCIATION, INC. (1934). Pres. Eric Gumpert; Sec. Bernard Sarachek, 673 Broadway, N. Y. C., 12.

Purpose: To promote interest and active participation of Jewish youth in amateur athletic, cultural and social activities; to stimulate Zionism.

Publication: *Annual.*

UNITED SYNAGOGUE OF AMERICA (1913). Pres. Samuel Rothstein; Exec. Dir. Albert I. Gordon, 3080 Broadway, N. Y. C., 27.

Purpose: To promote traditional Judaism in America.

Publications: *United Synagogue News; Synagogue School.*

UNITED SYNAGOGUE OF AMERICA, NATIONAL WOMEN'S LEAGUE OF (1917). Pres. Mrs. Barnett E. Kopelman; Corr. Sec. Mrs. Jacob S. Minkin, 3080 Broadway, N. Y. C., 27.

Purpose: To advance traditional Judaism by furthering Jewish education among women and children.

Publication: *Women's League Outlook.*



UNITED SYNAGOGUE OF AMERICA, YOUNG PEOPLE'S LEAGUE OF (1925).  
Pres. Irvin I. Rubin; Exec. Dir. Samuel Ribner, 3080 Broadway,  
N. Y. C., 27.

Purpose: To bring Jewish youth closer to conservative Judaism and to the synagogue.

Publications: *Program Aids*; *News Chat*.

UNITED SYNAGOGUE OF AMERICA, *see also* National Federation of Jewish Men's Clubs

UNITED YESHIVA FOUNDATION, INC. (1938). Chm. Jacob Goodman;  
Exec. Dir. Harris L. Selig, 1133 Broadway, N. Y. C., 10.

Purpose: To assist in support and maintenance of the *yeshivot*.

Publication: *Yeshiva Review*.

UNITED YESHIVOS, BOARD OF SECULAR EDUCATION (1945). Sup't. Jacob I. Hartstein; Act. Chm. Jacob Demov, 1133 Broadway. N.Y.C., 10.

Purpose: To act as liaison between general educational bodies and secular departments of Jewish parochial schools, and to raise their standards.

Publication: *Weekly Circular*.

UNITED ZIONISTS-REVISIONISTS OF AMERICA, INC. (1925). Pres. Joseph Schechtman; Exec. Dir. Harry Levi, 55 W. 42 St., N. Y. C., 18.

Purpose: The establishment of a democratic Jewish State with a Jewish majority on both sides of the Jordan.

Publications: *Fighting Zion*; *ZIONews*; *Bi-weekly Bulletin*.

UNIVERSAL YESHIVAH OF JERUSALEM, AMERICAN COMMITTEE OF (1924).

Pres. B. L. Levinthal; Sec. S. C. Margolis, 38 Park Row, N. Y. C., 7.

Purpose: To secure contributions for maintaining the Yeshivah.

VAAD HATZALA RESCUE COMMITTEE (1939). Pres. Eliezer Silver; Sec. Jacob Karlinsky, 132 Nassau St., N. Y. C., 7.

Purpose: To arrange resettlement for immigrant rabbis and talmudic students; to care for European children; to establish and maintain *yeshivot* in Europe.

Publication: *Vaad Hatzala Bulletin*.

VAAD HOEZRA, UNION OF GRAND RABBIS OF UNITED STATES AND CANADA (1942). Pres. M. S. Friedman; Sec. I. Twersky, 401 Broadway, N. Y. C., 13.

Purpose: Help Jews in Europe and Palestine with money and parcels; fraternal.

Publication: *Bulletin*.

VERBAND, *see* Jewish Socialist

VOCATIONAL SERVICE BUREAU, *see* B'nai B'rith

WARSAW JEWS, AMERICAN COUNCIL FOR (1942). Pres. Samuel L. Wohl, 45 E. 17 St., N. Y. C., 3.

Purpose: To help Warsaw Jews reconstruct the Warsaw Jewish community; to coordinate activities in the United States.

Publications: *Annual Year Book*; *Our Journal*.

WEIZMANN INSTITUTE OF SCIENCE, INC., AMERICAN COMMITTEE FOR (1944).  
 Pres. Edmund I. Kaufmann; Exec. Vice-Pres. Meyer W. Weisgal,  
 16 E. 66 St., N. Y. C., 21.

Purpose: To establish the Weizmann Institute of Science in Palestine.

WOMEN'S AMERICAN ORT (1922). Pres. Mrs. Ludwig Kaphan; Chm.  
 Exec. Com. Mrs. Maurice Finkelstein, 212 Fifth Ave., N. Y. C., 10.

Purpose: To promote the ORT program.

Publications: *Newsletter*; *High Lights*.

WOMEN'S LEAGUE FOR PALESTINE, INC. (1928). Pres. Mrs. William  
 Prince; Exec. Sec. Arline Meyer, 1860 Broadway, N. Y. C., 23.

Purpose: To erect and maintain homes in Palestine for rehabilitation of  
 Jewish refugee and pioneer girls.

Publication: *Women's League for Palestine News Bulletin*.

WOMEN'S ORGANIZATIONS, *see* Conference Committee of National Jewish

WORKMEN'S CIRCLE (1900). Pres. E. Jeshurin; Gen. Sec. Joseph Baskin,  
 175 E. Broadway, N. Y. C., 2.

Purpose: Fraternal; benevolent.

Publications: *The Friend*; *The Call*; *Kulture and Dertziung*; *Kinder Tzeitung*.

WORKMEN'S CIRCLE YOUTH AND ENGLISH SPEAKING DIVISION (1928).

Chm. Jacob Fishman; Dir. William Stern, 175 E. Broadway, N.Y.C., 2.

Purpose: Fraternal; benevolent; educational.

Publication: *The Workmen's Circle Call*; *New York Circleite*.

WORLD FEDERATION OF YMHAs AND JEWISH COMMUNITY CENTERS (1946).

Pres. Frank L. Weil; Sec. Samuel Gordon, 145 E. 32 St., N. Y. C., 16.

Purpose: To serve national organizations in all countries engaged in  
 meeting the leisure-time and welfare needs of Jewish youth and to foster  
 the Jewish Center movement in all countries where feasible and desirable.

Publication: *Y's of the World*.

WORLD JEWISH CONGRESS (1936 in Europe; 1939 in America). Pres.

Stephen S. Wise; Exec. Com. Chm. Nahum Goldman, 1834 Broad-  
 way, N. Y. C., 23.

Purpose: To unite and coordinate Jewish efforts all over the world for  
 the present and future welfare of the Jewish people; to support the en-  
 deavors of the Jewish people in the re-establishment of the Jewish State  
 in Palestine.

Publications: *Reports and Bulletins*.

YEMENITE JEWS, AMERICAN COMMITTEE FOR RELIEF OF (1939). Chm.

M. I. Feuerstein; Exec. Dir. Z. Gluska, 1133 Broadway, N. Y. C., 10.

Purpose: To raise funds for relief of Jews in Yemen and Aden and for  
 the resettlement of Jewish Yemenite refugees in Palestine.

YESHIVA COLLEGE ALUMNI ASSOCIATION (1932). Pres. Gilbert Klaperman;

Sec. Abraham Averech, 186 St. and Amsterdam Ave., N. Y. C.

Purpose: To stimulate the graduates of Yeshiva College to support its  
 various schools and to further the cause of traditional Judaism.

Publications: *Yeshiva Review*; *Annual News and Views*.

YESHIVA FOUNDATION, *see* United

YESHIVA SYNAGOGUE COUNCIL (1936). Pres. Max J. Etra; Exec. Dir. Max Halpert, 331 Madison Ave., N. Y. C., 17.

Purpose: To unify congregations and to promote traditional Judaism; to maintain Yeshiva University.

Publication: *Annual Journal*.

YESHIVA UNIVERSITY (1896). Pres. Samuel Belkin; Exec. Dir. Mordecai Soltes, 331 Madison Ave., N. Y. C., 17.

Purpose: To offer undergraduate and graduate general and Jewish education.

Publications: *Commentator*; *Elchanite*; *Scripta Mathematica*; *Horeb*; *Y. U. News*; *Hedenu*; *Masmid*; *Nir*; *Talpioth*.

YESHIVA UNIVERSITY TEACHERS INSTITUTE ALUMNI ASSOCIATION (1942). Pres. Solomon Biederman; Sec. Max Halpert, 331 Madison Ave., N. Y. C., 17.

Purpose: To promote the Institute; to publish scholarly works.

Publication: *Annual Alumni Journal*.

YIDDISH SCIENTIFIC INSTITUTE—YIVO (1925). Research Dir. Max Weinreich; Exec. Sec. Mark J. Uveeler, 535 W. 123 St., N. Y. C., 27.

Purpose: To collect and preserve materials pertaining to Jewish life; to study Jewish life; to train Jewish scholars.

Publications: *Yivo Bleter*; *Yidishe Shprakh*; *Yedies Fun Yivo—News of the Yivo*; *The Yivo Annual*.

YIDDISHER KULTUR FARBAND (1938). Pres. Kalman Marmor; Natl. Sec. Z. Weiner, 189 Second Ave., N. Y. C., 3.

Purpose: To advance Jewish culture and publish works of contemporary Jewish writers and artists.

Publication: *Idische Kultur*.

YOUNG ISRAEL, NATIONAL COUNCIL OF (1912). Pres. Elijah Stein, Rec. Sec. Lee Stein, 3 W. 16 St., N. Y. C., 11.

Purpose: To preserve and perpetuate traditional Judaism; to safeguard democracy.

Publication: *Young Israel Viewpoint*.

YOUNG JUDAEA (1909). Chm. Natl. Com. Mrs. E. Halpern; Natl. Exec. Dir. Norman Schanin, 381 Fourth Ave., N. Y. C., 16.

Purpose: To perpetuate the ideals and traditions of Judaism among Jewish youth; to inculcate a love for Palestine.

Publications: *Young Judaeae*; *The Leader*; *The Senior*.

YUGOSLAV JEWS IN THE UNITED STATES, INC., ASSOCIATION OF (1941). Pres. Paul Neuberger; Sec. Z. R. Rode, 419 Fourth Ave., N.Y.C., 16.

Purpose: To solicit contributions and furnish aid and assistance to Jews from Yugoslavia.

ZETA BETA TAU FRATERNITY (1898). Pres. James Frank, Jr.; Sec. L. D. Dover, 45 W. 45 St., N. Y. C., 19.

Purpose: Fraternal.

Publications: *The Zeta Beta Tau Quarterly*; *Confidential News*.

ZIONIST ARCHIVES AND LIBRARY (1939). Dir. and Libr. Sophie A. Udin, 41 E. 42 St., N. Y. C., 17.

Purpose: To serve as an archive and information service for material on Palestine and Zionism.

Publication: *Palestine and Zionism*.

ZIONIST EMERGENCY COUNCIL, *see* American

ZIONIST ORGANIZATION OF AMERICA (1897). Pres. Emanuel Neumann; Exec. Dir. Sidney Marks, 41 E. 42 St., N. Y. C., 17.

Purpose: To further the upbuilding of Palestine as a Jewish Commonwealth; to foster interest in the Jewish renaissance in the United States.

Publications: *The New Palestine*; *Dos Yiddishe Folk*; *Inside Palestine*.

ZIONIST ORGANIZATION OF AMERICA, *see also* American Zionist Youth Commission

ZIONIST ORGANIZATION OF AMERICA, WOMEN'S, *see* Hadassah

ZIONIST YOUTH COMMISSION, *see* American

ZIONIST YOUTH, LABOR, *see* Habonim

## JEWISH NATIONAL ORGANIZATIONS

## CANADA

ACTIONS COMMITTEE OF THE LABOUR ZIONIST MOVEMENT IN CANADA (1939). Pres. M. Dickstein; Exec. Dir. Leon Cheifetz, 5392 Jeanne Mance St., Montreal.

Purpose: To coordinate the activities and advance the program of labor Zionist groups.

B'NAI B'RITH (1875). (See reference in United States listing.)

CANADIAN ASSOCIATION OF HEBREW SCHOOLS (IGUD) (1942). Pres. E. Shuchat; Exec. Dir. S. Lerner, 2025 University St., Montreal.

Purpose: A national coordinating agency for Hebrew education in Canada.

CANADIAN ASSOCIATION FOR LABOR PALESTINE (1939). Pres. S. B. Hurwitz; Exec. Dir. A. Shurem, 5392 Jeanne Mance St., Montreal.

Purpose: To organize the fund-raising activities for the Histadrut in Palestine; to disseminate information about labor in Palestine.

CANADIAN COMMITTEE OF JEWISH FEDERATIONS AND WELFARE FUNDS. Pres. Ben Sadowski; Sec. Florence Hutner, 21 Dundas Square, Toronto, Ont.

Purpose: To assist Canadian communities in organizing to meet local, national and overseas Jewish needs; to improve such operations.

CANADIAN JEWISH CONGRESS (1919; re-org., 1934). Pres. Samuel Bronfman; Natl. Exec. Dir. Saul Hayes, 2025 University Ave., Montreal.

Purpose: To safeguard the civil, political, economic and religious rights of Jews and to combat anti-Semitism.

Publication: *Congress Bulletin*.

CANADIAN FEDERATION FOR POLISH JEWS (1933), Natl. Pres. S. D. Gross; Exec. Dir. B. Diamond, 5215 Hutchison St., Montreal.

Purpose: To help Jews in Poland and elsewhere; to advance interests of Polish Jews in Canada.

CANADIAN FRIENDS OF THE HEBREW UNIVERSITY (1944). Pres. Allan Bronfman; Acting Dir. Seymour Fargen, 1430 Peel St., Montreal.

Purpose: To assist in the maintenance and development of the Hebrew University in Jerusalem.

Publication: *Hebrew University News*.

CANADIAN ORT ORGANIZATION (1937). Pres. Louis Fitch, 277 Craig St. W., Montreal.

Purpose: To promote technical trades and agriculture among Jews.

CANADIAN YOUNG JUDAEA, FEDERATION (1917). Pres. Lionel Druker; Exec. Dir. I. B. Rose, 2025 University Ave., Montreal.

Purpose: To perpetuate the highest ideals and traditions of Judaism; to inculcate an interest in Palestine and its rebuilding.

Publication: *The Judaeen*.

HADASSAH ORGANIZATION OF CANADA (1917). Pres. Mrs. Harry Singer, 2025 University Ave., Montreal.

Purpose: To secure a recognized legal home for the Jews in Palestine.

Publication: *Canadian Zionist*.

HASHOMER HADATI OF CANADA (THE RELIGIOUS GUARDIAN) (re-org., 1943). 5215 Hutchison St., Montreal.

Purpose: To educate in principles of scouting; to rebuild Israel.

Publication: *Kol Hanoar*.

JEWISH COLONIZATION ASSOCIATION OF CANADA (1907). Pres. Bd. Govs. Samuel Bronfman; Mgr. S. Belkin, 2040 Bleury St., Montreal.

Purpose: To supervise and assist Jewish land settlement in Canada.

JEWISH IMMIGRANT AID SOCIETY OF CANADA (1919). Natl. Pres. J. Segall; Exec. Dir. M. A. Solkin, 4221 Esplanada Ave., Montreal.

Purpose: To facilitate Jewish migration to and from Canada; to foster the spirit of good citizenship among Jewish arrivals.

JEWISH LABOUR COMMITTEE IN CANADA (1936). Natl. Pres. Michael Rubinstein; Natl. Sec. M. Lewis, 4848 St. Lawrence Blvd., Montreal.

Purpose: See Jewish Labor Committee in the United States.

Publication: *Canadian Labor Reports* (in French and English).

JEWISH NATIONAL FUND BUREAU (1914). Chm. Chas. Bender; Exec. Dir. D. S. Tschertok, 2025 University Ave., Montreal.

Purpose: To raise funds for the redemption of land in Palestine.

Publications: *Canadian Zionist*; *J. N. F. News Bulletin*.

JOINT PUBLIC RELATIONS COMMITTEE OF THE CANADIAN JEWISH CONGRESS AND THE B'NAI B'RITH IN CANADA (1936). Joint Natl. Chm. Joseph H. Fine, A. L. Feinberg; Natl. Sec. H. M. Caiserman, 2025 University Ave., Montreal.

NATIONAL COUNCIL OF JEWISH WOMEN OF CANADA (1933). Pres. Mrs. Harold Lorie, 44 St. George St., Toronto.

Purpose: Educational and philanthropic.

UNITED JEWISH RELIEF AGENCIES (1939). Pres. Samuel Bronfman; Exec. Dir. Saul Hayes, 2025 University Ave., Montreal.

Purpose: To federate Canadian organizations interested in relief of Jewish refugees and other war victims; to work with American JDC.

Publication: *Congress Bulletin*.

UNITED ZIONIST COUNCIL (1941). Pres. S. J. Zacks; Exec. Sec. Jesse Schwartz, 2025 University Ave., Montreal.

Purpose: To coordinate activities of the national Zionist organizations.

ZIONIST ORDER HABONIM (1923). Pres. L. D. Cresthol; Sec. B. Figler,  
2025 University Ave., Montreal.

Purpose: Fraternal; Zionist.

Publications: *Canadian Zionist*; *Haboneh*.

ZIONIST ORGANIZATION OF CANADA (1892). Pres. S. J. Zacks; Exec. Dir.  
Jesse Schwartz, 2025 University Ave., Montreal.

Purpose: To organize mass support for the rebuilding of Palestine as a  
Jewish Commonwealth.

Publication: *Canadian Zionist*.



## JEWISH NATIONAL ORGANIZATIONS

LATIN AMERICA<sup>1</sup>*Argentina*

ASOCIACIÓN MUTUAL ISRAELITA ARGENTINA. Pres. Simón Lerner; Sec. Abraham Wainstein, Pasteur 633, Buenos Aires.

Purpose: To function as a burial society; to carry on social welfare and Jewish education activities in Buenos Aires.

ASOCIACIÓN POALE SIÓN-ZEIRE SIÓN. Pres. Julio Glasman, Ayacucho 354, Buenos Aires.

Purpose: To further the aims of labor Zionism.

CONGREGACIÓN ISRAELITA DE LA REPÚBLICA ARGENTINA. Pres. Roberto Mirelman; Sec. Alberto Klein, Libertad 785, Buenos Aires.

Purpose: To maintain temples and a Yeshivah; to promote religious education.

CURSOS RELIGIOSOS ISRAELITAS DE LA REPÚBLICA ARGENTINA (1910).

Pres. Jedidio Efrón, Sec. Alberto Klein, Ayacucho 868, Buenos Aires.

Purpose: To supervise religious schools in the provinces.

DELEGACIÓN DE ASOCIACIONES ISRAELITAS ARGENTINAS (D. A. I. A.). Pres. Ricardo Dubrovsky; Sec. Benjamin Rinsky, Pasteur 633, Buenos Aires.

Purpose: To represent the community in domestic affairs.

FEDERACIÓN ORT SUDAMERICANA. Chairman, M. Avenburg, Callao 257, Buenos Aires.

Purpose: To promote technical trades and agriculture among Jews.

FEDERACIÓN SIONISTA ARGENTINA. Pres. Samuel Rabinovich; Sec. Herzl Gesang, Cangallo 2194, Buenos Aires.

Purpose: To further General Zionist aims.

GRAN TEMPLO ISRAELITA. Paso 423, Buenos Aires.

Purpose: To maintain a synagogue and a Talmud Torah.

HOGAR ISRAELITA ARGENTINO PARA ANCIANOS Y HUÉRFANOS (Argentine Israelite Home for the Aged and Orphans). Viamonte 2341, Buenos Aires.

Purpose: To support a home for orphan boys and a home for the aged.

<sup>1</sup> Prepared in the office of the American Jewish Committee on the basis of information supplied by the organizations of Latin America.—ED.

JUNTA DE AYUDA A LAS VÍCTIMAS ISRAELITAS DE LA GUERRA. Corrientes 2323, Buenos Aires. Pres. Simón Mirelman.

Purpose: To raise funds for relief of Jewish war victims in co-operation with the JDC.

NUEVA ORGANIZACIÓN SIONISTA DE LA ARGENTINA. Pres. Dr. José Mirelman, Tucumán 3254, Buenos Aires.

Purpose: To further the aims of the Zionist-Revisionists.

ORGANIZACIÓN CENTRAL DE AYUDA A LAS VÍCTIMAS ISRAELITAS DE LA GUERRA (1947). Pres. David Groisman, Buenos Aires.

Purpose: To aid Jewish war victims in Europe and in Israel.

ORGANIZACIÓN CENTRAL DE ESCUELAS ISRAELITAS DE LA A. M. I. A. Pres. Oscar Gropop; Sec. J. F. Ruzal, Pasteur 633, Buenos Aires.

Purpose: To supervise the Jewish schools in Buenos Aires.

ORGANIZACIÓN JUDÍA ARGENTINA (1945). Pres. Alberto Klein; Sec. Miguel Malamud, Corrientes 2323, Buenos Aires.

Purpose: To co-operate with national and international Jewish organizations; to aid in the solution of world Jewish problems.

ORGANIZACIÓN RELIGIOSA SIONISTA MIZRACHI. Pres. Rabbi H. Klein, Ecuador 453, Buenos Aires.

Purpose: To further the aims of religious Zionism.

SOCIEDAD CULTURAL ISRAELITA (JUEDISCHE KULTUR GEMEINSCHAFT). Uriburu 650, Buenos Aires.

Purpose: To sponsor Jewish social and cultural activities.

SOCIEDAD DE DAMAS ISRAELITAS DE BENEFICENCIA (Association of Jewish Women Welfare Workers). Pres. Sra. Rebeca L. de Glucksmann, Arévalo 2026, Buenos Aires.

Purpose: To support an asylum for orphan girls and aid the poor.

SOCIEDAD ISRAELITA EZRAH, Gaona 3415, Buenos Aires.

Purpose: To maintain a Jewish hospital in Buenos Aires.

SOCIEDAD HEBRAICA ARGENTINA. Pres. Israel Dujovne; Sec. Emilio Sevlever, Sarmiento 2233, Buenos Aires.

Purpose: To sponsor cultural, social and athletic activities for youth.

SOCIEDAD DE PROTECCIÓN A LOS INMIGRANTES ISRAELITAS. Pres. Jacobo Feuermann, Sec. Dr. Isaac Tolchinsky, Pasteur 536, Buenos Aires.

### *Bolivia*

CÍRCULO ISRAELITA. Casilla 189, La Paz.

Purpose: To serve as a community organization.

*Brazil*

COMITÉ AUXILIAR DO JOINT EM PORTO ALEGRE. Pres. Willy Paulo Lewgoy; Sec. Mrs. Edith Pick, Caixa Postal 173, Porto Alegre.

Purpose: To obtain support for JDC work among all Jewish groups.

COMITÉ AUXILIAR DO JOINT EM RIO. Pres. Leon Monte; V. P., Rudi Feitler, Av. Franklin Roosevelt 137, Rio de Janeiro.

Purpose: To obtain support for JDC work among all Jewish groups.

COMITÉ AUXILIAR DO JOINT EM SÃO PAULO. Pres. Dr. Horacio Laffer; V. P. Dr. Luiz Lorch; Sec. Jerzy Sachs, Rua Martim Francisco 59, São Paulo.

Purpose: Same as above.

COMITÉ PRO-PALESTINA. Rua Enrique Diaz 73, Porto Alegre.

CONGREGAÇÃO ISRAELITA PAULISTA. Rua Brigadeiro Galvão 181, São Paulo.

Purpose: To support religious, social and other community activities.

ESCRITORIO LATINOAMERICANO DO JOINT, SEDE CENTRAL PARA O BRASIL. Director (for Brazil) Emanuel Borenstein, Rua Martim Francisco 59, São Paulo.

Purpose: To supervise and co-ordinate JDC work in Brazil as a regional center of the Latin American office.

FEDERAÇÃO ISRAELITA DO ESTADO DE SÃO PAULO (FEDERATION OF JEWS OF THE STATE OF SÃO PAULO) (1946). Pres. Moysés Kaufmann, São Paulo.

Purpose: To represent the entire community of São Paulo in Jewish defense, culture and education; to help in constructive Jewish work in Palestine and Europe.

ORGANIZAÇÃO SIONISTA UNIFICADA DO ESTADO DE SÃO PAULO (1946).

Purpose: To unite the various Zionist groups in São Paulo.

“UNIÃO” ASSOCIAÇÃO BENEFICENTE ISRAELITA. Sec. Charlotte Meyer, Trav. 11 de Agosto, Rio de Janeiro.

Purpose: To sponsor local welfare work.

*Chile*

CÍRCULO ISRAELITA. Pres. Salomón Sack, Sec. Roberto Aron, Serrano 202, Santiago.

Purpose: To supervise all activities having to do with community life.

COMITÉ REPRESENTATIVO DE LA COLECTIVIDAD ISRAELITA DE CHILE (Representative Committee of the Chilean Jewish Community). Pres. Samuel Goren, Serrano 202, Santiago.

Purpose: To represent the community in domestic affairs.

COMUNIDAD ISRAELITA SEFARADÍ DE SANTIAGO. Pres. Isaac Pérez, Casilla 2096, Santiago.

FEDERACIÓN SIONISTA DE CHILE. Pres. León Gomberoff; Sec. Grl. Miguel Maldavsky, Casilla 5007, Santiago.

Purpose: To further the aims of General Zionists and Poale-Zionists.

UNIÓN ESCOLAR HEBREA. Pres. Raimundo Gutkin, Casilla 2487, Santiago.

UNIÓN PRO-AYUDA A LOS JUDÍOS SOBREVIVIENTES DE EUROPA (Union for Aid to European Jewish Survivors). Pres. Nathán Gorodischer, Serrano 202, Santiago.

Purpose: To aid European Jewish war victims.

### *Colombia*

ASOCIACIÓN ISRAELITA MONTEFIORE. Apartado Aéreo 3819, Bogotá.

COMITÉ CENTRAL HEBREO DE COLOMBIA. Apartado Aéreo 3819, Bogotá.

COMITÉ DE PROTECCIÓN A LOS INMIGRANTES ISRAELITAS. Pres. Albert Cohen; Sec. Benno Hess, Apartado Aéreo 161, Barranquilla.

COMITÉ DE PROTECCIÓN A LOS INMIGRANTES ISRAELITAS. Director, Federico Kahn, Apartado Nacional 191, Medellín.

H. I. A. S. Director, L. Zelwer, Calle 31A no. 13-54, Bogotá

ORGANIZACIÓN SIONISTA. Pres. Samuel Karakushansky. Medellín.

SOCIEDAD HEBREA DE AYUDA MUTUAL. Pres. Federico Kahn; Sec. Ernesto Lublinsky, Medellín.

Purpose: To represent the German-speaking Jewish community.

SOCIEDAD UNIÓN ISRAELITA DE BENEFICENCIA. Pres. Bernardo Rabinovitch, Medellín.

Purpose: To represent the Ashkenazic community.

UNIÓN FEDERAL HEBREA. Pres. Jaime Edery; Sec. Grl. Samuel Kijner, Calle 12 no. 8-37, Cali.

Purpose: To represent the entire Jewish population of Colombia.

WIZO. Pres. Rosa de Yanovitch, Medellín.

### *Costa Rica*

CENTRO ISRAELITA SIONISTA. San José.

### *Cuba*

COMITÉ CENTRAL DE LAS SOCIEDADES HEBREAS. Murally 474, Dto. 200, Havana.

*Ecuador*

ASOCIACIÓN DE BENEFICENCIA ISRAELITA. Pres. H. D. Rothschild; Sec. Bela Fisch, Venezuela 616 y Sucre, Quito.

Purpose: To represent the entire Jewish population of Ecuador.

COMITÉ DE PROTECCIÓN A LOS INMIGRANTES ISRAELITAS. Casilla 849, Guayaquil.

COMUNIDAD ISRAELITA DEL ECUADOR. Pres. Waldemar Straus, Casilla 554, Quito.

FEDERACIÓN SIONISTA DEL ECUADOR. Pres. Dr. Siegfried Schwind; Sec. Walter Karger, Casilla 2405, Quito.

FEDERACIÓN SIONISTA DEL ECUADOR. Pres. Dr. Alberto Sussmann; Sec. Klaus Tugendhat, Casilla 481, Guayaquil.

H. I. A. S. Pres. Julio Rosenstock; Director, Oscar Rocca, Casilla 2722, Quito.

KEREN KAYEMETH LEISRAEL. Director, Kurt Lenk; Sec. Walter Karger, Casilla 2405, Quito.

KEREN KAYEMETH LEISRAEL. Director, Simon Klein; Sec. Jaime Goldberg, Casilla 481, Guayaquil.

MACCABI QUITO. Pres. Otto Rosenfeld; Sec. Vitold Tuerkel, Casilla 759, Quito.

WIZO QUITO. Director, Anna Karger; Sec. Dora Zanger, Casilla 2084, Quito.

WIZO GUAYAQUIL. Pres. Martha Scharfstein, Casilla 1001, Guayaquil.

*Guatemala*

SOCIEDAD ISRAELITA DE GUATEMALA. Pres. Enrique Engle; Sec. Guillermo Griffel, 8a Avenida Sur No. 7, Guatemala City.

*Honduras*

CENTRO ISRAELITA. Comayaguela, Tegucigalpa.

*Mexico*

COMITÉ CENTRAL ISRAELITA. Pres. Arturo Wolfowitz; Sec. Tevia Maizel, Cuba 81, Mexico City.

Purpose: To represent all community organizations and activities.

COMITÉ DE EMERGENCIA PRO-PALESTINA. Pres. Dr. Adolfo Fastlicht, Puebla 212, Mexico City.

COMITÉ UNIDO DE ANTIDIFAMACIÓN. Pres. Dr. Adolfo Fastlicht; Exec. Advisor, Dr. José Silva, Puebla 212, Mexico City.  
Purpose: To combat anti-Semitism.

COMUNIDAD SEFARDITA. Pres. José Bembassat, Calle de Monterrey 359, Mexico City.  
Purpose: To represent the Sephardic community; to maintain a synagogue and Hebrew school.

FEDERACIÓN DE JUVENTUDES. Pres. Isaias Nizri, Chapultepec 300, Mexico City.

LIGA PRO-PALESTINA TRABAJADORA. Cuba 81, Mexico City.

LOGIA SPINOZA DE BENÉ BERITH. Pres. Miguel Palacci, Puebla 212, Mexico City.  
Purpose: To encourage Jewish social activities.

ORGANIZACIÓN "HASHOMER HATZAIR." Hamburgo 138, Mexico City.

ORGANIZACIÓN SIONISTA. Pres. León Dultzin, Chapultepec 300. Mexico City.  
Purpose: To serve as a central organization for all Zionist activities.

SOCIEDAD MENORAH. Yucatán 15, Mexico City.

SOCIÉDAD MEXICANA AMIGOS DE LA UNIVERSIDAD HEBREA DE JERUSALEM (SOCIETY OF MEXICAN FRIENDS OF THE HEBREW UNIVERSITY IN JERUSALEM). Pres. Dr. José Silva, Puebla 212, Mexico City.

UNIÓN DE ORGANIZACIONES JUVENILES JUDÍAS DE MÉXICO. Cuba 81, Mexico City.

### *Panama*

SOCIEDAD DE BENEFICENCIA DE BENÉ BERITH. Plaza dos Eneiros 4, Panama City.

### *Paraguay*

COMITÉ AUXILIAR DEL JOINT EN PARAGUAY PARA SOCORRO Y RECONSTRUCCIÓN (AUXILIARY COMMITTEE OF THE JDC IN PARAGUAY FOR AID AND RECONSTRUCTION). Pres. Max Brudner, Paraguari 272, Asunción.  
Purpose: To do Jewish welfare and reconstruction work.

UNIÓN ISRAELITA DE BENEFICENCIA, Asunción.  
Purpose: To serve as the central body of the community.

*Peru*

ASOCIACIÓN DE SOCIEDADES ISRAELITAS DEL PERÚ. Pres. Max Heller; Sec. S. Levy Behar, Apartado 2605, Lima.

Purpose: To represent all organizations of the community; to combat anti-Semitism.

CÍRCULO ISRAELITA DE AREQUIPA. Pres. Simon Blanc, Apartado, 386, Arequipa.

Purpose: To support Jewish religious, educational, social and welfare activities.

COMITÉ DE PROTECCIÓN A LOS INMIGRANTES ISRAELITAS. Pres. Leopold Weil; Sec. Sra. Julia de Gaisel, Apartado 2082, Lima.

Purpose: To work with world Jewish organizations to help immigration of European Jews to South America.

ORGANIZACIÓN SIONISTA DEL PERÚ. Pres. Dr. Isaac Wecselman; Sec. Isaac Blanc, Apartado 264, Lima.

ORGANIZACIÓN SIONISTA REVISIONISTA UNIDA DEL PERÚ. Pres. Bertoldo Namm; Sec. David Szulfryd, Lima.

SOCIEDAD DE BENEFICENCIA ISRAELITA. Pres. Paul Prag; Sec. Erich Tobias, Apartado 2082, Lima.

Purpose: To carry out all Jewish social work activities.

WIZO PERÚ. Pres. Sra. Teresa de Topf; Sec. Alice Gruenwald, Casilla 2280, Lima.

*El Salvador*

COMUNIDAD ISRAELITA DE EL SALVADOR. (1944). Pres. Eugenio Liebes; Sec. Edgar Schoening, San Salvador.

Purpose: To serve as central community organization.

*Uruguay*

COMITÉ CENTRAL ISRAELITA DE URUGUAY. Pres. Elias Seroussi, Andes 1180, Montevideo.

Purpose: To serve as central community organization.

COMITÉ DE PROTECCIÓN A LOS INMIGRANTES ISRAELITAS EN EL URUGUAY. Minas 955, Montevideo.

JUNTA ISRAELITA DE SOCORRO. Palacio Salvo. Pres. David Gomberg; Sec. Salomon Leinwohl.

Purpose: To serve as Jewish relief council.

ORGANIZACION SIONISTA DEL URUGUAY. Durazno 1118, Montevideo.



VAAD HAJINUJ. Canelones 1216, Montevideo.

Purpose: To serve as central Jewish educational organization.

*Venezuela*

ASOCIACIÓN ISRAELITA DE VENEZUELA. Sur 17 no. 25, Caracas.

Purpose: To serve as central community organization.

CENTRO BENÉFICO ISRAELITA DE CARACAS. Plaza Candelaria a Alcabala  
167, Caracas.

—1948-49 DIRECTORY—

JEWISH FEDERATIONS, WELFARE FUNDS,  
—AND COMMUNITY COUNCILS—

THIS DIRECTORY is one of a series compiled annually by the Council of Jewish Federations and Welfare Funds. It includes over 600 communities, 258 of which are part of metropolitan or regional organizations. Virtually all of them are affiliated with the Council of Jewish Federations and Welfare Funds as their national association for sharing of common services, interchange of experience and joint consultation and action. This number compares with 305 communities in the 1943 Directory, and reflects the development of Jewish communal organization in America.

These communities comprise at least 95 per cent of the Jewish population of the United States and about 90 per cent of the Jewish population of Canada. Listed for each community is the local central agency — federation, welfare fund or community council — with its address and the names of the president and executive director.

The names federation, welfare fund and Jewish community council are not definitive and their structures and functions vary from city to city. What is called a federation in one city, for example, may have the title of a community council in another. In the main these central agencies have responsibility for some or all of the following functions: (a) raising funds for local, national and overseas services; (b) allocation and distribution of funds for these purposes; (c) coordination and central planning of local services, such as family welfare, child care, health, recreation, community relations within the Jewish community and with the general community, Jewish education, care of the aged and vocational guidance, eliminating duplication and filling in gaps in service; (d) in small and some intermediate cities direct administration of local social services.

In the directory, the following symbols are used:

(<sup>1</sup>) Member agency of the Council of Jewish Federations and Welfare Funds.

(<sup>2</sup>) Receives support from Community Chest.

*ALABAMA***BIRMINGHAM**

<sup>1</sup>UNITED JEWISH FUND (inc. ENSLEY, FAIRFIELD, TARRANT CITY) org. 1937; 700 N. 18 St., Pres. Sol Rittenbaum; Exec. Sec. Mrs. B. A. Roth.

**DOTHAN**

<sup>1</sup>JEWISH WELFARE FUND COMMITTEE (inc. surrounding communities) org. 1942; P. O. Box 742; Pres. Meyer Blumberg; Sec. A. L. Shack.

**GADSDEN**

FEDERATED JEWISH CHARITIES (inc. ALABAMA CITY, ATTALLA) org. 1937; P. O. Box 244; Pres. Merlin Hagedorn; Sec. Hugo H. Hecht.

**MOBILE**

<sup>1,2</sup>FEDERATION OF JEWISH CHARITIES, org. 1914; Pres. Charles Hoffman; Sec. Nell R. Hess, 6 N. Pine St.

**MONTGOMERY**

<sup>1</sup>JEWISH FEDERATION, org. 1930; Clayton & Sayre Sts., Pres. Adolph Weil, Jr.; Exec. Sec. Miss Hannah J. Simon.

**SELMA**

<sup>1</sup>JEWISH WELFARE FUND (inc. surrounding communities) org. 1936; Chm. Arthur Lewis; Sec. Seymour Palmer, c/o Kayser's.

**TRI-CITIES**

<sup>1</sup>JEWISH FEDERATED CHARITIES (inc. FLORENCE, SHEFFIELD, TUSCUMBIA) org. 1933; Co-Chm. Philip Olim, Louis Rosenbaum; Sec. Charles Mantinband, 206 N. Wood Ave.

**TUSCALOOSA**

<sup>1</sup>FEDERATED JEWISH CHARITIES, org. 1939; Pres. Morris Sokol; Sec. Mrs. S. Wiesel, 1610 Alaca Pl.

*ARIZONA***PHOENIX**

<sup>1</sup>JEWISH COMMUNITY COUNCIL (inc. 33 surrounding communities) org. 1940; 915 N. 4 St.; Pres. Nat G. Silverman; Exec. Dir. J. Pearlstien.

**TUCSON**

<sup>1</sup>JEWISH COMMUNITY COUNCIL; org. 1942; 33 W. Congress St., Pres. Raphael Brandes; Exec. Dir. Albert Wagner.

## ARKANSAS

## FORT SMITH

JEWISH CHARITY FUND, org. 1921; 20 S. 6 St., Pres. Louis Cohen.

## HELENA

FEDERATED JEWISH CHARITIES (inc. HOLLY GROVE, MARVELL) org. 1934; P. O. Box 162; Sec. David L. Meyers.

## LITTLE ROCK

<sup>1</sup>JEWISH WELFARE AGENCY (inc. ENGLAND, LEVY, NORTH LITTLE ROCK) org. 1912; 710 Pyramid Bldg., Pres. Max Moses; Exec. Dir. Mrs. Louise S. Thalheimer.

## PINE BLUFF

JEWISH FEDERATED CHARITIES, org. 1941; Pres. Maurice Cohen; Sec. Rabbi M. Clark, Temple Anshe Emeth, 121 S. Popular St.

## CALIFORNIA

## BAKERSFIELD

<sup>1</sup>UNITED JEWISH WELFARE FUND OF KERN COUNTY (inc. ARVIN, DELANO, SHAFTER, TAFT, WASCO) org. 1937; P. O. Box 190, Pres. Morris B. Chain; Exec. Sec. Robert B. Strauss.

## FRESNO

JEWISH WELFARE FEDERATION, sponsors <sup>1</sup>UNITED JEWISH WELFARE FUND (inc. FRESNO, KINGS, MADERA and TULARE COUNTIES) 2336 Calaveras St., Pres. H. M. Ginsburg; Exec. Sec. David L. Greenberg, P. O. Box 1328.

## LONG BEACH

JEWISH COMMUNITY COUNCIL, org. 1945; sponsors <sup>1</sup>UNITED JEWISH WELFARE FUND, org. 1934; 835 Locust St., Pres. Irving Schneider; Exec. Dir. Hirsh Kaplan.

## LOS ANGELES

<sup>1,2</sup>FEDERATION OF JEWISH WELFARE ORGANIZATIONS, org. 1911; 610 Temple St. Pres. Leonard Chudacoff; Exec. Dir. Martin Ruderman.

<sup>1</sup>JEWISH COMMUNITY COUNCIL, org. 1934; sponsors UNITED JEWISH WELFARE FUND (inc. LOS ANGELES and VICINITY) 590 No. Vermont Ave., Pres. Charles Brown; Exec. Sec. Leo Gallin.

## MODESTO

JEWISH WELFARE FUND (inc. NEWMAN, OAKDALE, TURLOCK) org. 1942; P. O. Box 825; Chm. Isadore Kurland; Sec. M. Kirschen.

## OAKLAND

<sup>1</sup>JEWISH WELFARE FEDERATION (inc. ALAMEDA, BERKELEY, EMERYVILLE, HAYWARD, MARTINEZ, PIEDMONT, PITTSBURG, RICHMOND, SAN LEANDRO) org. 1945; 724 14 St., Pres. Richard Liebman; Exec. Dir. Harry J. Sapper.

## ONTARIO

ONTARIO-POMONA UNITED JEWISH APPEAL (inc. UPPLAND) org. 1939; 1960 S. Euclid Ave., Pres. N. Rightman; Sec. I. Langsner.

## PETALUMA

UNITED JEWISH APPEAL (inc. HEALDSBURG, SANTA ROSA and SONOMA COUNTY) org. 1939 Pres. J. Girshenson; Sec. S. Jaffe.

## RIVERSIDE

<sup>2</sup>JEWISH COMMUNITY FUND, org. 1936; 3559-12 St., Sec. Irving Olsan, 3927 Chapman Pl.

## SACRAMENTO

<sup>1</sup>UNITED JEWISH WELFARE FUND (inc. CHICO, MARYSVILLE, OROVILLE, WOODLAND) org. 1935; P. O. Box 785, Pres. William Berman; Exec. Dir. William Boxerman.

## SAN BERNARDINO

<sup>1</sup>UNITED JEWISH APPEAL (inc. COLTON, REDLANDS) org. 1936; 532-3 St., Chm. Jack Becker; Exec. Dir. A. I. Dickman.

## SAN DIEGO

<sup>1</sup>UNITED JEWISH FUND (inc. SAN DIEGO COUNTY) org. 1935; 609 First National Bldg., Pres. Eli Levinson; Exec. Dir. Albert Hutler.

## SAN FRANCISCO

<sup>1,2</sup>FEDERATION OF JEWISH CHARITIES, org. 1910; 1600 Scott St., Pres. Marcel Hirsch; Exec. Dir. Hyman Kaplan.

<sup>1</sup>JEWISH WELFARE FUND (inc. MARIN and SAN MATEO COUNTIES) org. 1925; Balfour Bldg., 351 California St., Pres. Lloyd Dinkelspiel, Exec. Dir. Sanford Treguboff.

## SAN JOSE

<sup>1,2</sup>JEWISH FEDERATION and COMMUNITY COUNCIL (inc. SANTA CLARA COUNTY) org. 1936; 28 S. First St., Pres. Herman Berns; Sec. Mrs. Herbert Schwalbe.

## SANTA ANA

<sup>1</sup>UNITED WELFARE FUND OF ORANGE COUNTY, org. 1939; 110 E. 4 St. Pres. Ivie Stein; Sec. Sam Hurwitz.

## SANTA MONICA

<sup>1</sup>JEWISH COMMUNITY COUNCIL OF THE BAY CITIES, org. 1946; 118 Pier Ave., Pres. George Beckerman; Exec. Dir. William Riback.

## STOCKTON

<sup>1</sup>JEWISH COMMUNITY COUNCIL (inc. LODI, TRACY, SONORA) org. 1936; 210 W. Willow, Pres. Carl Sugar; Exec. Dir. Leonard Krivonos.

## VALLEJO

JEWISH WELFARE BOARD, org. 1938; 300 Georgia St., Pres. M. Zlot; Sec. Seymour Marcuse.

## VENTURA

<sup>1</sup>VENTURA COUNTY JEWISH COUNCIL (inc. OXNARD, SANTA PAULA) org. 1939; 2500 Channel Dr.; Pres. Mrs. Myra Bank; Fin. Sec. Mrs. Irene Rich.

*COLORADO*

## DENVER

<sup>1</sup>ALLIED JEWISH COUNCIL, org. 1936; sponsors ALLIED JEWISH COUNCIL CAMPAIGN, 435 Empire Bldg., Pres. David Stein; Exec. Dir. Nathan Rosenberg.

*CONNECTICUT*

## ANSONIA

JEWISH COMMUNITY CENTER OF ASSOCIATED TOWNS (inc. DERBY, SEYMOUR, SHELTON) Factory St., Pres. Herman Silberberg, P. O. Box 456.

## BRIDGEPORT

<sup>1</sup>JEWISH COMMUNITY COUNCIL (inc. FAIRFIELD, STRATFORD) org. 1936; sponsors UNITED JEWISH CAMPAIGN, 360 State St., Pres. Jacob Kunin; Exec. Sec. Mrs. Clara M. Stern.

## BRISTOL

JEWISH COMMUNITY CENTER, 120 Laurel St., Pres. Irving Joseph.

## DANBURY

<sup>1</sup>JEWISH FEDERATION, org. 1945; 30 West St., Pres. Samuel Feinson; Sec. Leo Allen.

## HARTFORD

<sup>1</sup>JEWISH FEDERATION, org. 1945; sponsors UNITED JEWISH APPEAL (inc. ELLINGTON) 983 Main St., Pres. Melvin W. Title; Exec. Dir. Bernard L. Gottlieb.

## MERIDEN

<sup>1</sup>JEWISH WELFARE FUND, org. 1944; 38 Cedar St., Pres. Harry Zaientz; Sec. Rabbi Hyman Cohen.

## NEW BRITAIN

UNITED JEWISH APPEAL, org. 1936; Chm. Samuel Hunter; Exec. Sec. David Zeff.

JEWISH COMMUNITY COUNCIL, Pres. Martin H. Horwitz; Sec. Abe H. Levine, 91 Vance St.

## NEW HAVEN

<sup>1</sup>JEWISH COMMUNITY COUNCIL (inc. WEST HAVEN), org. 1927; sponsors JEWISH WELFARE FUND, org. 1939; 70 College St., Pres. Henry Caleckman; Exec. Dir. Norman B. Dockman; Pres. Samuel Botwinik, JEWISH WELFARE FUND.

## NEW LONDON

JEWISH WELFARE FUND (inc. surrounding communities) org. 1938; 60 Blackhall St., Pres. Samuel Zabarsky; Exec. Sec. Max M. Sokarl.

## NORWALK

<sup>1</sup>JEWISH COMMUNITY COUNCIL, org. 1945; 17 West Ave., Pres. Casper Lowenstein; Sec. Herbert Edison.

## OLD SAYBROOK

JEWISH COMMUNITY CENTER OF LOWER MIDDLESEX COUNTY, Pres. Aaron Greenberg.

## STAMFORD

JEWISH COMMUNITY COUNCIL OF STAMFORD, INC. (inc. DARIEN, NEW CANAAN) 132 Prospect St., Pres. Michael Wofsey; Sec. Morris Kronenfeld.

<sup>1</sup>UNITED JEWISH APPEAL, 132 Prospect St., Chm. Barney Malloy; Sec. Mrs. Ida Kahn.

## WATERBURY

<sup>1</sup>JEWISH FEDERATED APPEAL, org. 1938; 111 Grand St., Pres. Percy Graicerstein; Exec. Dir. Oscar A. Mintzer.

JEWISH COMMUNITY COUNCIL, 111 Grand St., Pres. Charles Rosengarten; Exec. Dir. Oscar A. Mintzer.

*DELAWARE*

## WILMINGTON

<sup>1</sup>JEWISH FEDERATION OF DELAWARE (State-wide), org. 1935; 100 E. 7 St., Pres. Milton Kutz; Exec. Dir. Ben V. Codor.

*DISTRICT OF COLUMBIA*

## WASHINGTON

<sup>1</sup>JEWISH COMMUNITY COUNCIL, org. 1939; 1420 New York Ave., N. W., Pres. Hyman Goldman.

UNITED JEWISH APPEAL, org. 1935; 1529 16 St., N. W., Co-Chm. Isadore Breslau, Milton King; Dir. Louis E. Spiegler.



*FLORIDA*

## FORT LAUDERDALE

BROWARD COUNTY UNITED JEWISH APPEAL, org. 1941; Pres. Charles Reiss; Sec. S. H. Baron, c/o Temple Emanu-El.

## HOLLYWOOD

JEWISH WELFARE FUND, Chm. A. J. Dimond; Sec. S. J. Beckerman.

## JACKSONVILLE

<sup>1</sup>JEWISH COMMUNITY COUNCIL (inc. FERNANDINA, JACKSONVILLE BEACH, STARKE), org. 1935; Heggie Bldg., 212½ W. Forsyth St., Pres. Sam Wolfson; Exec. Dir. Benjamin Stark.

## MIAMI

<sup>1</sup>GREATER MIAMI JEWISH FEDERATION (inc. COCONUT GROVE, CORAL GABLES, HIALEAH, MIAMI BEACH) org. 1938; 420 Lincoln Rd., Miami Beach, Pres. Jacob Sher; Exec. Dir. Morris Klass.

## PENSACOLA

<sup>1</sup>FEDERATED JEWISH CHARITIES, org. 1942; P. O. Box 602, Chm. M. A. Lishkoff; Sec. Rabbi Jerome L. Holzman.

## ST. AUGUSTINE

FEDERATED JEWISH CHARITIES, org. 1938; 165 Cordova St., Pres. L. Bernstein; Sec. H. H. Eff.

## ST. PETERSBURG

UNITED JEWISH APPEAL, org. 1938; 872 Central Ave., Chm. I. E. Bermant; Sec. Harry Magil.

## TALLAHASSEE

<sup>1</sup>FEDERATION OF JEWISH CHARITIES, org. 1943; P. O. Box 346; Chm. Sam Mendelson.

## TAMPA

<sup>1</sup>JEWISH WELFARE ORGANIZATION OF TAMPA, org. 1941; P. O. Box 281; Pres. Charles J. Adler; Exec. Sec. Nathan Rothberg.

## WEST PALM BEACH

FEDERATED JEWISH CHARITIES OF PALM BEACH COUNTY, org. 1938; 506 Malverne Rd., Chm. Jack Kapner; Exec. Sec. Sam A. Schutzer.

*GEORGIA*

## ATLANTA

<sup>1,2</sup>FEDERATION FOR JEWISH SOCIAL SERVICE (inc. DEKALB and FULTON COUNTIES) org. 1905; 614 Chamber of Commerce Bldg., Pres. Barney Medintz; Exec. Dir. Edward M. Kahn.

<sup>1</sup>JEWISH WELFARE FUND (inc. DeKALB AND FULTON COUNTIES) org. 1936; 614 Chamber of Commerce Bldg., Pres. I. M. Weinstein; Exec. Dir. Edward M. Kahn.

<sup>1</sup>JEWISH COMMUNITY COUNCIL, 614 Chamber of Commerce Bldg. Pres. Philip Shulhafer; Exec. Sec. Edward M. Kahn.

## AUGUSTA

<sup>1</sup>FEDERATION OF JEWISH CHARITIES, org. 1943; 1001 Southern Finance Bldg., Pres. A. J. Fogel; Exec. Sec. Nathan Jolles.

## COLUMBUS

<sup>1</sup>JEWISH WELFARE FEDERATION, org. 1941; P. O. Box 1583, Pres. Albert Wise; Sec. Lawrence S. Rosenstrauch.

## MACON

<sup>1</sup>FEDERATION OF JEWISH CHARITIES, org. 1942; P. O. Box 237, Pres. Alvin Koplin; Sec. Morris Michael, Jr.

## SAVANNAH

SAVANNAH JEWISH COUNCIL, org. 1943; sponsors UNITED JEWISH APPEAL, 328 Barnard St., Pres. Jack M. Levy; Exec. Sec. Paul Kulick.

<sup>1</sup>UNITED JEWISH APPEAL AND FEDERATION, org. 1934; 328 Barnard St., Exec. Dir. Paul Kulick.

## VALDOSTA

<sup>1</sup>JEWISH JOINT COMMUNITIES CHARITY FUND OF THE GEORGIA-FLORIDA BORDER REGION (inc. ADEL, HOMERVILLE, MOULTRIE, NASHVILLE, QUITMAN, TIPTON, GA., JASPER, MADISON, FLA.) 111 Wells St., Chm. Abe Golivesky; Exec. Sec. Sidney Pearlman.

# IDAHO

## BOISE

<sup>1</sup>SOUTHERN IDAHO JEWISH WELFARE FUND, org. 1947; Pres. Leo J. Falk, c/o Falk Mercantile Co.

# ILLINOIS

## ALTON

<sup>1</sup>JEWISH COMMUNITY COUNCIL (inc. EAST ALTON, GRAFTEN, WOODRIVER) (affiliated with JEWISH FEDERATION OF SOUTHERN ILLINOIS) 931 Main St., Pres. Louis Victor; Sec. Isadore Wienshienk.

## AURORA

<sup>1</sup>JEWISH WELFARE FUND, org. 1935; 20 N. Lincoln Ave., Pres. I. L. Goldman; Sec. A. N. Troy.

**BELLEVILLE**

JEWISH COMMUNITY COUNCIL (inc. FREEBURG, MARISSA, O'FALLON) (affiliated with JEWISH FEDERATION OF SOUTHERN ILLINOIS) 308 Abend St., Pres. Paul Peskind; Sec. Mrs. P. Peskind.

**BENTON**

BENTON AREA JEWISH COMMUNITY COUNCIL (inc. CHRISTOPHER, DUQUOIN, ELDORADO, FAIRFIELD, HARRISBURG, HERRIN, JOHNSON CITY, MARION, MCLEANSBORO, MT. VERNON, SESSOR, WAYNE CITY, WEST FRANKFORT) (affiliated with JEWISH FEDERATION OF SOUTHERN ILLINOIS) Pres. Jerome Glassman.

**CAIRO**

JEWISH COMMUNITY COUNCIL (inc. ANNA, METROPOLIS, MOUNDS, VIENNA) (affiliated with JEWISH FEDERATION OF SOUTHERN ILLINOIS) Pres. Herschel Eichorn; Sec. Hyman Edelstein.

**CARBONDALE**

<sup>2</sup>TWIN-CITIES JEWISH COMMUNITY COUNCIL (inc. MURPHYSBORO) (affiliated with JEWISH FEDERATION OF SOUTHERN ILLINOIS) Pres. Sidney Schoen.

**CENTRALIA**

CENTRALIA AREA JEWISH COMMUNITY COUNCIL (inc. ALTAMONT, DIETRICH, EFFINGHAM, FLORA, GREENVILLE, ST. ELMO, SALEM, VENDALIA) (affiliated with JEWISH FEDERATION OF SOUTHERN ILLINOIS) Pres. Isadore Shulman.

**CHAMPAIGN**

<sup>2</sup>CHAMPAIGN-URBANA FEDERATED JEWISH CHARITIES, org. 1934; 510 W. Delaware, Urbana, Ill., Pres. Stephen N. Tager; Sec. Mrs. Charles Loeb.

**CHESTER**

JEWISH COMMUNITY COUNCIL (affiliated with JEWISH FEDERATION OF SOUTHERN ILLINOIS) Pres. Marcus Katz.

**CHICAGO**

<sup>1,2</sup>JEWISH CHARITIES, org. 1900; 231 S. Wells St., Pres. Joseph L. Block; Exec. Dir. Samuel A. Goldsmith.

<sup>1,2</sup>JEWISH WELFARE FUND, org. 1936; 128 N. Wells St., Pres. A. Richard Frank; Exec. Dir. Samuel A. Goldsmith.

**COLLINSVILLE**

JEWISH COMMUNITY COUNCIL (inc. EDWARDSVILLE, GLEN CARBON) (a filiated with JEWISH FEDERATION OF SOUTHERN ILLINOIS) Pres. Jere Glass.

## DECATUR

<sup>1</sup>JEWISH FEDERATION, 142 N. Merchant St., Pres. A. W. Wolfe; Sec. Jack Melnick.

## EAST ST. LOUIS

JEWISH COMMUNITY COUNCIL (affiliated with JEWISH FEDERATION OF SOUTHERN ILLINOIS) Pres. Joseph Goldenhersh, Spivey Bldg.

## ELGIN

<sup>1</sup>JEWISH WELFARE CHEST (inc. ST. CHARLES) org. 1938; 57 Douglas Ave.; Chm. Charles Singer; Sec. M. Petruck, 137 Tennyson Ct.

## GRANITE CITY

TRI-CITIES JEWISH COMMUNITY COUNCIL (inc. MADISON, VENICE) (affiliated with JEWISH FEDERATION OF SOUTHERN ILLINOIS) Pres. Irwin Wiesman.

## JOLIET

<sup>1</sup>JEWISH WELFARE CHEST (inc. COAL CITY, DWIGHT, LOCKPORT, MORRIS, WILMINGTON) org. 1938; 148 E. Clinton St., Pres. Maurice Greenberg; Sec. Rabbi M. M. Hershman.

## PEORIA

JEWISH COMMUNITY COUNCIL (inc. CANTON, PEKIN) org. 1933; sponsors <sup>1</sup>JEWISH WELFARE FUND; 245 N. Perry, Pres. Joseph Z. Sudow; Exec. Dir. Michael Saltzman.

## QUINCY

UNITED JEWISH APPEAL, Co-Chm. L. Kuppin, Irving Rosen.

## ROCK ISLAND

<sup>1</sup>UNITED JEWISH FEDERATION (inc. MOLINE) org. 1938; 1804—7 Ave., Pres. Albert K. Livingston; Exec. Sec. Rabbi Oscar Fleishaker.

## ROCKFORD

<sup>1</sup>JEWISH COMMUNITY BOARD, 206 S. Main, org. 1937; Pres. Ben Fink; Exec. Dir. Jack Spencer.

## SOUTHERN ILLINOIS

<sup>1</sup>JEWISH FEDERATION OF SOUTHERN ILLINOIS (inc. all of ILLINOIS south of CARLINVILLE) 510 Metropolitan Bldg., East St. Louis, Ill., Pres. Herman Morton; Exec. Dir. Morris Appelman.

## SPRINGFIELD

<sup>1</sup>JEWISH FEDERATION (inc. ASHLAND, ATHENS, ATLANTA, JACKSONVILLE, LINCOLN, PANA, PETERSBURG, PITTSFIELD, SHELBYVILLE, TAYLORVILLE, WINCHESTER) org. 1941; 222½ S. Fifth St., Pres. Albert Berg; Exec. Dir. Dorothy Wolfson.

## STAUNTON

STAUNTON AREA JEWISH COMMUNITY COUNCIL (inc. CARLINVILLE, GILLESPIE, HILLSBORO, LITCHFIELD, MT. OLIVE, WORDEN) (affiliated with JEWISH FEDERATION OF SOUTHERN ILLINOIS) Pres. Sol Novik, Hillsboro, Ill.

## INDIANA

## EAST CHICAGO

<sup>1</sup>EAST CHICAGO COUNCIL OF JEWISH WELFARE FUNDS, Pres. Harry Tarler; Sec. Harold Weinstein.

JEWISH WELFARE FUND; 3721 Main St., Chm. Harry Tarler; Sec. Simon Miller.

## EVANSVILLE

<sup>1</sup>JEWISH COMMUNITY COUNCIL, org. 1936; 100 Washington Ave., Chm. Louis Weil; Sec. M. Greenwald.

## FORT WAYNE

<sup>1,2</sup>JEWISH FEDERATION (inc. surrounding communities) org. 1922; 427 Cal-Wayne Bldg., Pres. Jack Mansbach; Exec. Dir. Joseph Levine.

## GARY

<sup>1</sup>JEWISH WELFARE FEDERATION (inc. CROWN POINT) org. 1940; 445 Adams St., Pres. Cyrus Wechsler; Sec. Carry J. August.

## HAMMOND

<sup>1</sup>UNITED JEWISH APPEAL OF HAMMOND, INC., org. 1939; Yale Bldg., Pres. James H. Brown; Exec. Sec. James A. Post.

## INDIANAPOLIS

<sup>1,2</sup>JEWISH WELFARE FEDERATION, org. 1905; Rm. 221, Chamber of Commerce Bldg., Pres. J. A. Goodman; Exec. Dir. Sidney Cahn.

## LAFAYETTE

<sup>1</sup>FEDERATED JEWISH CHARITIES (inc. ATTICA, FRANKFORT) org. 1924; Fowler Hotel, Pres. Jacob Singer; Sec. Mathew Neuwelt.

## MARION

FEDERATION OF JEWISH CHARITIES (inc. GRANT COUNTY) org. 1933; Webster Block, Pres. Samuel Fleck; Sec. Reuben H. Berman.

## MICHIGAN CITY

UNITED JEWISH WELFARE FUND, org. 1937; 115 York St., Pres. Alan Joseph; Sec. Alan Joseph.

## MUNCIE

JEWISH WELFARE FUND (inc. HARTFORD CITY, PORTLAND, WINCHESTER) org. 1938; 405 S. Walnut St., Pres. Dave Dobrow; Sec. Martin D. Schwartz.

## SOUTH BEND

<sup>1</sup>JEWISH COMMUNITY COUNCIL OF ST. JOSEPH VALLEY, org. 1936; 308 Platt Bldg., Chm. Henry Feferman; Exec. Dir. Norman Edell.

## TERRE HAUTE

<sup>1</sup>JEWISH WELFARE FUND (inc. MARSHALL, PARIS) org. 1922; 1101 S. 6 St., Pres. Melvin Goodman; Sec. Ernestine Blum.

## IOWA

## CEDAR RAPIDS

<sup>1</sup>ASSOCIATED JEWISH CHARITIES, org. 1941; 215—2 St., S. E., Pres. Herbert Levin, Sec. H. E. Schaalman.

## COUNCIL BLUFFS

<sup>1</sup>ASSOCIATED JEWISH FEDERATION (inc. SOUTHWEST IOWA) org. 1941; Pres. Louis Bernstein; Sec. Harry L. Cherniss.

## DAVENPORT

<sup>1</sup>JEWISH CHARITIES, org. 1921; 333 Union Bank Bldg., Pres. Frank A. Alter; Exec. Sec. Betty Klein.

## DES MOINES

<sup>1</sup>JEWISH WELFARE FUND, org. 1914; 615 Empire Bldg., Pres. Ellis I. Levitt; Exec. Dir. Sidney Spiegelman.

## MASON CITY

JEWISH COUNCIL OF MASON CITY, org. 1937; 620 N. Adams St., Pres. N. Levinson; Sec. H. M. Richer.

## SIOUX CITY

<sup>1,2</sup>JEWISH FEDERATION, org. 1943; P.O. Box 1468, Pres. W. C. Slotsky; Exec. Dir. Ralph Segalman.

## WATERLOO

<sup>1</sup>FEDERATED CHARITIES, org. 1941; 729 Sycamore St., Pres. David Bernstein; Sec. Herman Unger.

## KANSAS

## TOPEKA

UNITED JEWISH APPEAL (inc. EMPORIA, LAWRENCE, ST. MARYS) org. 1939; 822 Topeka Blvd., Pres. Harry Endlich; Sec. Sam Cohen.

## WICHITA

<sup>1</sup>MID-KANSAS JEWISH WELFARE FEDERATION (inc. AUGUSTA, EL DORADO, EUREKA, DODGE CITY, GREAT BEND, HOSINGTON, HUTCHINSON, McPHERSON) org. 1935; 1104 Union National Bank Bldg., Pres. Harry L. Ginns; Sec. Leonard A. Levand.

*KENTUCKY*

## ASHLAND

FEDERATED JEWISH CHARITIES (inc. IRONTON, O.) org. 1937; P. O. Box 184, Co-Chm. Saul Kaplan, Jack Polan, I. L. Schradski; Treas. S. Kaplan.

## LEXINGTON

FEDERATED JEWISH CHARITIES, org. 1917; 319 Dudley Rd., Pres. I. Allen Paritz.

## LOUISVILLE

<sup>1</sup>CONFERENCE OF JEWISH ORGANIZATIONS (inc. JEFFERSONVILLE, NEW ALBANY, IND.) org. 1934; 622 Marion E. Taylor Bldg., Pres. Charles W. Morris; Exec. Sec. Clarence F. Judah.

<sup>2</sup>JEWISH WELFARE FEDERATION (inc. JEFFERSONVILLE, NEW ALBANY, IND.) org. 1908; 215 E. Walnut St., Pres. J. Marshall Bensinger; Exec. Sec. Alexander W. Erlén.

*LOUISIANA*

## ALEXANDRIA

<sup>1</sup>JEWISH WELFARE FEDERATION OF CENTRAL LOUISIANA, org. 1938; 215 Johnstown St., Pres. Irving Goldstein; Exec. Dir. Louis Altschuler.

## BATON ROUGE

BATON ROUGE JEWISH WELFARE FUND (inc. surrounding territory) org. 1937; 234 Main St., Chm. A. M. Weiss.

## MONROE

<sup>1</sup>UNITED JEWISH CHARITIES OF NORTH EAST LOUISIANA, org. 1938; P. O. Box 1211; Pres. David Silverstein; Sec. David M. Kaplan.

## NEW ORLEANS

<sup>1,2</sup>JEWISH FEDERATION, org. 1913; 211 Camp St., Pres. Fred Kullman; Exec. Dir. David Fichman.

<sup>1,2</sup>JEWISH WELFARE FUND, org. 1933; 211 Camp St., Pres. Emil W. Leipziger; Exec. Sec. David Fichman.

## SHREVEPORT

<sup>1</sup>JEWISH FEDERATION, org. 1941; 802 Cotton St., Pres. Louis Levy; Exec. Sec. Sybil Friedenthal.



*MAINE*

MAINE JEWISH COUNCIL, org. 1938; 14 Lisbon St., Lewiston, Maine,  
Pres. Philip S. Lown.

**BANGOR**

JEWISH WELFARE FEDERATION (inc. OLD TOWN, ORONO, and outlying towns) 28 Somerset St., Pres. Max Kominsky; Exec. Dir. Irving Ribner.

**LEWISTON**

LEWISTON-AUBURN JEWISH FEDERATION, org. 1942; Chm. Philip W. Lown; Sec. William Cohen, P. O. Box 37, Auburn, Maine.

**PORTLAND**

<sup>1</sup>JEWISH FEDERATION, org. 1942; sponsors UNITED JEWISH APPEAL, 341 Cumberland Ave., Pres. Israel Bernstein; Exec. Dir. Jules Krems; Chm. William Goodman, UNITED JEWISH APPEAL.

**WATERVILLE**

JEWISH FEDERATION, org. 1947; Pres. George Sterns; Sec. Mrs. Myra Sterns.

*MARYLAND***BALTIMORE**

<sup>1</sup>ASSOCIATED JEWISH CHARITIES, org. 1920; 319 W. Monument St., Pres. J. Benjamin Katzner; Exec. Dir. Harry Greenstein.

<sup>1</sup>JEWISH WELFARE FUND, org. 1941; 319 W. Monument St., Pres. Henry S. Frank; Exec. Dir. Harry Greenstein.

**CUMBERLAND**

<sup>1</sup>JEWISH WELFARE FUND OF WESTERN MARYLAND (inc. FROSTBURG, MD. and KEYSER, W. VA.) org. 1939; 15 S. Liberty St., Pres. Robert Kaplon; Sec. Robert Gerson.

*MASSACHUSETTS***BELMONT**

UNITED JEWISH APPEAL (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) Chm. Moses Feldman, 179 School St.

**BOSTON**

<sup>1,2</sup>ASSOCIATED JEWISH PHILANTHROPIES (sponsors jointly with the COMBINED JEWISH APPEAL OF GREATER BOSTON, Campaign for the Support of Local and non-Local Activities for Boston and Surrounding Communities) org. 1896; 72 Franklin St., Pres. Milton Kahn; Exec. Dir. Sidney S. Cohen.

<sup>1</sup>COMBINED JEWISH APPEAL OF GREATER BOSTON, org. 1947; 72 Franklin St., Pres. Herman Gilman; Exec. Dir. Sidney S. Cohen.  
JEWISH COMMUNITY COUNCIL OF GREATER BOSTON, 44 School St., Pres. David A. Rose; Exec. Dir. Robert E. Segal.

## BROCKTON

<sup>1</sup>BROCKTON CONFERENCE FOR UNITED JEWISH APPEAL (inc. ROCKLAND, STOUGHTON, WHITMAN) org. 1939; 71 Legion Parkway, Chm. Dewey D. Stone; Exec. Sec. Theodore Tarail.

## CAMBRIDGE

UNITED JEWISH APPEAL (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) Chm. Edward Cohen, 678 Massachusetts Ave.

## CANTON

UNITED JEWISH APPEAL (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) Chm. Isadore Ulman, 31 Rockland St.

## CHELSEA

UNITED JEWISH APPEAL (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) Chm. Benjamin Gold, 26 Gardner St.

## EVERETT

UNITED JEWISH APPEAL (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) Chm. Harold Karp, 6 Beacon St., Boston.

## FALL RIVER

JEWISH COMMUNITY COUNCIL, org. 1938; sponsors <sup>1</sup>UNITED JEWISH APPEAL, 301 Granite Block, Pres. Alfred L. Sherwin; Sec. David L. Gourse; Pres. David Schneiersen, United Jewish Appeal.

## FITCHBURG

<sup>1</sup>JEWISH FEDERATION OF FITCHBURG, org. 1939; Pres. Jacob Spound, Sec. Miss Slamothe Krevoruck, 38 Summer St.

## HOLYOKE

UNITED JEWISH APPEAL (inc. EASTHAMPTON) org. 1938; 378 Maple St., Pres. Harry Blum; Sec. David Kronetsky.

## HULL

UNITED JEWISH APPEAL (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) Pres. Maxwell Sherman, 13 Main St.

## LAWRENCE

JEWISH COMMUNITY COUNCIL, sponsors UNITED JEWISH APPEAL, Pres. George A. Berman; Exec. Sec. J. John Berger, 421 Bay State Bldg.

## LEOMINSTER

<sup>1</sup>JEWISH COMMUNITY COUNCIL, org. 1939; Pres. Irwin Cohn; Sec. Mrs. Frances Kaufman, 717 Main St., Fitchburg.

## LOWELL

JEWISH COMMUNITY CHEST, org. 1941; 105 Princeton St., Treas. Calvin Robinson.

<sup>1</sup>UNITED JEWISH APPEAL, org. 1940; 105 Princeton St., Pres. Bernard M. Ritter; Exec. Dir. Joseph Warren.

## LYNN

<sup>1</sup>UNITED JEWISH APPEAL (inc. NAHANT, SAUGUS, SWAMPSCOTT) org. 1938; 45 Market St., Pres. Harry Remis; Exec. Sec. William M. Pruss.

## MALDEN

UNITED JEWISH APPEAL (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) Chm. Morris Baker.

## MEDFORD

UNITED JEWISH APPEAL (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) Pres. Harold Karp, 6 Beacon St., Boston.

## MELROSE

UNITED JEWISH APPEAL (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) Pres. William Cohen, 80 Federal St., Boston.

## NEEDHAM

UNITED JEWISH APPEAL (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) Pres. Meyer J. Gordon, 945 Great Plain Ave.

## NEW BEDFORD

<sup>1</sup>UNITED JEWISH APPEAL (inc. ACUSHNET, DARTMOUTH) org. 1939; Pres. Ralph Mutterperl.

## NORTHAMPTON

UNITED JEWISH APPEAL, org. 1939; Chm. Samuel B. August; Sec. Herman Wolfe.

## NORTH READING

UNITED JEWISH APPEAL (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) Chm. Dr. Herbert Land, 90 Woburn St.

## NORWOOD

UNITED JEWISH APPEAL (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) Chm. Louis J. Danovitch, 601 Washington St.

## PEABODY

UNITED JEWISH APPEAL, Chm. David Kirstein; Sec. Samuel Snider.

## PITTSFIELD

<sup>1</sup>JEWISH WELFARE FUND (inc. DALTON, LEE, OTIS) org. 1940; 235 East St., Pres. Simon England, Jr.; Exec. Dir. Bruno Aron.

## QUINCY

JEWISH WELFARE FUND (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) 10 Merrymount Rd., Chm. Harold H. Slate; Exec. Dir. David Goldenberg.

## REVERE

UNITED JEWISH APPEAL (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) Chm. Ben Frack, 5 Thorton St.

## SHARON

UNITED JEWISH APPEAL (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) Chm. Charles Sandous, 37 Harold St.

## SOMERVILLE

UNITED JEWISH APPEAL (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) Chm. Harry McCrensky, 65 Albion St.

## SPRINGFIELD

<sup>1</sup>JEWISH COMMUNITY COUNCIL, org. 1938; sponsors UNITED JEWISH WELFARE FUND, 130 Maple St., Pres. Simon J. Katz; Exec. Dir. Benjamin Wolf.

## STOUGHTON

UNITED JEWISH APPEAL (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) Chm. Harry Landman, 47 Warren Ave.

## WAKEFIELD

UNITED JEWISH APPEAL (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) Chm. Charles Spero, c/o Abraham Ruthfield, 3 Cedar Pl.

## WALTHAM

UNITED JEWISH APPEAL (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) Chm. David H. Beecher, 405 Moody St.

## WILMINGTON

UNITED JEWISH APPEAL (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) Chm. Meyer Weinberg, Salem St.

## WINCHESTER

UNITED JEWISH APPEAL (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) Chm. Morris L. Snyder, 9 Thompson St.

## WINTHROP

UNITED JEWISH APPEAL (inc. in COMBINED JEWISH APPEAL OF GREATER BOSTON) Chm. David Housman, 40 Delphin Ave.

## WORCESTER

JEWISH COMMUNITY COUNCIL, org. 1936; 22 Mechanic St., Pres. Joseph Talamo; Sec. Jacob Gross.

<sup>1</sup>JEWISH WELFARE FUND, org. 1939; 22 Mechanic St., Pres. Hyman Burwick; Exec. Sec. Jacob Gross.

## MICHIGAN

## BATTLE CREEK

JEWISH WELFARE FUND, Pres. Jacob Mahler.

## BAY CITY

<sup>1</sup>NORTHEASTERN MICHIGAN JEWISH WELFARE FEDERATION (inc. ALPENA, EAST TAWAS, MIDLAND, WEST BRANCH) org. 1940; 710 Washington Ave., Pres. Julius Sherman; Exec. Dir. Joseph Goldberg.

## BENTON HARBOR

<sup>1</sup>JEWISH COMMUNITY COUNCIL (inc. BERRIEN COUNTY) org. 1942; Pres. David J. Ross; Sec. Max Daken.

## DETROIT

JEWISH COMMUNITY COUNCIL, org. 1937; 803 Washington Blvd. Bldg., Pres. Aaron Droock; Exec. Dir. Oscar Cohen.

<sup>1,2</sup>JEWISH WELFARE FEDERATION, org. 1926; sponsors ALLIED JEWISH CAMPAIGN; Owen Bldg. 250 West Lafayette, Pres. Julian H. Krolick; Exec. Dir. Isidore Sobeloff.

## FLINT

<sup>1,2</sup>JEWISH COMMUNITY COUNCIL, org. 1936; 911 F. P. Smith Bldg. Pres. B. Morris Pelavin; Exec. Dir. Harry G. Heller.

## GRAND RAPIDS

<sup>1,2</sup>JEWISH COMMUNITY FUND, org. 1940; 246 Monroe St., Pres. Hyman J. Bylan; Sec. Abe Drasin.

## JACKSON

JEWISH FEDERATION, org. 1937; Sec. Sam Meisel, 125 E. Michigan Ave.

## LANSING

<sup>1</sup>FEDERATED JEWISH CHARITIES, org. 1939; Chm. Marston Busch; Sec. Mrs. W. L. Karpf, 233 S. Washington Ave.

## MUSKEGON

<sup>1</sup>UNITED JEWISH CHARITIES, org. 1941; P. O. Box 55; Chm. J. M. Kaufman; Sec. Morris Teles.

## PONTIAC

<sup>1</sup>FEDERATED JEWISH CHARITIES, org. 1936; Pres. Irving Steinman; Sec. Rudolph Hartman, 12 Mohawk Rd.

## SAGINAW

<sup>1</sup>JEWISH WELFARE FEDERATION (inc. surrounding communities) org. 1939; 102 S. Washington St., Pres. John Merdler; Sec. H. L. Diamond.

*MINNESOTA*

## DULUTH

<sup>1</sup>JEWISH FEDERATION AND COMMUNITY COUNCIL, org. 1937; 403 Bradley Bldg., Pres. Nat C. Polinsky; Exec. Dir. Herman Roth.

## HIBBING

<sup>1</sup>FEDERATION OF JEWISH CHARITIES, Pres. M. Sapero; Sec. S. T. Cohan.

## MINNEAPOLIS

<sup>1</sup>FEDERATION FOR JEWISH SERVICE, org. 1930; 607 Andrus Bldg., Pres. Louis R. Weiss; Exec. Sec. Charles I. Cooper.

## ST. PAUL

<sup>1</sup>UNITED JEWISH FUND AND COUNCIL, org. 1935; 311 Hamm Bldg., Pres. A. H. Heller, Jr.; Exec. Dir. Dan S. Rosenberg.

## VIRGINIA

<sup>1</sup>FEDERATION FOR JEWISH SERVICE, org. 1939; P. O. Box 965, Pres. Lewis Deutsch; Sec. Monroe Shanedling.

*MISSISSIPPI*

## CLEVELAND

<sup>1</sup>CONSOLIDATED JOINT DRIVE (inc. all towns in BOLIVAR and eastern part of SUNFLOWER COUNTIES) org. 1936, Chm. Moses Hyman, 706 5 Ave.

## HATTIESBURG

JEWISH WELFARE FUND, org. 1937, Pres. Max M. Mabel; Sec. Simon LONDON.

## JACKSON

JEWISH WELFARE FUND, Pres. Sam Millstein; Sec. Meyer Lovitt, Beth Israel Congregation.

## NATCHEZ

UNITED JEWISH APPEAL (inc. surrounding communities in LOUISIANA and MISSISSIPPI) org. 1938; Commerce St., Pres. Paul Steinberg; Sec. Abe Millstein.

## VICKSBURG

- <sup>1</sup>JEWISH WELFARE FEDERATION (inc. ANGUILLA AND CARY) org. 1937;  
1209 Cherry St., Pres. Sam L. Switzer.

## MISSOURI

## JOPLIN

- <sup>1</sup>JEWISH WELFARE FEDERATION (inc. surrounding communities) org.  
1938, Pres. Samuel Miller; Sec. Robert Klein, 531 N. Sargent.

## KANSAS CITY

- <sup>1,2</sup>JEWISH FEDERATION AND COUNCIL OF GREATER KANSAS CITY (inc.,  
INDEPENDENCE, MO., KANSAS CITY, KAN.) org. 1933; 425 New York  
Life Bldg. Pres. E. J. Trainig; Exec. Dir. Abe Sudran.  
UNITED JEWISH SOCIAL SERVICES, 1000 Admiral Blvd., Pres. Alfred  
Benjamin; Exec. Dir. Emelie Levin.

## ST. JOSEPH

- FEDERATED JEWISH CHARITIES, org. 1916, Pres. Basil Kaufman;  
Exec. Sec. Mrs. S. L. Goldman, 1202 S. 23 St.

## ST. LOUIS

- <sup>1,2</sup>JEWISH FEDERATION (inc. ST. LOUIS COUNTY) org. 1900; sponsors  
<sup>1</sup>JEWISH WELFARE FUND, org. 1934; 613 Locust St., Pres. Ben L.  
Shifrin; Exec. Dir. Herman Kaplow.

## SEDALIA

- JEWISH WELFARE FUND, org. 1935; Chm. R. R. Jiedel; Treas. J. L.  
Rosenthal.

## MONTANA

## BUTTE

- JEWISH WELFARE CHEST (inc. ANACONDA) org. 1939, Chm. Earle N.  
Genzberger; Sec. Phil Judd, 83 E. Park St.

## HELENA

- JEWISH COMMUNITY CHEST, org. 1938; 361 N. Main St., Co-Chm.  
Norman Winestine, George Grossberg.

## NEBRASKA

## LINCOLN

- <sup>1</sup>JEWISH WELFARE FEDERATION (inc. BEATRICE) org. 1931, Pres. Louis  
B. Finkelstein; Sec. Mrs. Charles Keller, 1116 So. 15 St.

## OMAHA

- <sup>1,2</sup>FEDERATION FOR JEWISH SERVICE, org. 1903, sponsors JEWISH WEL-  
FARE FUND, org. 1930; 101 N. 20 St., Pres. Milton Livingston;  
Exec. Dir. Paul Veret.



*NEVADA*

## RENO

UNITED JEWISH APPEAL (inc. surrounding communities) org. 1936,  
Chm. Bert Goldwater; Sec. A. H. Melner, P. O. Box 2402.

*NEW HAMPSHIRE*

NEW HAMPSHIRE JEWISH COMMITTEE, State Chm. Abraham Machinist,  
Hotel Carpenter, Manchester, N. H.

## MANCHESTER

<sup>1</sup>JEWISH COMMUNITY CENTER OF MANCHESTER, N. H., sponsors UNITED  
JEWISH APPEAL, 275 Hanover St., Pres. Samuel Green; Exec. Dir.  
Jack Cohen; Chm. Saul O. Sedore, UNITED JEWISH APPEAL.

*NEW JERSEY*

## ATLANTIC CITY

<sup>1,2</sup>FEDERATION OF JEWISH CHARITIES, org. 1925; 1516 Atlantic Ave.,  
Pres. Harry Cassman; Exec. Dir. Irving Spivack.

## BAYONNE

<sup>1</sup>JEWISH COMMUNITY COUNCIL, org. 1938; sponsors UNITED JEWISH  
CAMPAIGN, 21 Lincoln Parkway, Pres. Sam Belinkoff; Exec. Dir.  
Max Kleinbaum.

## CAMDEN

<sup>1</sup>JEWISH FEDERATION OF CAMDEN COUNTY (inc. all of CAMDEN COM-  
MUNITY) org. 1936; sponsors ALLIED JEWISH APPEAL, 112 N. 7th St.,  
Pres. Morris Liebman; Exec. Dir. Bernard Dubin.

## ELIZABETH

<sup>1</sup>JEWISH COUNCIL, org. 1940; sponsors UNITED JEWISH APPEAL, 1034 E.  
Jersey St., Pres. R. E. Lifson; Sec. Harry Lebau.

## ENGLEWOOD

UNITED JEWISH APPEAL, 107 Elmore Ave., Chm. Hyman Green-  
stein.

## HACKENSACK

<sup>1</sup>UNITED JEWISH APPEAL OF HACKENSACK, INC., 211 Essex St., Pres.  
Sidney Goldberg; Sec. Irving Warshawsky.

## JERSEY CITY

<sup>1</sup>UNITED JEWISH APPEAL, org. 1939; 604 Bergen Ave., Chm. Emanuel  
Weitz; Exec. Sec. Samuel Shair.

## LONG BRANCH

UNITED JEWISH APPEAL, 2 and North Bath Aves., Co-Chm. Leo Levin, Leopold Hechtor; Camp. Dir. S. Edwin Kamy.

## NEW BRUNSWICK

JEWISH FEDERATION OF NEW BRUNSWICK, HIGHLAND PARK & VICINITY, 1 Liberty St.; Exec. Dir. Joseph Perlberg.

## NEWARK

<sup>1</sup>JEWISH COMMUNITY COUNCIL OF ESSEX COUNTY, org. 1922; sponsors UNITED JEWISH APPEAL OF ESSEX COUNTY, org. 1937, 30 Clinton St., Pres. Herbert R. Abeles; Exec. Dir. Herman M. Pekarsky.

## PALISADES PARK

UNITED JEWISH APPEAL, Chm. Benjamin Levy, 278 Broad Ave.

## PASSAIC

<sup>1</sup>JEWISH COMMUNITY COUNCIL OF PASSAIC AND VICINITY (inc. GARFIELD, LODI, WALLINGTON) org. 1933; sponsors UNITED JEWISH RELIEF CAMPAIGN, 184 Washington Pl., Pres. Sidney Alexander.

## PATERSON

<sup>1</sup>JEWISH COMMUNITY COUNCIL (inc. CLIFTON) org. 1933; sponsors UNITED JEWISH APPEAL DRIVE, 45 Church St., Pres. Philip Dimont; Exec. Dir. Max Stern.

## PERTH AMBOY

<sup>1</sup>JEWISH COMMUNITY COUNCIL (inc. SOUTH AMBOY, WOODBRIDGE) org. 1938; sponsors UNITED JEWISH APPEAL, 316 Madison Ave., Pres. Harry S. Medineys; Exec. Sec. Martin E. Danzig.

## PLAINFIELD

<sup>1</sup>JEWISH COMMUNITY COUNCIL OF THE PLAINFIELDS, org. 1937; sponsors UNITED JEWISH APPEAL, 403 W. 7 St., Pres. Philip J. Levin; Exec. Dir. Aaron Allen.

## TEANECK

UNITED JEWISH APPEAL, 1075 Queen Anne Rd., Chm. Fred Schneider; Sec. Harry Rothschild.

## TRENTON

<sup>1</sup>JEWISH FEDERATION, org. 1929; 18 S. Stockton St., Pres. Leon L. Levy; Exec. Dir. Milton A. Feinberg.

## UNION CITY

UNITED JEWISH APPEAL (inc. NORTH BERGEN, SECAUCUS, WEEHAWKEN, WEST NEW YORK) Chm. John Platoff; Sec. Arthur Knaster.  
JEWISH COMMUNITY COUNCIL, org. 1948; 3400 New York Ave., Chm. James Rosen.

## WESTWOOD

UNITED JEWISH APPEAL, org. 1926; Washington Ave., Chm. D. Goldberg; Exec. Dir. Samuel Schwartz.

*NEW MEXICO*

## ALBUQUERQUE

<sup>1</sup>FEDERATION OF JEWISH CHARITIES (ALBUQUERQUE and Vicinity) org. 1938; P. O. Box 564, Pres. Arthur Ravel; Sec. S. E. Starrels.

*NEW YORK*

## ALBANY

JEWISH COMMUNITY COUNCIL, org. 1938; 111 Washington Ave., Pres. Harry Marks; Exec. Dir. Sydney Abzug.

<sup>1</sup>JEWISH WELFARE FUND (inc. RENSSELAER) 78 State St., Chm. E. A. Koblenz; Exec. Dir. Sydney Abzug.

## BEACON

UNITED JEWISH APPEAL, Chm. Israel Lewittes.

## BINGHAMTON

JEWISH COMMUNITY COUNCIL (inc. ENDICOTT) org. 1937; sponsors UNITED JEWISH CAMPAIGN, 155 Front St., Pres. Morris Gitlitz; Exec. Dir. Isidore Friedland; Chm. Alec Rosefsky, UNITED JEWISH CAMPAIGN.

## BUFFALO

<sup>1,2</sup>JEWISH FEDERATION FOR SOCIAL SERVICE, org. 1903; 70 West Chippewa St., Pres. Howard T. Saperston; Exec. Dir. Arthur S. Rosichan.

<sup>1,2</sup>UNITED JEWISH FUND (inc. surrounding suburbs) org. 1933; 70 W. Chippewa St., Pres. Victor Wagner; Exec. Sec. Arthur S. Rosichan.

## ELMIRA

<sup>1</sup>JEWISH WELFARE FUND, Chm. Josef Stein; Exec. Dir. Alex Rosen.

## GLENS FALLS

UNITED JEWISH APPEAL, Chm. Charles Carlen.

## GLOVERSVILLE

JEWISH COMMUNITY FUND (inc. JOHNSTOWN) 28 E. Fulton St., Chm. Daniel H. Higier; Sec. Emanuel Schenk.

## HUDSON

<sup>1</sup>JEWISH WELFARE FUND, 414 Warren St., Pres. Harold Levine.

UNITED JEWISH APPEAL, org. 1939; Chm. Adolph Lorch, 718 State St.

## KINGSTON

JEWISH COMMUNITY COUNCIL, Pres. Raphael Klein; Comm. Coord. Mrs. Louise Adler, 265 Wall St.

## MIDDLETOWN

<sup>1</sup>UNITED JEWISH APPEAL (inc. FLORIDA, GOSHEN AND WARWICK) org. 1937; 2 North St., Pres. Louis Schwartz; Exec. Dir. Jacob Kleinman.

## MONTICELLO

UNITED JEWISH APPEAL, org. 1939; 186 Broadway, Chm. J. M. Rosenthal; Sec. Bernard Weiss.

## MOUNT VERNON

UNITED JEWISH APPEAL (inc. in NEW YORK CITY, N. Y.)

## NEW YORK CITY

<sup>1,2</sup>FEDERATION OF JEWISH PHILANTHROPIES, org. 1917; 71 W. 47 St., Pres. Ralph E. Samuel; Exec. Vice-Pres. Maurice B. Hexter, Joseph Willen.

<sup>1</sup>UNITED JEWISH APPEAL OF GREATER NEW YORK (inc. NEW YORK CITY and Metropolitan areas) org. 1939; 250 W. 57 St., Pres. Monroe Goldwater; Exec. Vice-Pres. Henry C. Bernstein, Samuel Blitz.

BROOKLYN JEWISH COMMUNITY COUNCIL, 16 Court St.; Pres. Maximilian Moss; Exec. Dir. Arthur Rosenbaum.

## NEWBURGH

JEWISH COMMUNITY COUNCIL, org. 1938; sponsors <sup>1</sup>UNITED JEWISH CHARITIES, org. 1925; 53 Second St., Pres. Louis Shatz; Sec. Jack Haber; Pres. Frederick Stern, UNITED JEWISH CHARITIES.

## NIAGARA FALLS

<sup>1</sup>JEWISH FEDERATION, org. 1935; 685 Chilton Ave., Pres. Franklin C. Wisbaum; Exec. Sec. Mrs. J. H. Chinkers.

## PORT CHESTER

<sup>1</sup>JEWISH COMMUNITY COUNCIL, org. 1941; sponsors JEWISH WELFARE FUND, 258 Willett Ave., Pres. Leon Kahan; Exec. Dir. Walter Zand.

## POUGHKEEPSIE

<sup>1</sup>JEWISH WELFARE FUND, org. 1941; 54 N. Hamilton St., Pres. Louis Schwartz; Exec. Dir. Samuel Kurzon.

## ROCHESTER

<sup>1</sup>UNITED JEWISH WELFARE FUND, org. 1937; 144 Baden St., Pres. Philip M. Liebschutz; Exec. Dir. Elmer Louis.

JEWISH COMMUNITY COUNCIL, 144 Baden St., Pres. Arthur M. Lowenthal; Exec. Dir. Elmer Louis.

## SARANAC LAKE

JEWISH COMMUNITY CENTER, 13 Church St., Pres. Morris Dworski.

## SCHENECTADY

<sup>1</sup>JEWISH COMMUNITY COUNCIL (inc. surrounding communities) org. 1938; sponsors SCHENECTADY UJA AND FEDERATED WELFARE FUND, 300 Germania Ave., Pres. Walter S. Gross; Exec. Sec. Samuel Weingarten.

## SYRACUSE

<sup>1</sup>JEWISH WELFARE FEDERATION, org. 1918; sponsors JEWISH WELFARE FUND, org. 1933; 201 E. Jefferson St., Pres. Bernard G. Rudolph; Exec. Dir. Milton Fromer.

## TROY

JEWISH COMMUNITY COUNCIL, org. 1935; 87 First St., Exec. Sec. Fred A. Glass.

<sup>1</sup>JEWISH WELFARE FUND (inc. GREEN ISLAND, MECHANICVILLE, WATERFORD, WATERVLIET) org. 1936; 87 First St., Pres. David Lipsky; Exec. Sec. Fred A. Glass.

## TUCKAHOE

GENESIS HEBREW CENTER (inc. CRESTWOOD, COLONIAL HEIGHTS, EASTCHESTER, and SOUTHERN SCARSDALE) sponsors UNITED JEWISH APPEAL, Lincoln Ave., Pres. Morris J. Mayer; Sec. Ben Joseph.

## UTICA

<sup>1</sup>JEWISH COMMUNITY COUNCIL, org. 1933; sponsors UNITED JEWISH APPEAL, 110 Foster Bldg., 131 Genesee St., Pres. Martin Abelow; Exec. Dir. David Goldenberg; Chm. Barney Abelow, UNITED JEWISH APPEAL.

## WATERTOWN

JEWISH FEDERATION OF CHARITIES, org. 1930; 142 Court St., Chm. Isadore Herr; Sec. Edward H. Lebovsky.

## WHITE PLAINS

JEWISH COMMUNITY COUNCIL (inc. SCARSDALE) org. 1927; Pres. Harold M. Miller; Sec. Mrs. Leonard G. Rhodes, 85 Main St.

## YONKERS

JEWISH FEDERATION, org. 1936; 122 S. Broadway, Pres. Louis Grand; Exec. Dir. Ben A. Siegal.

*NORTH CAROLINA*

## ASHEVILLE

FEDERATED JEWISH CHARITIES, org. 1935; Pres. L. H. Feldman; Exec. Sec. Mrs. R. Gumpert, 5 West Avon Parkway.

## CHARLOTTE

<sup>1</sup>FEDERATION OF JEWISH CHARITIES, org. 1940; P. O. Box 2612, Pres. Morris Speizman; Sec. I. A. Madalia.

## DURHAM

FEDERATION OF JEWISH CHARITIES, Pres. E. J. Evans; Sec. Mrs. George Lewin, 1705 G St.

## GASTONIA

<sup>1</sup>JEWISH WELFARE FUND, org. 1944; c/o Temple Emanuel, 320 South St., Pres. Robert Gurney; Sec. Jerome Mark.

## GREENSBORO

<sup>1</sup>GREENSBORO JEWISH UNITED CHARITIES, INC., Pres. Ben Cone; Sec. B. H. Bloch, 2229 Friendly Rd.

## HIGH POINT

JEWISH FEDERATED CHARITIES, org. 1945; Pres. Samuel Shavitz; Sec. Stanley Taylor.

## RALEIGH

FEDERATED JEWISH CHARITIES, org. 1936; sponsors UNITED JEWISH APPEAL, Chm. Louis T. Zucker; Sec. Mrs. Harry Shor, 229 S. Wilmington St.

## WINSTON-SALEM

<sup>1</sup>JEWISH COMMUNITY COUNCIL, org. 1937; 219½ W. 5 St., Pres. William P. Robin.

*NORTH DAKOTA*

## FARGO

<sup>1</sup>FARGO WELFARE FUND (inc. JAMESTOWN, MOORHEAD, VALLEY CITY, WAHPETON) org. 1939; Pres. M. A. Wilk; Sec. M. H. Aved, 55½ Broadway.

*OHIO*

## AKRON

JEWISH COMMUNITY COUNCIL (inc. BARBERTON) org. 1939; 318 Delaware Bldg., 139 S. Main St., Pres. H. B. Harris; Sec. Nathan Pinsky.

<sup>1,2</sup>JEWISH SOCIAL SERVICE FEDERATION, org. 1914; 318 Delaware Bldg., 139 S. Main St., Pres. Nathan Koplin; Exec. Sec. Nathan Pinsky.

<sup>1</sup>JEWISH WELFARE FUND (inc. BARBERTON, CUYAHOGA FALLS) org. 1935; 318 Delaware Bldg., 139 S. Main St., Pres. Willard Bear; Sec. Nathan Pinsky.

## BELLAIRE

JEWISH WELFARE COUNCIL (inc. surrounding communities) org. 1936; Pres. Max Duga; Corr. Sec. Ben Offingender, 405-43 St.

## CANTON

<sup>1</sup>JEWISH WELFARE FUND, org. 1935; 1528 N. Market Ave., Pres. Paul Heller, Exec. Dir. Leonard Sebrans.

## CINCINNATI

<sup>1</sup>JEWISH COMMUNITY COUNCIL, org. 1929; sponsors <sup>2</sup>JEWISH WELFARE FUND, 1430 Central Parkway, Pres. Philip Meyers; Sec. Maurice J. Sievers.

<sup>1,2</sup>UNITED JEWISH SOCIAL AGENCIES (inc. HAMILTON COUNTY and Adjacent KENTUCKY Towns) org. 1896; 1430 Central Parkway, Pres. Herbert Block; Exec. Sec. Maurice J. Sievers.

## CLEVELAND

JEWISH COMMUNITY COUNCIL, org. 1935; Chester-Twelfth Bldg., Pres. Jerome N. Curtis; Exec. Dir. Harry I. Barron.

<sup>1,2</sup>JEWISH WELFARE FEDERATIONS, org. 1904; sponsors <sup>1</sup>JEWISH WELFARE FUND (inc. PAINESVILLE) org. 1931; 320 Chester-Twelfth Bldg., Pres. Henry A. Rocker; Exec. Dir. Samuel Goldhamer (on leave); Acting Exec. Dir. Henry L. Zucker.

## COLUMBUS

JEWISH COMMUNITY COUNCIL, org. 1940; 555 E. Rich St., Pres. Fred Yenkin; Sec. Allen Tarshish.

<sup>1,2</sup>JEWISH WELFARE FEDERATION (inc. adjacent counties) org. 1908; 555 E. Rich St., Pres. A. I. Yenkin; Exec. Sec. Rose Sugarman.

<sup>1</sup>UNITED JEWISH FUND, org. 1925; 150 E. Broad St., Pres. Robert W. Schiff; Sec. Leah Rosenfeld.

## DAYTON

<sup>1</sup>JEWISH COMMUNITY COUNCIL OF DAYTON, O., org. 1943; 1006 U. B. Bldg., Pres. Charles R. Goldswig; Exec. Dir. Robert Fitterman.

## EAST LIVERPOOL

JEWISH FEDERATION (inc. WELLSVILLE) org. 1940; 130 W. 5 St., Pres. J. W. Schoolnic; Sec. Ben Berman.

## LIMA

<sup>1</sup>ALLIED JEWISH APPEAL, org. 1935; 408 Dominion Bldg., Pres. Sheldon Ackerman; Exec. Sec. Albert L. Negin.

## LORAIN

JEWISH WELFARE FUND, org. 1938; Cleveland Trust Bldg., Pres. Edward J. Gould; Sec. Jacob Levin.

## MASILLON

JEWISH WELFARE FUND, Pres. Max Kanner, 32 Lincoln Way N.



## PORTSMOUTH

JEWISH WELFARE ASSOCIATION (inc. NEW BOSTON) org. 1935; 2625 Grandview Ave., Sec. Mrs. Louis Levi.

## SALEM

JEWISH FEDERATION, Pres. N. I. Walken; Sec. J. Bloomberg, 420 E. State St.

## SPRINGFIELD

UNITED JEWISH WELFARE FUND (inc. BELLEFONTAINE, URBANA, XENIA, YELLOW SPRINGS) org. 1941.

## STEUBENVILLE

<sup>1</sup>JEWISH COMMUNITY COUNCIL (inc. MINGO JUNCTION, TORONTO) org. 1938; 507 National Exchange Bldg., Pres. Nathan Stern; Exec. Sec. David Adler.

## TOLEDO

JEWISH COMMUNITY COUNCIL, org. 1936; sponsors <sup>1</sup>UNITED JEWISH FUND, Madison Bldg., Rm. 2, Pres. Lester Alexander; Exec. Sec. Julian Stone.

<sup>1,2</sup>JEWISH COMMUNITY SERVICE ASSOCIATION, org. 1913; 1900 Linwood Ave., Pres. Joseph H. Nathanson; Exec. Sec. Julian Stone.

## WARREN

<sup>1</sup>JEWISH FEDERATION (inc. NILES) org. 1938; 605 Union Bank Bldg., Pres. Dr. H. H. Bender; Sec. Bernard W. Rosenberg.

## YOUNGSTOWN

<sup>1,2</sup>JEWISH FEDERATION OF YOUNGSTOWN, INC. (inc. BORADMAN, CAMPBELL, GIRARD, LOWELLVILLE, STRUTHERS) org. 1935; 646 Bryson St., Pres. Joseph Friedman; Exec. Dir. Leonard Seliger.

## OKLAHOMA

## ARDMORE

<sup>1</sup>JEWISH FEDERATION, org. 1934; Pres. Louis Fischl, Gorman Bldg.

## OKLAHOMA CITY

<sup>1</sup>JEWISH COMMUNITY COUNCIL, org. 1941; 312 Commerce Exchange Bldg., Pres. E. Goldfain; Exec. Dir. Julius Graber.

## TULSA

<sup>1</sup>TULSA JEWISH COMMUNITY COUNCIL, org. 1938; sponsors UNITED JEWISH CAMPAIGN, 114 W. 3 St., Pres. I. A. Anson; Exec. Dir. Emil Salomon.

*OREGON*

## PORTLAND

<sup>1,2</sup>FEDERATED JEWISH SOCIETIES (inc. STATE OF OREGON AND ADJACENT WASHINGTON COMMUNITIES) org. 1920; 1636 S. W. 13 Ave., Pres. Harold Miller; Exec. Sec. Milton Goldsmith.

<sup>1</sup>OREGON JEWISH WELFARE FUND (State-wide) org. 1936; 1636 S. W. 13 Ave., Pres. Julius Zell; Exec. Sec. Milton Goldsmith.

*PENNSYLVANIA*

## ALLENTOWN

<sup>1</sup>JEWISH FEDERATION OF ALLENTOWN, 6 and Chew Sts., Pres. Moritz M. Gottlieb; Sec. George Feldman.

## ALTOONA

<sup>1,2</sup>FEDERATION OF JEWISH PHILANTHROPIES, org. 1920; P. O. Box 511, Pres. Frank M. Titelman; Exec. Sec. Isaiah Scheeline.

## BUTLER

<sup>1</sup>JEWISH WELFARE FUND (inc. BUTLER COUNTY—CHICORA, EVANS CITY, MARS) org. 1938; Chm. M. A. Berman; Sec. Maury Horwitz.

## CANONSBURG

JEWISH CHARITIES, org. 1934; 45 E. Pike St., Pres. B. Cantor; Sec. Albert Fickman.

## CHESTER

JEWISH COMMUNITY COUNCIL, org. 1939; sponsors <sup>1</sup>UNITED JEWISH APPEAL, 8 and Welsh Sts., Chm. M. J. Freed; Dir. Louis Grossman.

## COATESVILLE

JEWISH FEDERATION, 115 Oak St., Pres. Mark Sugarman; Sec. Abe Margolis.

## EASTON

<sup>1</sup>JEWISH COMMUNITY COUNCIL, org. 1939, sponsors ALLIED WELFARE APPEAL, 660 Ferry St., Pres. Meyer Feinberg; Sec. Jack Sher.

## ERIE

<sup>1,2</sup>JEWISH COMMUNITY WELFARE COUNCIL, org. 1936; 133 W. 7 St., Pres. Mack Schoenberg.

## HARRISBURG

<sup>1</sup>UNITED JEWISH COMMUNITY (inc. CARLISLE, MIDDLETOWN, STEELTON) org. 1933; 1110 N. 3 St., Pres. Gilbert Nurick; Exec. Dir. Joshua Marcus.

## HOMESTEAD

HOMESTEAD DISTRICT AID COMMITTEE, org. 1939; Chm. Samuel H. Gordon; Sec. I. Grossman, 526—9 Ave., Munhall, Pa.

## JOHNSTOWN

<sup>1</sup>UNITED JEWISH APPEAL AND JEWISH COMMUNITY COUNCIL (inc. BARNESBORO, NANTY GLO, PORTAGE, WINDBER) org. 1938; 630 Elder St., Camp. Dir. Maurice Shadden, UNITED JEWISH APPEAL; Pres. David Slutzker, JEWISH COMMUNITY COUNCIL.

## LANCASTER

<sup>1</sup>ORGANIZED JEWISH CHARITIES (inc. LANCASTER COUNTY excepting EPHRATA) org. 1928; 205 Church St., Pres. Lewis Siegel.

## LEWISTOWN

JEWISH COMMUNITY COUNCIL, sponsors UNITED JEWISH APPEAL OF LEWISTON, PA., c/o Ohev Sholom Synagogue, 20 E. 3 St., Pres. Robert Siegel; Exec. Dir. M. H. Bleich.

## McKEESPORT

<sup>1</sup>UNITED JEWISH FEDERATION, org. 1940; 529—5 Ave., Pres. Robert Amper; Sec. Joseph Moskowitz.

## PHILADELPHIA

<sup>1</sup>ALLIED JEWISH APPEAL, org. 1938; 1511 Walnut St., Pres. Samuel Daroff; Exec. Vice-Pres. Kurt Peiser; Exec. Dir. Ephraim Gomberg. FEDERATION OF JEWISH CHARITIES, org. 1901; 1511 Walnut St., Pres. Elias Wolf; Exec. Vice-Pres. Kurt Peiser; Exec. Dir. Frances Harris.

## PITTSBURGH

<sup>1,2</sup>FEDERATION OF JEWISH PHILANTHROPIES (inc. surrounding communities) org. 1912; Keystone Hotel, Wood St. and Ave. of Allies; Pres. Donald Steinfirst. Exec. Dir. Maurice Taylor.

<sup>1</sup>UNITED JEWISH FUND (inc. surrounding vicinity) org. 1936; Keystone Hotel, Wood St. and Ave. of Allies; Pres. Emanuel Spector; Exec. Sec. Maurice Taylor.

## POTTSVILLE

<sup>1</sup>UNITED JEWISH CHARITIES APPEAL (inc. MINERSVILLE, PINE GROVE, ST. CLAIR, SCHUYLKILL HAVEN) org. 1935; P. O. Box 668, Co-chm. Joseph Asner, Phillip Rosenkrantz, Abe Weiner.

## READING

<sup>1</sup>JEWISH COMMUNITY COUNCIL, org. 1935, sponsors UNITED JEWISH CAMPAIGN, 134 N. 5 St., Pres. Max M. Yaffe; Exec. Dir. Harry Sack

## SCRANTON

<sup>1,2</sup>JEWISH FEDERATION (inc. DUNMORE) org. 1915; 440 Wyoming Ave., Pres. Leon M. Levy; Exec. Dir. Helen Rubel.

<sup>1</sup>SCRANTON-LACKAWANNA JEWISH COUNCIL (inc. LACKAWANNA COUNTY), org. 1936; 440 Wyoming Ave., Pres. Emanuel Lester; Exec. Sec. George Joel.

## SHARON

<sup>1</sup>SHENANGO VALLEY JEWISH FEDERATION (inc. FARRELL, GREENVILLE, SHARPSVILLE, PA.; MASURY, OHIO) org. 1940; Pres. Oscar B. Rosenbaum; Sec. Nathan Routman, 8 W. State St.

## SUNBURY

UNITED JEWISH APPEAL, 249 Arch St., Pres. Leo Friedman; Sec. A. H. Israelitan.

## UNIONTOWN

<sup>1</sup>UNITED JEWISH FEDERATION (inc. MASONTOWN) org. 1939; Pres. Nathan Kaufman.

## WASHINGTON

FEDERATED JEWISH CHARITIES, 609 Washington Trust Bldg., Pres. David Weiner; Sec. A. L. Stormwind.

## WILKES-BARRE

<sup>1</sup>WYOMING VALLEY JEWISH COMMITTEE, org. 1935, sponsors UNITED JEWISH APPEAL, Chm. Nathan I. Kuss; Sec. Louis Smith, 36 S. Washington St.

## WILLIAMSPORT

FEDERATION OF JEWISH CHARITIES, org. 1930; 25 W. 3 St., Pres. Aaron Staiman; Sec. N. H. Brozman.

## YORK

JEWISH ORGANIZED CHARITIES, org. 1928; 36 S. Queen St., Pres. Mose Leibowitz; Exec. Dir. Joseph Sperling.

<sup>1</sup>UNITED JEWISH APPEAL, 36 S. Queen St., Chm. Richard Grumbacher; Sec. Joseph Sperling.

*RHODE ISLAND*

## PROVIDENCE

GENERAL JEWISH COMMITTEE OF PROVIDENCE, INC., (inc. EAST GREENWICH, EAST PROVIDENCE, WEST WARWICK, BRISTOL) org. 1945; 203 Strand Bldg., Pres. Archibald Silverman; Exec. Dir. Joseph Galkin.

*SOUTH CAROLINA*

## CHARLESTON

<sup>1</sup>JEWISH WELFARE FUND, 58 St. Philip St., Pres. Walter H. Solomon;  
Exec. Sec. Nathan Shulman.

## SUMTER

JEWISH WELFARE FUND, Chm. Herbert A. Moses; Treas. Heyman  
Simon.

*SOUTH DAKOTA*

## SIOUX FALLS

<sup>1</sup>JEWISH WELFARE FUND (inc. DELL RAPIDS, FLANDREAU, MADISON,  
S. D.; JASPER, LUVERNE, PIPESTON, MINN.) org. 1938; 255 Boyce  
Greeley Bldg., Pres. Benjamin Margulies; Exec. Sec. Louis R.  
Hurwitz.

*TENNESSEE*

## CHATTANOOGA

<sup>1</sup>JEWISH WELFARE FEDERATION, org. 1931; 312 W. 8 St., Pres. Felix  
Diamond; Exec. Sec. Mrs. Diana Cove.

## KNOXVILLE

<sup>1</sup>JEWISH WELFARE FUND, org. 1939; 504 S. Gay St., Pres. Max Kessel-  
man; Sec. E. E. Miller.

## MEMPHIS

<sup>1</sup>FEDERATION OF JEWISH WELFARE AGENCIES (inc. SHELBY COUNTY)  
org. 1906; 96-10 North Main Bldg., Pres. Marx J. Borod; Exec.  
Dir. Jacob Lieberman.

<sup>1</sup>JEWISH WELFARE FUND (inc. SHELBY COUNTY) org. 1934; 96-10  
North Main Bldg., Pres. Nathan Shainberg; Exec. Dir. Jacob Lieber-  
man.

## NASHVILLE

<sup>1</sup>JEWISH COMMUNITY COUNCIL, org. 1936, sponsors JEWISH WELFARE  
FUND (inc. 19 communities in MIDDLE TENNESSEE) 712 Union St.  
Pres. Mortimer May; Dir. Harold Katz.

*TEXAS*

## AMARILLO

UNITED JEWISH APPEAL, Chm. Abe Feferman; Sec. S. J. Braunig,  
1510 Tyler.

## AUSTIN

<sup>1</sup>JEWISH FEDERATION, org. 1939; Pres. Sam Lichenstein; Sec. Eddie Baum, 710 W. 5 St.

## BEAUMONT

UNITED JEWISH APPEAL, Chm. Walter Meyer; Treas. Morris Jacobs, c/o Gem Jewelry Co.

## CORPUS CHRISTI

<sup>1</sup>JEWISH WELFARE FUND (inc. ROBSTOWN, SINTON) org. 1939; 1017 W. W. Jones Bldg., Pres. Abe Block; Sec. Harold Alberts, Nixon Bldg.

## CORSICANA

<sup>1</sup>JEWISH FEDERATION, org. 1936; P. O. Box 1153, Pres. Jay A. Silverberg; Sec. Gabe Goldberg.

## DALLAS

<sup>1,2</sup>JEWISH WELFARE FEDERATION, org. 1911; 1817 Pocahontas St., Pres. Henry S. Jacobus; Exec. Dir. Jacob H. Kravitz.

## EL PASO

<sup>1</sup>JEWISH COMMUNITY COUNCIL (inc. surrounding communities) org. 1939; 900 N. Oregon St., Pres. Elias G. Krupp; Exec. Dir. Sydney Lubarr.

## FORT WORTH

<sup>1</sup>JEWISH FEDERATION, org. 1936; Majestic Bldg., Pres. A. A. Davis; Sec. A. M. Herman.

## GALVESTON

<sup>1</sup>GALVESTON UNITED JEWISH WELFARE ASSOCIATION, org. 1936; Pres. David Nathan; Sec. Mrs. Abe Seibel, 4620 Sherman Dr.

## HOUSTON

<sup>1,2</sup>JEWISH COMMUNITY COUNCIL OF METROPOLITAN HOUSTON (inc. neighboring communities) org. 1937, sponsors UNITED JEWISH CAMPAIGN, 4701 Caroline St., Pres. Albert A. Kaufman; Exec. Dir. Albert Goldstein.

## PORT ARTHUR

FEDERATED JEWISH CHARITIES AND WELFARE FUNDS, org. 1936; 548 Mobile Ave., Pres. Harvey H. Goldblum; Sec. Theodore Wiener.

## SAN ANTONIO

<sup>1,2</sup>JEWISH SOCIAL SERVICE FEDERATION (inc. BEXAR COUNTY) org. 1924; County Courthouse, Pres. Frank H. Lichtenstein; Exec. Dir. Hannah Hirshberg.

## TEXARKANA

JEWISH FEDERATION, org. 1941; Sec. Leo Walkow.

## TYLER

<sup>1</sup>FEDERATED JEWISH CHARITIES, org. 1938; Sec. Leslie Adels, 119 N. Spring St.

## WACO

<sup>1,2</sup>JEWISH FEDERATED CHARITIES, org. 1928; P. O. Box 1282; Pres. Julius J. Englander; Exec. Sec. Mrs. Abe A. Rosenberg.

<sup>1</sup>UNITED JEWISH APPEAL, org. 1933; P. O. Box 834; Pres. Nate Chodrow; Exec. Sec. Mrs. Abe A. Rosenberg.

## UTAH

## OGDEN

JEWISH WELFARE FUND (inc. BRIGHAM CITY) org. 1939; 1350—28 St., Pres. Sam A. Herscovitz; Sec. Sam Brickner.

## SALT LAKE CITY

<sup>1</sup>UNITED JEWISH COUNCIL, org. 1936; 500 Pacific National Life Bldg., Pres. James L. White; Sec. Sigmund Helwing.

## VERMONT

VERMONT JEWISH COUNCIL, 34 Colchester Ave., Burlington, Vt., Pres. Myron I. Samuelson, Sec. Benjamin D. Gould.

## VIRGINIA

## CHARLOTTESVILLE

UNITED JEWISH APPEAL, org. 1939; Pres. Isaac Walters; Treas. Barney Janow.

## HAMPTON

<sup>1</sup>HAMPTON-PHOEBUS JEWISH COMMUNITY COUNCIL (inc. PHOEBUS) org. 1944; Pres. Isaac A. Saunders; Sec. Allan Mirvis, 51 Victoria Ave.

## LYNCHBURG

<sup>1</sup>JEWISH COMMUNITY COUNCIL, org. 1941; 414 Norfolk Ave., Pres. Abe Schewel; Sec. Mrs. Phil Goldstein.

## NEWPORT NEWS

<sup>1</sup>JEWISH COMMUNITY COUNCIL, org. 1942; 2604 Marshall St., Pres. Theodore Beskin; Exec. Dir. Charles Olshansky.



## NORFOLK

<sup>1</sup>JEWISH COMMUNITY COUNCIL, org. 1937; 526 Dickson Bldg., Pres. Lester Sherrick; Exec. Dir. Morton J. Gaba.

## PETERSBURG

<sup>1</sup>UNITED JEWISH COMMUNITY FUND, org. 1938; 9 Centre Hill Ct., Pres. Philip Jacobson; Sec. Phil S. Haimovit.

## PORTSMOUTH

UNITED JEWISH WELFARE FUND, org. 1941; 723 Dinwiddi St., Chm. Leonard G. Karp; Sec. E. Greenfield.

## RICHMOND

<sup>1</sup>JEWISH COMMUNITY COUNCIL, org. 1935; 705 E. Main St., Pres. Morton L. Wallerstein; Exec. Dir. Irving Furst.

## ROANOKE

<sup>1</sup>UNITED JEWISH APPEAL, org. 1940; 309 S. Jefferson St., Chm. N. Wm. Schlossberg; Sec. Udell Brenner.

## SUFFOLK

JEWISH FEDERATION OF SUFFOLK, org. 1942; Chm. Louis Friedlander; Dir. H. B. Wernick.

*WASHINGTON*

## ABERDEEN

JEWISH COMMUNITY FUND (inc. HOQUIAM) org. 1936; Box 1020; Sec. Joel Wolff.

## CENTRALIA

CENTRALIA-CHAHALIS JEWISH WELFARE FUND, org. 1937; Pres. N. Schwartz; Sec. J. Shandeling.

## SEATTLE

COUNCIL OF JEWISH SOCIAL AGENCIES, org. 1944; 725 Seaboard Bldg., Chm. Mrs. John Danz; Sec. Samuel G. Holcenberg.

<sup>1</sup>FEDERATED JEWISH FUND (inc. surrounding communities) org. 1937; 725 Seaboard Bldg., Pres. Leo Weisfield; Exec. Dir. Samuel G. Holcenberg.

## SPOKANE

<sup>1</sup>JEWISH WELFARE ASSOCIATION, org. 1927, sponsors UNITED JEWISH FUND (inc. SPOKANE COUNTY) org. 1936; 221 Rookery Bldg., Pres. Joseph Rosenfield.

## TACOMA

<sup>1</sup>FEDERATED JEWISH FUND, org. 1936; Suite 520 Perkins Bldg., Pres. Ben Slotnick; Sec. Mrs. Lester Seinfeld.

*WEST VIRGINIA*

## BLUEFIELD

PRINCETON JEWISH CHARITIES, org. 1939; 2003 Jefferson St., Sec. Julius Kravitz.

## CHARLESTON

<sup>1</sup>FEDERATED JEWISH CHARITIES (inc. DUNBAR, MONTGOMERY) org. 1937; Pres. Samuel D. Lopinsky; Exec. Sec. Harry Cohen.

## HUNTINGTON

<sup>1</sup>FEDERATED JEWISH CHARITIES, org. 1939; P. O. Box 947, Pres. Maurice Rosen; Sec. E. Henry Broh.

## WHEELING

<sup>1</sup>JEWISH COMMUNITY COUNCIL (inc. MOUNDSVILLE) org. 1933; Presidium; Sam Good, Max Horne, H. S. Levin; Recreational Sec. Meyer Franklin, 22 Lenox Ave.

*WISCONSIN*

## APPLETON

UNITED JEWISH CHARITIES (inc. NEENAH and Vicinity) Pres. Adolph Hamilton; Sec. Abraham Sigman.

## KENOSHA

<sup>1</sup>JEWISH WELFARE FUND, org. 1938; 303 Kenosha National Bank Bldg., 625—57 St., Pres. Harold Brosk; Sec. Frederick K. Plous.

## LA CROSSE

JEWISH WELFARE FUND, org. 1941; 125 N. 3 St., Chm. H. Locketz; Sec. Bernard Sharp.

## MADISON

<sup>1</sup>MADISON JEWISH WELFARE FUND INC., org. 1940; 201 Tenney Bldg., Pres. Max Weinstein; Sec. S. B. Schein.

## MILWAUKEE

<sup>1</sup>JEWISH WELFARE FUND, org. 1938; 135 W. Wells St., Pres. Norbert Enzer; Exec. Dir. Elkan C. Voorsanger.

## OSHKOSH

OSHKOSH JEWISH WELFARE FUND (inc. RIPON) org. 1942; 221 Oshkosh National Bank Bldg., Pres. Isadore M. Block; Exec. Sec. Simon Horwitz.

## RACINE

<sup>1</sup>JEWISH WELFARE COUNCIL, org. 1946; 2414 Charles St., Pres. Herman B. Noll; Sec. J. Alperovitz.

## SHEBOYGAN

<sup>1</sup>FEDERATED JEWISH CHARITIES, org. 1927; 2513 Elizabeth Ct., Co-Chm. Harry Holman, David Rabinovitz; Sec. Charles Levy.

## CANADA

## ALBERTA

## EDMONTON

<sup>1</sup>JEWISH FEDERATION, org. 1938; 10261—108 St., Pres. W. Margolus.

## BRITISH COLUMBIA

## VANCOUVER

<sup>1</sup>JEWISH ADMINISTRATIVE ORGANIZATION (inc. NEW WESTMINSTER) org. 1932; 2675 Oak St., Pres. Norman Brown; Exec. Dir. Louis Zimmerman.

## MANITOBA

## WINNIPEG

<sup>1</sup>JEWISH WELFARE FUND, org. 1938; 212 Confederation Life Bldg., Pres. David P. Gotlieb; Exec. Sec. A. B. Feld.

## ONTARIO

## GUELPH

<sup>1</sup>UNITED JEWISH WELFARE FUND, 138 Waterloo Ave., Pres. C. H. Rosen; Recreational Sec. S. Smurlich.

## HAMILTON

COUNCIL OF JEWISH ORGANIZATIONS, org. 1934; 269—271 John St. N., Pres. Morris H. Levine; Exec. Dir. Manuel Batshaw.

<sup>1</sup>UNITED JEWISH WELFARE FUND, org. 1939; 269—271 John St. N., Pres. Samuel Smurlick; Exec. Dir. Manuel Batshaw.

## KINGSTON

<sup>1</sup>JEWISH COMMUNITY COUNCIL, org. 1947; Pres. Sheldon J. Cohen;  
Rec. Sec. Ralph Abramsky, 334 King St. E.

## KITCHENER

<sup>1</sup>JEWISH FEDERATED CHARITIES, org. 1943; Pres. David Acker; Sec.  
Joseph Brown, 179 King St. W.

## LONDON

LONDON COUNCIL OF THE CANADIAN JEWISH CONGRESS (inc. WESTERN  
ONTARIO) org. 1936; Pres. Irving Ainsley; Sec. Isaac Siskind.

## NIAGARA FALLS

<sup>1</sup>JEWISH FEDERATION, Pres. H. D. Rosberg; Sec. Joseph Greenspan.

## ST. CATHARINES

<sup>1</sup>JEWISH FEDERATION OF ST. CATHARINES, org. 1939; 174 St. Paul St.,  
Pres. Murray Fish; Sec. Shirley Caplan.

## TORONTO

<sup>1</sup>UNITED JEWISH WELFARE FUND, org. 1937; 150 Beverly St., Pres.  
Frank Godfrey; Exec. Dir. Florence Hutner.

## WINDSOR

<sup>1</sup>JEWISH COMMUNITY COUNCIL, org. 1938; Palace Theatre Bldg.,  
Ouellette Ave., Pres. Reuben Madoff; Exec. Dir. Louis Lieblich.

*QUEBEC*

## MONTREAL

<sup>1</sup>FEDERATION OF JEWISH PHILANTHROPIES, org. 1916; 2040 Bleury St.,  
Pres. Samuel Bronfman; Exec. Dir. Donald Hurwitz.

## JEWISH PERIODICALS

### THE UNITED STATES<sup>1</sup>

#### *California*

- B'NAI B'RITH MESSENGER (1897). Weekly. 739 S. Hope St., Los Angeles, 14. David Weissman.
- CALIFORNIA JEWISH VOICE (1921). Weekly. English and Yiddish. 406 S. Main St., Los Angeles, 13. Samuel B. Gach.
- JEWISH COMMUNITY BULLETIN (1946). Weekly. 251 Kearny St., San Francisco, 9. Eugene B. Block.
- JEWISH TRIBUNE (1922). Semi-Weekly. 617 Montgomery St., San Francisco, 11. Victor Bloom.
- SOUTHWESTERN JEWISH PRESS (1915). Weekly. 509 Granger Bldg., San Diego, 12. Ray Solomon.

#### *Colorado*

- INTERMOUNTAIN JEWISH NEWS, (1913). Weekly. 1951 Champa St., Denver, 2. Robert S. Gamzey.

#### *Connecticut*

- JEWISH ARGUS (1935). Monthly. 59 Cannon St., Bridgeport, 3. Isidore Goldman.
- JEWISH LEDGER PUBLICATIONS (1928). Weekly. P. O. 1107 Hartford, 50 Trumbull St., Hartford, 1. Also New Haven, Bridgeport and Springfield, Mass. Abraham J. Feldman.

#### *Delaware*

- JEWISH VOICE (1931). Monthly. 2710 Jefferson St., Wilmington, 39. Simon R. Krinsky.

<sup>1</sup> For organizational bulletins, consult organizational listing in the Directory of National Organizations, p. 549.

*District of Columbia*

NATIONAL JEWISH LEDGER (1930). Weekly. 836 Tower Bldg., Washington, 5. K. Cornell.

NATIONAL JEWISH MONTHLY (1886). Monthly. 1003 K St., N.W., Washington, 1. Edward E. Grusd.

*Florida*

COMMENTATOR (1945). Monthly. 212½ W. Forsyth St., Jacksonville. Ben Stark.

JEWISH FLORIDIAN (1927). Weekly. P.O. Box 2973, Miami, 18. Fred K. Shochet.

OUR VOICE (1932). Bi-Weekly. 506 Malverne Rd., West Palm Beach. Samuel A. Schutzer.

SOUTHERN JEWISH WEEKLY (1924). Weekly. P.O. Box 903, Jacksonville, 1. Isadore Moscovitz.

*Georgia*

SOUTHERN ISRAELITE MAGAZINE (1925). Monthly. 201 Glenn Bldg., Atlanta, 3. M. Stephen Schiffer.

SOUTHERN ISRAELITE WEEKLY NEWSPAPER (1925). Weekly. 201 Glenn Bldg., Atlanta, 3. M. Stephen Schiffer.

*Illinois*

ADVOCATE (1891). Weekly. 225 N. Michigan Ave., Chicago, 1. L. S. Stein.

CHICAGO ISRAELITE (1884). Weekly. 116 S. Michigan Ave., Chicago, 3. M. E. Osherman.

CHICAGO JEWISH CHRONICLE (1918). Bi-Weekly. 139 N. Clark St., Chicago, 2. I. J. Meites.

CHICAGO JEWISH COURIER (1946). Monthly. English and Yiddish. 1214 S. Halsted St., Chicago, 7. Solomon Bogin.

CHICAGO JEWISH FORUM (1942). Quarterly. 82 W. Washington St., Chicago, 2. Benjamin Weintraub.

HAPARDES (1927). Monthly. Hebrew. 1220 Independence Blvd., Chicago. S. A. Pardes.

JEWISH DAILY FORWARD (1897). Daily. Yiddish. 1256 S. Kedzie Ave., Chicago, 23. Jacob Siegel.

SENTINEL (1911). Weekly. 139 N. Clark St., Chicago, 2. J. I. Fishbein.

*Indiana*

- INDIANA JEWISH CHRONICLE (1921). Weekly. 623 Lemcke Bldg., Indianapolis, 4. Morris Strauss.  
NATIONAL JEWISH POST (1913). Weekly. 508 Meridian Life Bldg., Indianapolis. Gabriel M. Cohen.

*Iowa*

- IOWA JEWISH NEWS (1931). Weekly. 1170 Sixth Ave., Des Moines. Jack Wolfe.

*Kentucky*

- NATIONAL JEWISH POST — Kentucky Edition (1941). Weekly. 423 Citizens Bldg., Louisville. Phil Levine.

*Louisiana*

- JEWISH JOURNAL (1937). Monthly. 135 Stoner Ave., Shreveport, 90. A. Freeman.  
JEWISH LEDGER (1895). Weekly. 934 Lafayette St., New Orleans, 13. Abraham Slabot.

*Maryland*

- JEWISH TIMES (1919). Weekly. 111 N. Charles St., Baltimore, 1. Jack A. Miller.

*Massachusetts*

- JEWISH ADVOCATE (1900). Weekly. 251 Causeway St., Boston, 14. Alexander Brin.  
JEWISH CIVIC LEADER (1923). Weekly. 11 Norwich St., Worcester, 2. Irving J. Coven.  
JEWISH WEEKLY NEWS (1945). Weekly. 38 Hampden St., Springfield, 3. Bennett J. Kahn.  
JEWISH WEEKLY TIMES (1945). Weekly. 318 Harvard St., Brookline, 46. Manuel K. Berman.  
JEWISH WORLD (1932). Weekly. 58 Geneva Ave., Boston, 21. Harry L. Katz.



*Michigan*

DETROIT JEWISH CHRONICLE (1915). Weekly. 548 Woodward Ave., Detroit, 26. George Weiswasser.

DETROIT JEWISH DAILY FORWARD (1897). Daily. Yiddish. 9124 Linwood Ave., Detroit, 6. Local edition of Jewish Daily Forward, N. Y. Joseph Bernstein, Mgr.

JEWISH NEWS (1942). Weekly. 2114 Penobscot Bldg., Detroit, 21. Philip Slomovitz.

*Minnesota*

AMERICAN JEWISH WORLD—Minneapolis-St. Paul (1912). Weekly. 711 Palace Bldg., Minneapolis, 1; and 709 Pioneer Bldg., St. Paul, 1. L. H. Frisch.

*Missouri*

JEWISH RECORD (1913). Weekly. Yiddish and English. 1714 Chestnut St., St. Louis, 3. Noah W. Salz.

KANSAS CITY JEWISH CHRONICLE (1920). Weekly. 306 Ridge Bldg., 913 Main St., Kansas City, 6. Victor Slone.

NATIONAL JEWISH POST—Missouri Ed. (1948). Weekly. 211 N. 7th St., St. Louis, 1. Fred Ruslander.

ST. LOUIS JEWISH TRIBUNE (1943). Monthly. 722 Chestnut St., St. Louis. Herman Schachter.

*Nebraska*

JEWISH PRESS (1920). Weekly. 780 Brandeis Theatre Bldg., 18th and Douglas Sts., Omaha. Harry G. Mendelson.

*New Jersey*

DER FREIND (1910). Monthly. Yiddish. 470 Paulison Ave., Passaic. J. Baskin.

JEWISH NEWS (1946). Weekly. 24 Commerce St., Newark, 2. Harry Weingast.

JEWISH POST (1928). Weekly. 26 Beech St., Paterson. I. Shafron.

JEWISH RECORD (1939). Weekly. Central Bldg., Suite 200, Atlantic City. Herman E. Burwasser.

JEWISH STANDARD (1931). Weekly. 924 Bergen Ave., Jersey City, 6. Morris Janoff.

JEWISH TRIBUNE OF PASSAIC (1930). Weekly. Passaic. I. J. Shulman.

JEWISH VETERAN (1925). Monthly. 93 Hudson St., Hoboken. J. George Fredman.

JEWISH VOICE (1944). Bi-Weekly. 90 Ivy Lane, Englewood. Samuel Deutsch.

*New York*

- BUFFALO JEWISH REVIEW (1914). Weekly. 35 Pearl St., Buffalo, 2. Elias R. Jacobs.
- JEWISH LEDGER (1924). Weekly. 482 St. Paul St., Rochester. Joseph H. Biben.
- JEWISH CHRONICLE (1941). Weekly. 639 S. State St., Syracuse. Emanuel V. Kay.

*New York City*

- AINIKEIT (1943). Monthly. Yiddish. 119 W. 57 St., 19. B. Z. Goldberg.
- ALLIANCE VOICE—FARBAND STIMME (1918). Bi-Monthly. English-Yiddish. 45 E. 17 St., 3. Louis Segal.
- AMERICAN HEBREW (1879). Weekly. 48 W. 48 St., 19. F. Lindemann.
- ANSWER (1943). Weekly. 25 W. 45 St., 19. M. Geltman.
- AUFBAU (1934). Weekly. German and English. 209 W. 48 St., 19. Manfred George.
- BITZARON (1939). Monthly. Hebrew. 1141 Broadway, 1. Chaim Tchernowitz.
- BRAILLE MUSICIAN (1943). Bi-Monthly. P. O. Box 36, Morris Heights Station, Bronx, 53. Leopold Dubov.
- BRONX JEWISH REVIEW (1940). Weekly. 1650 Broadway, 19. Albert M. Shulman.
- BROOKLYN JEWISH CENTER REVIEW (1933). Monthly. 667 Eastern Parkway, Brooklyn, 13. Louis J. Gribetz.
- COMMENTARY (1945). Monthly. 34 W. 33 St., 16. Elliot E. Cohen.
- CONGRESS WEEKLY (1933). Weekly. 1834 Broadway, 23. Samuel Caplan.
- CONSERVATIVE JUDAISM (1945). Quarterly. English and Hebrew. 3080 Broadway. Leon S. Lang.
- CULTURE AND EDUCATION (1930). Monthly. Yiddish. 175 E. Broadway, 2. Nathan Chanin.
- DAY (1914). Daily. Yiddish. 183 E. Broadway, 2. Solomon Dingol.
- FACTS AND OPINIONS (1941). Monthly. Yiddish. 175 E. Broadway, 2. Joseph Kissman.
- FREIE ARBEITER STIMME (1890). Weekly. Yiddish. 45 W. 17 St., 11. Herman Frank.
- FURROWS (1942). Monthly. 45 E. 17 St., 13. Al Altman.
- GETSELTN (1945). Bi-Monthly. Yiddish. 324 E. 15 St., 3. Eliezer Greenberg, Elias Schulman.
- GUIDE-POSTS (1945). Quarterly. 212 Fifth Ave., 10. Judah J. Shapiro.
- HADASSAH NEWSLETTER (1914). Monthly. 1819 Broadway, 23. Jesse Zel Lurie.
- HADOAR (1921). Weekly. Hebrew. 165 W. 46 St., 19. Menachem Ribalow.

- HADOAR LANOAR (1933). Bi-Weekly. Hebrew. 165 W. 46 St., 19. Simcha Rubinstein.
- HAMIGDAL (1941). Bi-Monthly. Hebrew and English. 42 E. 21 St., 10. Zev Safer.
- HAMSILOH (1936). Monthly. Hebrew and Yiddish. 229 E. Broadway, 2. A. Faivelson.
- HEBREW MEDICAL JOURNAL (1927). Semi-Annual. Hebrew and English. 983 Park Ave., 28. Moses Einhorn.
- HISTORIA JUDAICA (1938). Semi-Annual. 40 W. 68 St., 23. Guido Kisch.
- HOREB (1933). Annual. Hebrew. 186 St. and Amsterdam Ave., 33. Pinkhos Churgin.
- IN JEWISH BOOKLAND (1945). Bi-Monthly. 145 E. 32 St., 16. Mortimer J. Cohen.
- JEWISH AFFAIRS (1946). Semi-Monthly. 1834 Broadway, 23.
- JEWISH AMERICAN (1875). Weekly. Yiddish. 77 Bowery, 2. Zalme Zilberzweig.
- JEWISH BOOK ANNUAL (1942). Annual. English, Hebrew and Yiddish. 145 E. 32 St., 16. Philip Goodman.
- JEWISH BRAILLE REVIEW (1931). Monthly. P. O. Box 36, Morris Heights Station, Bronx, 53. Leopold Dubov.
- JEWISH CENTER WORKER (1939). Quarterly. 55 West 42 St., 18. Myron B. Blanchard, Meyer Bass.
- JEWISH DAILY FORWARD (1897). Daily. Yiddish. 175 E. Broadway, 2. Abraham Cahan.
- JEWISH EDUCATION (1929). Quarterly. 1776 Broadway, 19. Alexander M. Dushkin.
- JEWISH EXAMINER (1929). Weekly. 186 Joralemon St., Brooklyn, 2. Louis D. Gross.
- JEWISH FARMER (1908). Monthly. English and Yiddish. 386 Fourth Ave., 16. Benjamin C. Stone.
- JEWISH FORUM (1917). Monthly. 305 Broadway, 7. Isaac Rosengarten.
- JEWISH FRATERNALIST (1945). Monthly. 80 Fifth Ave., 11. Sam Pevzner, Rubin Saltzman.
- JEWISH FRONTIER (1934). Monthly. 45 E. 17 St., 3. Hayim Greenberg.
- JEWISH HORIZON (1935). Monthly. 1133 Broadway, 10. David Mirsky.
- JEWISH JOURNAL AND DAILY NEWS (1902). Daily. Yiddish. 77 Bowery, 2. David L. Meckler.
- JEWISH LIFE (1946). Monthly. 35 E. 12 St., 3. Samuel Barron.
- JEWISH LIFE (1933). Bi-Monthly. Formerly Orthodox Union. 305 Broadway, 7. Saul Bernstein, Leo S. Hilsenrad.
- JEWISH OUTLOOK (1936). Monthly. 1133 Broadway, 10. Abraham Burstein.
- JEWISH REVIEW (1938). Weekly. 1650 Broadway, 19. Albert M. Shulman.
- JEWISH REVIEW—GEDANK UN LEBN (1943). Quarterly. English and Yiddish. 154 E. 70 St., 21. Bernard D. Weinryb.

- JEWISH SOCIAL SERVICE QUARTERLY (1924). Quarterly. 1841 Broadway, 23. Herbert H. Aptekar.
- JEWISH SOCIAL STUDIES (1939). Quarterly. 1841 Broadway, 23. Koppel S. Pinson.
- JEWISH SPECTATOR (1935). Monthly. 110 W. 40 St., 18. Trude Weiss-Rosmarin.
- JEWISH VETERAN (1920). Monthly. 50 W. 77 St., 24. Edward Bresnick.
- JEWISH VOICE (1940). Monthly. Hebrew and Yiddish. 1123 Broadway, 10. L. Szczekacz.
- JEWISH WAY (1939). Bi-Monthly. German. 870 Riverside Dr., 32. Alice Oppenheimer.
- JOURNAL OF JEWISH BIBLIOGRAPHY (1938). Quarterly. 11 W. 40 St., 18. Joshua Bloch.
- KINDER JOURNAL (1920). Monthly. Yiddish. 22 E. 17 St., 3. Solomon Simon, I. Silberberg, I. M. Goodelman and L. Shpitalnick.
- LIBERAL JUDAISM (1933). Monthly. 920 Riverside Dr., 32. Louis Rittenberg.
- MENORAH JOURNAL (1915). Quarterly. 63 Fifth Ave., 3. Henry Hurwitz.
- MIZRACHI WEG (1935). Monthly. Yiddish. 1133 Broadway, 10. Aaron Pechenick.
- MIZRACHI WOMAN (1927). Quarterly. English and Yiddish. 1133 Broadway, 10. Berenica Grayzel, Solomon Kerstein.
- MORNING FREIHEIT (1922). Daily. Yiddish. 35 E. 12 St., 3. Paul Novick.
- MUSAF (1944). Bi-Weekly. Hebrew. 165 W. 46 St. Chaim Lief.
- NAILEBEN (New Life) (1934). Monthly. Yiddish. 103 Park Ave., 17. Abraham J. Bick.
- NASZA TRYBUNA (Our Tribune) (1940). Monthly. Polish and English. 200 W. 72 St., 23. Jacob Apenszlak.
- NEW PALESTINE (1919). Semi-Monthly. 41 E. 42 St., 17. Ernest E. Barbarash.
- NEW YORKER WOCHENBLAT (1935). Weekly. Yiddish. 41 Union Square, 3. Isaac Liebman.
- OHOLIM (1942). Monthly. Hebrew. 175 E. Broadway, 2. Samuel H. Setzer.
- OIFN SHVEL (1941). Monthly. Yiddish. 1819 Broadway. I. N. Steinberg.
- OPINION (1931). Monthly. 17 E. 42 St., 17. Stephen S. Wise.
- ORT ECONOMIC REVIEW (1944). Quarterly. 1776 Broadway, 19. Louis B. Boudin.
- ORTHODOX TRIBUNE (1940). Monthly. 121 W. 72 St., 23. H. Z. Moskowitz.
- ORTHODOX TRIBUNE (1934, ORTHODOX YOUTH; present name, 1943). Semi-Monthly. 113 W. 42, 18. Jack Klausner.
- PALESTINE (1943). Bi-Monthly. 342 Madison Ave., 17. Sulamith Schwartz.

- PALESTINE AFFAIRS (1946). Monthly. 342 Madison Ave., 17. Benjamin Shwadrán.
- PALESTINE AND ZIONISM (1946). Bi-Monthly. 41 E. 42 St., 17. Sophie A. Udín.
- PALESTINE YEAR BOOK (1945). Annual. 41 E. 42 St., 17. Sophie A. Udín.
- PIONEER WOMAN (1926). Monthly. Yiddish and English. 45 E. 17 St., 3. Helen Atkin.
- PROBLEMS (1948). Quarterly. 503 Fifth Ave. Abba Gordin.
- PROCEEDINGS OF THE AMERICAN ACADEMY FOR JEWISH RESEARCH (1930). Annual. 3080 Broadway, 27. A. S. Halkin.
- RECONSTRUCTIONIST (1934). Bi-Weekly. 15 W. 86 St., 24. Mordecai M. Kaplan.
- SEPHARDI (1943). Quarterly. English and Ladino. 225 W. 34 St., 1. John J. Karpeles.
- SHEVILE HAHINUCH (1940). Quarterly. Hebrew. 1776 Broadway, 19. Zevi Scharfstein.
- SHULBLAT (1935). Annual. Yiddish. 22 E. 17 St., 3. Sholem Aleichem Folk Institute.
- SYNAGOGUE LIGHT (1933). Monthly. 12 Dutch St., 7. Joseph Hager.
- SYNAGOGUE SCHOOL (1943). Quarterly. 3080 Broadway, 27. Abraham E. Millgram.
- TALPIOTH (1943). Quarterly. Hebrew. 186 St. and Amsterdam Ave., 33. Samuel K. Mirsky.
- TREND OF EVENTS (1941). Weekly. 55 W. 42 St., 18. Julius R. Jarcho.
- UNDZER VEG (formerly PROLETARISHER GEDANK) (1925). Bi-Monthly. Yiddish. 305 Broadway, 7. Jacob Kener.
- UNITED ISRAEL BULLETIN (1944). Bi-Monthly. 507 Fifth Ave., 17. David Horowitz.
- UNZER STIMME (Our Voice) (1942). Quarterly. Yiddish and English. 175 Fifth Ave., 10. Solomon Kerstein.
- UNSER TSAIT (1941). Monthly. Yiddish. 175 E. Broadway, 2. F. Kursky.
- VARA, LA (1922). Weekly. Ladino. 7 Rivington St., 2. Albert S. Torres.
- WECKER (1921). Bi-Weekly. Yiddish. 175 E. Broadway, 2. I. Levin-Shatzkes.
- WORKMEN'S CIRCLE CALL (1937). Monthly. 175 E. Broadway, 2. Harry Lopatin.
- WORLD-OVER (1940). Bi-Monthly. 1776 Broadway, 19. Norton Belth.
- "WORT, DOS" LIBRARY (1934). Monthly. Yiddish. 175 E. Broadway, 2. Samuel H. Setzer.
- YIDDISHE FOLK (1907). Monthly. Yiddish. 41 E. 42 St., 17. Simon Bernstein.
- YIDDISHE KULTUR (1938). Monthly. Yiddish. 189 Second Ave., 3. N. Meisel, J. Mestel.
- YIDDISHER KEMPFER (1932). Weekly. Yiddish. 45 E. 17 St., 3. Hayim Greenberg.

- YIDISHE SHPRAKH (1941). Occasional. Yiddish. 535 W. 123 St., 27. Yudel Mark.
- YIVO BLETER (1931). Quarterly. Yiddish. 535 W. 123 St., 27. Max Weinreich.
- YOUNG ISRAEL VIEWPOINT (1912). Bi-Monthly. 3 West 16 St., 11. Moscs H. Hoenig.
- YOUNG JUDAEAN (1910). Monthly. 381 Fourth Ave., 16. Anne Green.
- YUNGVARG (1936). Monthly. Yiddish. 80 Fifth Ave., 11. I. Goldberg.
- YOUTH AND NATION (1934). Monthly. Hebrew and English. 305 Broadway, 7. Daniel Cohen.
- ZUKUNFT (1892). Monthly. Yiddish. 425 Lafayette St., 3. N. B. Minkoff.

### *North Carolina*

- AMERICAN JEWISH TIMES (1934). Monthly. Box 1087, Greensboro. Chester A. Brown.
- CAROLINA ISRAELITE (1940). Monthly. P. O. Box 2505, Charlotte. H. L. Golden.

### *Ohio*

- AMERICAN ISRAELITE (1854). Weekly. 24 E. 6 St., Cincinnati, 2. Henry C. Segal.
- AMERICAN JEWISH ARCHIVES (1948). Semi-Annual. Clifton Ave., Cincinnati, 20. Jacob R. Marcus.
- EVERY FRIDAY (1927). Weekly. 1313 American Bldg., Cincinnati, 2. Samuel M. Schmidt.
- HEBREW UNION COLLEGE ANNUAL (1924). Annual. Hebrew Union College, 3101 Clifton Ave., Cincinnati, 20. Abraham Cronbach.
- HEBREW UNION COLLEGE MONTHLY (1914). 5 times a year. Hebrew Union College, Cincinnati, 20. Murry I. Rothman.
- JEWISH INDEPENDENT (1906). Weekly. 216 Film Bldg., 2108 Payne Ave. Cleveland, 14. Leo Weidenthal.
- JEWISH LAYMAN (1926). Bi-Monthly. Clifton Ave., Cincinnati, 20. Arthur L. Reinhart.
- JEWISH REVIEW AND OBSERVER (1888). Weekly. 1104 Prospect Ave., Cleveland, 15. Howard M. Wertheimer.
- JEWISH TEACHER (1923). Quarterly. 34 W. 6 St., Cincinnati, 2. Emanuel Gamoran.
- JEWISH VOICE-PICTORIAL (1939). Quarterly. P. O. Box 6116, Cleveland, 1. Leon Wiesenfeld.
- OHIO JEWISH CHRONICLE (1921). Weekly. 35 E. Livingston Ave., Columbus, 15. Ben Z. Neustadt.
- TOLEDO JEWISH TIMES (1936). Bi-Monthly. 322 Summit St., Toledo, 4. N. B. Charnas.
- YOUNGSTOWN JEWISH TIMES (1935). Bi-Weekly. P. O. Box 1195, Youngstown. Harry Alter.

*Oklahoma*

- SOUTHWEST JEWISH CHRONICLE (1929). Monthly. 901 Braniff Bldg., Oklahoma City. E. F. Friedman.  
TULSA JEWISH REVIEW (1930). Monthly. P. O. Box 396, Tulsa, 1. Emil Salomon.

*Pennsylvania*

- AMERICAN JEWISH OUTLOOK (1934). Weekly. Commonwealth Bldg., Pittsburgh, 22. Al. D. Goldman.  
AMERICAN JEWISH YEAR BOOK (1899). Annual. 222 N. 15 St., Philadelphia, 2. Harry Schneiderman, Morris Fine.  
JEWISH CRITERION (1893). Weekly. 1602 Keenan Bldg., Pittsburgh. Milton K. Susman.  
JEWISH EXPONENT (1887). Weekly. 1117 Widener Bldg., Philadelphia, 7. David J. Galter.  
JEWISH HERALD (1936). Monthly. 422 Hamilton St., Allentown. Isidore Lederman.  
JEWISH LEADER (1887). Weekly. 201 Fitzsimons Bldg., Pittsburgh. Louis Yale Borkon.  
JEWISH QUARTERLY REVIEW (1910). Quarterly. Broad and York Sts., Philadelphia, 32. Abraham A. Neuman, Solomon Zeitlin.  
PHILADELPHIA JEWISH TIMES (1925). Weekly. 1928 Spruce St., Philadelphia, 3. Henry Klein.

*Rhode Island*

- JEWISH HERALD (1929). Weekly. 76 Dorrance St., Providence, 3. Sidney Cohen.

*Tennessee*

- HEBREW WATCHMAN (1925). Weekly. 116 Union Ave., Memphis. Milton W. Goldberger.  
OBSERVER (1934). Weekly. 311 Church St., Nashville, 3. Jacques Back.

*Texas*

- JEWISH BEACON (1947). Weekly. 1008 McGowen St., Houston, 4. Maurice Krinsky.  
JEWISH HERALD VOICE (1906). Weekly. 1719 Caroline St., P. O. Box 153, Houston, 1. D. H. White.  
TEXAS JEWISH PRESS (1933). Monthly. 312 N. Alamo St., San Antonio, 2. Jakob Riklin.



*Vermont*

VOICE (1944). Monthly. Swanton. J. A. Goodman.

*Virginia*

SOUTHERN JEWISH OUTLOOK (1946). Monthly. Box 701, Richmond.  
Marvin Caplan.

*Washington*

TRANSCRIPT (1924). Weekly. 4133 University Way, Seattle. 5. Ruth  
Rappaport.

*Wisconsin*

JEWISH PRESS--MILWAUKER WOCHENBLAT (1912). Weekly. English  
and Yiddish. 1721 N. 12 St., Milwaukee, 5. Isador S. Horwizt.  
WISCONSIN JEWISH CHRONICLE (1921). Weekly. 240 N. Milwaukee St.,  
Milwaukee, 2. B. C. Tousman.

*News Syndicates*

INDEPENDENT JEWISH PRESS SERVICE, INC. (1935). Semi-Weekly. 207  
Fourth Ave., N. Y. C., 3. J. L. Teller.  
JEWISH TELEGRAPHIC AGENCY (1917). Daily. English and Yiddish.  
106 E. 41 St., N. Y. C., 17. Boris Smolar.  
PALCOR NEWS AGENCY (1933). Daily. 50 Union Square, N. Y. C., 3.  
J. L. Teller.  
SEVEN ARTS FEATURE SYNDICATE (1922). Semi-Weekly. 103 Park Ave.,  
N. Y. C., 17. Nathan Ziprin.

## JEWISH PERIODICALS

CANADA<sup>1</sup>

- CANADIAN JEWISH CHRONICLE (1912). Weekly. 4075 St. Lawrence Blvd., Montreal, Que. A. M. Klein.
- CANADIAN JEWISH MAGAZINE (1938). Monthly. 1410 Stanley St., Montreal, Que. Charles Bender.
- CANADIAN JEWISH REVIEW (1921). Weekly. 1253 McGill College Ave., Montreal, Que. Florence F. Cohen.
- CANADIAN JEWISH WEEKLY (1940). Weekly. Yiddish and English. 455 Spadina Ave., Toronto 4, Ont. S. Lipshitz.
- CANADIAN NEWS (1935). Weekly. Yiddish. 525 Dundas St. W., Toronto, Ont. M. Goldstick, Dorothy Dworkin.
- CANADIAN ZIONIST (1934). Fortnightly. 527 Sherbrooke St. W., Montreal, Que. Ben Bernstein.
- CONGRESS BULLETIN (1943). Monthly. 1121 St. Catherine St. W., Montreal, Que. H. M. Caiserman.
- DAILY HEBREW JOURNAL (1911). Daily. Yiddish and English. 542 Dundas St. W., Toronto, Ont. Samuel M. Shapiro.
- ISRAELITE PRESS (1910). Semi-Weekly. Yiddish. 165 Selkirk Ave., Winnipeg, Man. S. M. Selchen.
- JEWISH DAILY EAGLE (1907). Daily. Yiddish. 4075 St. Lawrence Blvd., Montreal, Que. H. Wolofsky.
- JEWISH POST (1924). Weekly. 213 Selkirk Ave., Winnipeg, Man. B. M. Cohen.
- JEWISH STANDARD (1930). Monthly. 26 Queen St. E., Toronto, Ont. Julius Hayman.
- JEWISH WESTERN BULLETIN (1929). Weekly. 2675 Oak St., Vancouver, B. C.
- NEW VOICE (1946). Monthly. English. 455 Spadina Ave., Toronto, Ont. Sam Lipshitz.
- VORT, DOS (1943). Monthly. Yiddish and English. 5392 Jeanne Mance St., Montreal, Que. L. Cheifetz.
- WESTERN JEWISH NEWS (1926). Weekly. 303 Times Bldg., Winnipeg, Man. S. A. Berg.
- WINDSOR JEWISH COMMUNITY BULLETIN (1933). Fortnightly. 322 Ouellette Ave., Windsor, Ont. L. Lieblich.

<sup>1</sup> Reprinted from the directory that appeared in the *American Jewish Year Book*, Volume 49.

## JEWISH PERIODICALS

LATIN AMERICA<sup>1</sup>*Argentina*

- DAVAR. Bi-monthly. Spanish. Sarmiento 2233, Buenos Aires. Bernardo Verbitsky.
- DER SCHPIGL. Monthly. Yiddish. Sarmiento 2221, Buenos Aires. I. L. Gruzman.
- DI IDISCHE WELT. Fortnightly. Yiddish. Cangallo 2194, Buenos Aires. Published by the Zionist Federation of Argentina.
- DI IDISCHE ZAITUNG. Daily. Yiddish. Corrientes 2314. Matias Stoliar.
- DI PRESSE. Daily. Yiddish. Castelli 346, Buenos Aires. Pinhe Katz.
- ERETZ ISRAEL. Monthly. Spanish. Cangallo 2194, Buenos Aires. Dr. A. Mibashan.
- HEREDAD. Bi-monthly. Spanish. Tucumán 2137, Buenos Aires. Carlos M. Grünberg.
- JUDAICA. Monthly. Spanish. A. M. Cervantes 4246, Buenos Aires. Salomon Resnick.
- JÜDISCHE WOCHENSCHAU. Fortnightly. German. Victoria 2481, Buenos Aires. Günter Friedländer, Hardi Swarsensky.
- LA LUZ. Weekly. Spanish. Hidalgo 1327, Buenos Aires. David Elnecave.
- MUNDO ISRAELITA. Weekly. Spanish. Sarmiento 2396, Buenos Aires. León Kibrick.
- NAI LEBN. Monthly. Yiddish. Viamonte 2148, Buenos Aires. Y. Horn

*Brazil*

- CRÔNICA ISRAELIT. Fortnightly. Portuguese. Rua Brigadeiro Galvão 181. São Paulo. Adolfo Flaks.

*Chile*

- DOS IDISCHE VORT. Weekly. Yiddish. Santo Domingo 1081, Santiago. David Dubinovsky.
- MUNDO JUDÍO. Weekly. Spanish. Serrano 202, Santiago.

<sup>1</sup> Reprinted from the directory that appeared in the *American Jewish Year Book*, Volume 49.

*Colombia*

LA REVISTA SIONISTA. Weekly. Spanish. Apartado aéreo 4318, Bogotá.  
Benno Weiser.

*Cuba*

HABANER LEBN. Yiddish. Sol 153, Havana. S. M. Kaplan.

*Ecuador*

REVISTA DOS MUNDOS. Spanish. Casilla 554, Quito.

*Mexico*

DER WEG. Tri-weekly. Yiddish. Apartado Postal 1686, Mexico City.  
Moisés Rosenberg.

REVISTA ISRAELITA DE MÉXICO. Monthly. Spanish. Avenida Michigan  
78 bis Dto. 6, Mexico City. Helmut and Walter Leipin.

TRIBUNA ISRAELITA. Monthly. Spanish. San Juan de Letrán 8-303,  
Mexico City. José Benbessat.

*Peru*

LA VOZ ISRAELITA. Spanish. Pasaje Piura 18, Lima. Alejandro Levy  
Toby.

NOSOTROS. Monthly. Spanish. Gallos 285, Lima. Roberto Feldman,  
Jorge Andrade Fuentes.

*Uruguay*

FOLKSBLATT. Daily. Yiddish. Andes 1191, Montevideo. Abraham  
Schwartz.

*Venezuela*

EL MUNDO ISRAELITA. Weekly. Spanish. Sociedad a Traposos 4,  
Caracas.

## JEWES IN AMERICAN

## PUBLIC SERVICE

### *Currently in Office*

- BLOOM, SOL (b. 1870) New York, N.Y., \* Rep., N.Y., 1923-; Delegate Anglo-American Refugee Conference, Bermuda, 1943; Member, U.S. delegation, United Nations Conference on International Organization, San Francisco, 1945.
- BONDY, WILLIAM (b. 1871) New York, N.Y., Judge, U.S. Dist. Court, 1923-
- CELLER, EMANUEL (b. 1888) Brooklyn, N.Y., Rep., N.Y., 1923-
- DOLLINGER, ISIDORE (b. 1903) New York City, Rep. N. Y., 1948-
- FORMAN, PHILLIP (b. 1895) Trenton, N.J., Judge, U.S. Dist. Court 1932-
- FRANK, JEROME N. (b. 1889) New York, N.Y., Judge, U.S. Circuit Court of Appeals, 1941-
- FRANKFURTER, FELIX (b. 1882) Boston, Assoc. Justice, U.S. Supreme Court, 1939-
- FREED, EMERICH B. (b. 1897) Cleveland, O., Judge, U.S. Dist. Court, 1941-
- GALSTON, CLARENCE G. (b. 1876) New York, N.Y., Judge, U.S. Dist. Court, 1929-
- GOODMAN, LOUIS E. (b. 1892) San Francisco, Judge, U.S. Dist. Court for Northern California, 1942-
- GRUENING, ERNEST H. (b. 1887) New York, N.Y., Gov., Alaska, 1939-
- JAVITS, JACOB K. (b. 1904) New York, N.Y., Rep., N.Y., 1947-
- KAUFMAN, SAMUEL H. (b. 1894) New York, N.Y., Judge, U.S. Dist. Court, 1948-
- KLEIN, ARTHUR G. (b. 1904) New York, N. Y. Rep., N. Y., 1941-1944; 1946-
- LILIENTHAL, DAVID E. (b. 1899) Dir., Tennessee Valley Authority, 1933-1941, Chm., Atomic Energy Comm. 1947-
- LUBIN, ISADOR (b. 1896) Washington, D.C., U.S. Com. Labor Statistics, Dept. Labor, 1933-1946; Economic Assistant to President on matters of defense, 1941; Assistant to Lend-Lease Coordinator in England, 1942; Member, Economic and Employment Comm., United Nations Economic and Social Council, Nov. 6, 1946-

\* Name of city refers to residence at time of appointment or election to office.

- MANDELBAUM, SAMUEL (b. 1886) New York, N.Y., Judge, U.S. Dist. Court, 1936—
- MULTER, ABRAHAM J. (b. 1900) Brooklyn, N.Y., Rep., N.Y., 1948—
- PERLMAN, PHILIP B. (b. 1890) Solicitor General, U. S., 1947—
- RAYFIEL, LEO F. (b. 1888) Brooklyn, N.Y., Rep., N.Y., 1945–1947; Judge, U.S. Dist. Court, 1947—
- RIBICOFF, ABRAHAM A., Hartford, Rep., Conn., 1947—
- RIFKIND, SIMON H. (b. 1901) New York, N.Y., Judge, U.S. Dist. Court, 1941—
- SABATH, ADOLPH J. (b. 1866) Chicago, Rep., Ill., 1907—
- SIMONS, CHARLES C. (b. 1876) Detroit, Judge, U.S. Dist. Court, 1923–1932; Judge, U.S. Circuit Court of Appeals, 1932—
- STEINHARDT, LAURENCE A. (b. 1892) New York, N.Y., Minister to Sweden, May 4, 1933–1937; Ambassador to Peru, Apr. 19, 1937–1939; Ambassador to U.S.S.R., Mar. 17, 1939–1942; Ambassador to Turkey, Jan. 12, 1942–1944; Ambassador to Czechoslovakia, Dec. 20, 1944—
- STRAUSS, LEWIS L. (b. 1896) Member, U. S. Atomic Energy Commission, 1947—
- TAUSSIG, CHARLES W. (b. 1896) New York, N.Y., U.S. Chm., Anglo-American Caribbean Comm., 1942. Adviser to Sec'y of State on Caribbean Affairs, 1945—
- WYZANSKI, CHARLES E., JR., (b. 1906) Boston, Member, Natl. Defense Mediation Bd., 1941; Judge, U.S. Dist. Court, 1941—

*Formerly in Office*

- ADLER, SIMON L. (1867–1934) Rochester, N.Y., Judge, U.S. Dist. Ct., 1927–1934.
- ALEXANDER, MOSES, (1853–1932) Boise, Gov., Idaho, 1915–1919, 2 terms.
- ALSCHULER, SAMUEL J. (1859–1939) Chicago, Ill., Judge, U.S. Circuit Court of Appeals, 1915–1936 (resigned).
- ANSORGE, MARTIN C. (b. 1882) New York City, Rep., N.Y., 1921–1922.
- BACHARACH, ISAAC (b. 1870) Atlantic City, Rep., N.J., 1915–1938.
- BAMBERGER, SIMON (1847–1926) Salt Lake City, Gov., Utah, 1917–1921. (First non-Mormon Governor of Utah.)
- BARUCH, BERNARD M., (b. 1870) New York, N.Y., Chm. War Industries Bd., 1918–1919; Chm. presidential com. to investigate national rubber situation, 1942; Adviser to Director of War Mobilization, 1943–1945; U.S. Rep. U.N. Atomic Energy Comm.; 1946–1947.
- BARUCH, HERMAN B. (b. 1872) New York, N.Y., Ambassador to Portugal, 1945–1947; Ambassador to the Netherlands 1947–1948.
- BELMONT, AUGUST (1816–1890) New York, N.Y., Chargé d'Affaires in the Netherlands, 1853; Minister Resident, 1854.
- BENJAMIN, JUDAH PHILIP (1811–1884) New Orleans, Sen., La., 1853–1861.

- BERGER, VICTOR L. (1860-1929) Milwaukee, Rep., Wis., 1911-1913; 1923-1929.
- BERNSTEIN, HERMAN (1876-1935) New York, N.Y., Minister to Albania, 1929-1933.
- BRANDEIS, LOUIS DEMBITZ (1856-1941) Boston, Mass., Assoc. Justice, U.S. Supreme Court, 1916-1939 (retired).
- CANTOR, JACOB A. (1854-1921) New York City, Rep., N.Y., 1913-1915.
- CARDOZO, BENJAMIN NATHAN (1870-1938) New York, N.Y., Assoc. Justice, U.S. Supreme Court, 1932-1938.
- CITRON, WILLIAM M. (b. 1896) Middletown, Rep., Conn., 1935-1938.
- COHEN, BENJAMIN V. (b. 1894) State Department Counselor, 1945-1947.
- COHEN, WILLIAM W. (1874-1940) New York, N. Y., Rep., N. Y., 1927-1929.
- DICKSTEIN, SAMUEL (b. 1885) New York, N.Y., Rep., N.Y., 1923-1945 (resigned).
- EDELSTEIN, M. MICHAEL (1888-1941) New York, N.Y., Rep., N.Y., 1940-1941.
- EINSTEIN, EDWIN (1842-1905) New York, N.Y., Rep., N.Y., 1879-1881.
- EINSTEIN, LEWIS (b. 1877) New York, N.Y., Minister to Costa Rica, 1911-1913; Minister to Czechoslovakia, 1921-1930.
- ELKUS, ABRAM I. (1867-1947) New York, N.Y., Ambassador to Turkey, 1916-1919.
- ELLENBOGEN, HENRY (b. 1900) Pittsburgh, Rep., Pa., 1933-1938.
- ELLISON, DANIEL (b. 1886) Baltimore, Rep., Md., 1943-1945.
- EMERICH, MARTIN (1846-1922) Chicago, Rep., Ill., 1903-1905.
- FISCHER, ISRAEL F., (1858-1940) New York, Rep., N.Y., 1895-1899; Assoc. Judge, U.S. Court of Customs, 1899-1933; Presiding Judge, 1909-1933 (retired).
- FRANK, NATHAN (1851-1931) St. Louis, Rep., Mo., 1889-1891.
- FREIDIN, JESSE (b. 1908) New York, N.Y., Public Member, War Labor Bd., 1945.
- GOLDER, BENJAMIN N. (b. 1891) Philadelphia, Rep., Pa., 1925-1933.
- GOLDFOGLE, HENRY M. (1856-1929) New York City, Rep., N.Y., 1901-1915, 1919-1921.
- GOLDZIER, JULIUS (1854-1925) Chicago, Rep., Ill., 1893-1895.
- GUGGENHEIM, HARRY F. (b. 1890) New York, N.Y., Ambassador to Cuba, 1929-1933.
- GUGGENHEIM, SIMON (1867-1941) Pueblo, Sen., Colo., 1907-1913.
- HART, EMANUEL B. (1809-1897) New York, Rep., N.Y., 1851-1853.
- HERZOG, PAUL M. (b. 1906) New York, N.Y., Chm. Natl. Labor Relations Bd., 1945-1946.
- HILLMAN, SIDNEY (1887-1946) New York, N.Y., Member, Natl. Defense Comm., 1940; Assoc. Dir. Gen., Office of Production Management, 1941; Member, Supply Priorities and Allocations Bd., 1941; Dir. Labor Div., War Production Bd., 1942.



- HIRSCH, SOLOMON (1839-1902) Portland, Ore., Minister to Turkey, 1889-1892.
- HOLLZER, HARRY A. (1880-1946) Los Angeles, Calif., Judge, U.S. Dist. Court, 1931-1946.
- HORNER, HENRY (1878-1940) Chicago, Gov., Ill., 1933-1940.
- HOUSEMAN, JULIUS (1832-1891) Grand Rapids, Rep., Mich., 1883-1885.
- ISACSON, LEO (b. 1910) New York, N.Y., Rep., N.Y., 1948.
- JACOBSTEIN, MEYER (b. 1880) Rochester, Rep., N.Y., 1923-1929.
- JONAS, BENJAMIN FRANKLIN (1834-1911) New Orleans, Sen., La., 1879-1885.
- KAHN, FLORENCE PRAG (MRS. JULIUS) (b. 1869) San Francisco, Rep., Calif., 1925-1936.
- KAHN, JULIUS (1861-1924) San Francisco, Rep., Calif., 1889-1902, 1905-1924.
- KAUFMAN, DAVID E. (b. 1883) Philadelphia, Pa., Minister to Bolivia, 1928-1930; Minister to Siam, 1930-1933.
- KOPPLEMANN, HERMAN P. (b. 1880) Hartford, Rep., Conn., 1933-1938, 1940-1942, 1945-1946.
- KORNFELD, JOSEPH S. (1876-1943), Toledo, O., Minister to Persia, 1921-1924.
- KRAUS, MILTON (b. 1866) Peru, Ind., Rep., Ind., 1917-1922.
- LEHMAN, HERBERT H. (b. 1878) New York City, Gov., N.Y., 1932-1942 (5 terms); Dir. Foreign Relief and Rehabilitation Operations, 1942-1943; Dir. Gen., United Nations Relief and Rehabilitation Administration (UNRRA), 1943-1946.
- LEISERSON, WILLIAM M. (b. 1883) Washington, D.C., Member, Natl. Labor Relations Bd., 1939-1943; Chmn., National (Railway) Mediation Bd.; 1943-1944 (resigned).
- LESSLER, MONTAGUE (1869-1939) Brooklyn, N.Y., Rep., N.Y., 1902-1903.
- LEVIN, LEWIS CHARLES (1808-1860) Philadelphia, Rep., Pa., 1845-1851.
- LEVY, JEFFERSON MONROE (1852-1924) New York, N.Y., Rep., N.Y., 1899-1901, 1911-1915.
- LITTAUER, LUCIUS NATHAN (1859-1944) Gloversville, Rep., N.Y., 1897-1907.
- LONDON, MEYER (1871-1926) New York, N.Y., Rep., N.Y., 1915-1917, 1921-1923.
- MACK, JULIAN W. (1866-1943) Chicago, Ill., Judge, U.S. Circuit Court of Appeals, 1911-1943.
- MARX, SAMUEL (1867-1922), New York, N.Y., Rep., N.Y., 1922.
- MAY, MITCHELL (b. 1870) Brooklyn, N.Y., Rep., N.Y., 1899-1901.
- MAYER, JULIUS M. (1865-1925) New York, N.Y., Judge, U.S. Circuit Court of Appeals, 1921-1925.
- MEIER, JULIUS L. (1874-1937) Salem, Gov., Ore., 1930-1934.
- MEYER, ADOLPH (1842-1908) New Orleans, Rep., La., 1891-1908.

- MEYER, EUGENE (b. 1875) Washington, D.C., Gov., Federal Reserve Bd., 1930-1933 (resigned); Member, Natl. Defense Mediation Bd., 1941-1942.
- MORGENTHAU, HENRY (1856-1946) New York, N.Y., Ambassador to Turkey, 1913-1916; Member, mission to investigate conditions in Poland, 1919.
- MORGENTHAU, HENRY, JR. (b. 1891) New York, N.Y., Chm., Federal Farm Bd., 1933; Gov., Farm Credit Administration, 1933; Actg., Under-Sec., Treasury, 1933; Sec. Treasury, 1934-1945.
- MORRIS, IRA N. (1875-1942) Chicago, Ill., Minister to Sweden, 1914-1923 (resigned).
- MORSE, LEOPOLD (1831-1892) Boston, Rep., Mass., 1877-1885, 1887-1889.
- MOSCOWITZ, GROVER M. (1886-1947) New York, N.Y., Judge, U.S. Dist. Court, 1925-1947.
- NOAH, MORDECAI M. (1785-1851) New York, N. Y., Cons. to Tunis, 1813-1816.
- OTTERBOURG, MARCUS (1827-1893) Milwaukee, Wis., Cons. to Mexico City, 1861-1867; Minister to Mexico, Jul. 1-21, 1867.
- PEIXOTTO, BENJAMIN F. (1834-1890) San Francisco, Calif., Cons. Gen. to Rumania, 1870-1876, Cons. to France, 1877-1885.
- PERLMAN, NATHAN D. (b. 1887) New York, N.Y., Rep., N.Y., 1920-1927.
- PEYSER, THEODORE A. (1873-1937) New York, N.Y., Rep., N.Y., 1933-1937.
- PHILLIPS, HENRY M. (1811-1884) Philadelphia, Rep., Pa., 1857-1859.
- PHILLIPS, PHILIP (1807-1884) Mobile, Rep., Ala., 1853-1855.
- PULITZER, JOSEPH (1847-1911) New York, N.Y., Rep., N.Y., 1885-1886.
- RABIN, BENJAMIN J. (b. 1896) New York, N.Y., Rep., N.Y., 1945-1947 (resigned).
- RATSHESKY, A. C. (1864-1943) Boston, Mass., Minister to Czechoslovakia, 1930-1932.
- RAYNER, ISIDOR (1850-1912) Baltimore, Rep., Md., 1887-1895; Sen., Md., 1905-1917.
- ROSENBERG, ANNA M. (Mrs. JULIUS) (b. 1902) New York, N.Y., N.Y. Regional Dir., Social Security Bd., 1936-1942; N.Y. Regional Dir., War Manpower Comm., 1942-1945.
- ROSENBLOOM, BENJAMIN L. (b. 1880) Wheeling, Rep., W. Va., 1921-1924.
- ROSENMAN, SAMUEL I. (b. 1896) New York, N. Y., Special Counsel to the President, 1943-1946.
- ROSSDALE, ALBERT B., (b. 1878) New York, N.Y., Rep., N.Y., 1921-1922.
- SACK, LEO R. (b. 1889) Washington, D.C., Minister to Costa Rica, 1933-1937.
- SACKS, LEON (b. 1902) Philadelphia, Rep., Pa., 1936-1942.
- SELIGMAN, ARTHUR (1873-1933) Albuquerque, Gov., New Mexico, 1930-1932; 1932-1933.

- SIEGEL, ISAAC (b. 1880) New York, N.Y., Rep., N.Y., 1915-1922.
- SIMON, JOSEPH (1851-1935) Portland, Sen., Ore., 1897-1903.
- SIROVICH, WILLIAM I. (1882-1939), New York, N.Y., Rep., N.Y., 1927-1939.
- SOLOMON, EDWARD S. (1836-1913) San Francisco, Gov., Washington Territory, 1870-1874.
- STRAUS, ISIDOR (1845-1912) New York N.Y., Rep., N.Y., 1894-1895.
- STRAUS, JESSE I. (1872-1936) New York, N.Y., Ambassador to France, 1933-1936.
- STRAUS, NATHAN (b. 1889) New York, N.Y., Adm., U.S. Housing Authority, 1937-1942.
- STRAUS, OSCAR S. (1850-1926) New York, N.Y., Minister to Turkey, 1887-1888; 1898-1900; Sec. Commerce and Labor, 1906-1908; Ambassador to Turkey, 1909-1910.
- STROUSE, MYER (1825-1878) Philadelphia, Rep., Pa., 1863-1867.
- SULZBACHER, LOUIS (1842-1915) Kansas City, Mo., Judge Supreme Court of Puerto Rico, 1900-1904; Judge, U. S. Dist. Court, Indian Territory, 1904-1907 (resigned).
- TRIEBER, JACOB (1853-1927) Little Rock, Ark., Judge, U.S. Dist. Court, 1900-1927.
- VOLK, LESTER D. (b. 1884) Brooklyn, N.Y. Rep., N.Y., 1921-1923.
- WEISS, SAMUEL A. (b. 1902) Glassport, Rep., Pa., 1940-1946 (resigned).
- WOLF, ADOLPH G. (b. 1869) Washington, D.C., Assoc. Justice, Supreme Court of Puerto Rico, 1904-1941 (retired).
- WOLF, HARRY B. (1880-1944) Baltimore, Rep., Md., 1907-1909.
- WOLF, SIMON (1836-1923) Washington, D.C., Cons. Gen. to Egypt, 1881-1882.
- WOLMAN, LEO (b. 1890) New York, N.Y., Member, Natl. Labor Bd., 1933-1934.
- YULEE, DAVID L. (1811-1886) Cedar Keys, Delegate, Fla., 1841-1845. Sen., Fla., 1845-1851, 1855-1861.

PART FIVE

*Statistics*



## JEWISH POPULATION STUDIES IN THE UNITED STATES

*By Ben B. Seligman and Harvey Swados*

WHILE NUMEROUS attempts have been made to estimate the number of Jews in various localities in the United States, there has never been a nationwide census of American Jewry. The national estimates of Jewish population made by the Jewish Statistical Bureau in 1926 and 1936<sup>2</sup> in conjunction with the decennial Census of Religious Bodies of the United States Census Bureau might have been thought by some lay readers to be sufficient, but demographic experts have found it to be adequate only for purposes of rough calculation.<sup>3</sup> Moreover, the census does not provide detailed demographic data on the different religious groups, but only figures on church membership, roughly divided into two age groups; congregations, church property and the like. In addition, no Census of Religious Bodies was held in 1947 for lack of Congressional appropriation, with the result that there are available no estimates of Jewish population in American communities more recent than that of a decade ago.

Yet the importance of up-to-date, reasonably accurate data on Jewish communities is being recognized by more Jewish organ-

<sup>1</sup> The writers acknowledge the guidance and assistance of Harry L. Lurie, Executive Director of the Council of Jewish Federations and Welfare Funds, and Dr. Sophia M. Robison.

<sup>2</sup> The 1936 estimates are published in volume 42, *American Jewish Year Book*.

<sup>3</sup> Recent estimates by local member agencies of the Council of Jewish Federations and Welfare Funds and field reporters of fund-raising organizations are considerably lower in a majority of cases than the published figures of 1937; and since there has certainly not been an absolute decline, it is apparent that the 1937 figures may have been overestimated.

izations. The organizations serving Jewish communities, in addition to wanting a fairly reasonable estimate of the size of the Jewish population, would like to know its approximate age and sex distribution, the occupational distribution, whether the size of Jewish families is increasing or decreasing, whether there has been any change in longevity, whether population mobility is increasing in a way that shows a decided shift from one area to another, and the like. Obviously such questions are of prime importance to a community that intends to erect a community center, a hospital, a home for the aged, or a children's home, or that hopes to formulate long-range plans for community activity.

### PURPOSE AND SCOPE OF THE STUDY

With these questions in mind, the Editors of the *American Jewish Year Book* asked the Council of Jewish Federations and Welfare Funds to undertake a poll of its member agencies in an attempt to discover the extent and intent of population studies that have been conducted in American Jewish communities in the past decade. At the time of the study there were 228 communities affiliated with the Council. A simple questionnaire was designed and mailed to them with the request that they return it together with a copy of any local study that might have been made. One hundred and fifty-two communities complied with the request, or about 67 per cent of those polled. This may not seem like a large enough percentage on which to base a series of conclusions, but it should be borne in mind that this 67 per cent represents approximately 90 per cent of a rough total estimate of 4,500,000 American Jews.<sup>4</sup> The striking fact that 152 respondents can represent a concentration of 90 per cent of the population of the slightly more than 1,200 communities of which population estimates have been obtained, can be more easily grasped when it is understood that the 13 largest Jewish communities in the United States—those reporting populations of 40,000 and over—comprise approximately 75 per cent of the total Jewish population: Baltimore, Boston, Chicago, Cleveland, Detroit, Los Angeles, Miami, Newark, New York City, Philadelphia, Pittsburgh, St. Louis, San Francisco.

<sup>4</sup> This rough total is based on estimates of Jewish population in 1,237 communities, obtained through the aforementioned poll, files of the United Jewish Appeal, surveys conducted by the Jewish Welfare Board and the files of the Council of Jewish Federations and Welfare Funds.



This study was not an attempt to obtain a precise count of the total Jewish population of the United States. Although the questionnaire did include several queries on total population estimates, it was recognized that the variety of ways in which these totals were arrived at would preclude the possibility of adding them up and attempting to present a scientifically accurate estimate of overall Jewish population. The object of the study was rather to survey local censuses, counts or studies that have been made in the past decade, with the prospect of determining the approximate validity of current population estimates, of discovering the extent to which scientific methods are being utilized in local community studies, of learning whether there is a common basis for further demographic research on Jewish population, and of collecting suggestive data that might aid in marking out a program of national population and demographic research.

The recipients of the questionnaire, therefore, were asked not only for current local population estimates, but also for reasons why the current estimate varied (if at all) from earlier estimates, and the methods by which the current estimate was arrived at. In addition they were given a list of possible sources of population information (synagogue lists, contributors' lists, etc.), and asked to check which of them they had used in compiling the current estimate. Finally, they were urged to indicate whether they intended to conduct a population survey in the near future.

Before proceeding to a description of the principal factors which the questionnaire returns revealed, a word of caution is in order. Even the simplest questions in a mail poll are liable to misinterpretation by the respondent, and cannot be clarified as they could in a personal interview. This inevitable confusion makes for difficulties in the setting up of lists and tables, and renders dubious the practice of taking such lists and tables completely at their face value. For example, the very first query of the questionnaire: *Have any formal population enumerations, complete or sample censuses, or counts of Jewish population been made in your community within the last ten years?* was answered in the affirmative by a number of respondents whose further replies showed that only perfunctory attempts to estimate their Jewish population had been made in one way or another, by one group or another, in the past decade. A count merely of every affirmative response to this question might lead one to believe that much more intensive work in the field of Jewish population has been done than is actually the case.

Beyond this, one is faced with the following series of difficulties: (1) the very definition of the term "Jew" is not agreed upon by all those engaged in communal activities, religious life, etc.; (2) national fund-raising organizations may have a tendency to overestimate population statistics; (3) contrariwise, local fund raisers sometimes tend to underestimate their population; (4) many local leaders are not cognizant of the distinction between population estimates and actual censuses, and of the mechanical and statistical difficulties involved in arriving at accurate results; (5) there is a natural tendency to rely upon outmoded figures, which acquire the stamp of authority merely through traditional usage; (6) in like manner, estimates of average family size tend to be somewhat larger than current research would indicate. As the Research Director of the Canadian Jewish Congress (which has access to official government statistics on the Canadian Jewish population) puts it, "Curiously enough, although available evidence shows that wherever Jews are resident, their natural rate of increase is lower than that of the non-Jewish population, the impression is still prevalent that the Jewish population increases more rapidly than the population of non-Jewish origin."

### ANALYSIS OF REPLIES

The 152 communities replying to the questionnaires fell naturally into three categories:

(1) Communities of less than 1,000 population. Obviously, such small communities, which numbered 32 of all the respondents, would not have a pressing interest in detailed population studies; indeed only three of them indicate that future population studies are contemplated.

(2) Communities of 1,000 and more in which a population study has not been made in the past decade. Obviously such communities would be interested in up-to-date figures: 17 of the 54 communities in this category, or 31 per cent, indicate that population studies are contemplated or are at present in progress.

(3) Communities of 1,000 or more in which a population study of one sort or another has been conducted within the past decade. It is noteworthy that 17 of the 66 communities in this category—which is obviously the one containing the bulk of current statistical information about American Jewry—report that they contemplate, or are at present engaged in, further population surveys.

### *Small Communities*

In the first category—the small communities—Jewish population ranges from 105 to 1,000. The 32 reporting communities are scattered from coast to coast; whatever population surveys that were conducted (one-fourth of the cities in this group have done this in the past) consisted largely of counts based on master lists or other community listings. This primary dependence for population figures on listings or people in the community parallels that of the larger communities. But unlike the larger communities, those having 1,000 Jews or less specifically claimed that every Jewish individual in the reporting area was personally known to the respondent.

### *Larger Cities—No Recent Surveys*

In the second category—those communities of over 1,000 Jewish population which have not had population surveys in the past decade—the population ranges from 1,000 to 90,000. It does not include any of the five cities which have the largest concentration of Jewish population: New York, Chicago, Philadelphia, Los Angeles and Boston. In this group we find 15 cities, almost a quarter of the total, reporting population estimates of 10,000 or more. (Half of this entire group reported that its estimates applied to metropolitan areas exclusive of environs.) This is a large fraction of the American Jewish group and what strikes one most forcibly is that it is impossible to determine with any accuracy just how large a fraction it is, much less what kind of a fraction it is. As one respondent, answering for a community of about 20,000 Jewish persons, put it, “No one seems to know the origin of our estimate.”

The devices employed to estimate Jewish population in these communities are varied: they include contributors' lists, alone and in combination with other lists; synagogue lists, organizational membership lists, directories of various kinds, as well as individual guesses. In some instances, the number of Jewish families was estimated and arbitrarily multiplied by a figure which was believed to be representative of the average size of Jewish families in the community. This multiplier ranged from 3 to 3.7, depending on the predilection of the person making the estimate. In many of these cases, the average size of family for the general population was used, yet most students of Jewish population problems are

agreed that in all probability the average Jewish family in this country is not only smaller than the average of the general population, but continuing to decrease.<sup>5</sup>

All but five of the 54 respondents assert that local community opinion is in approximate agreement with their estimated population figure; the five who note a divergence all report that their communities generally feel that their figures are too low. Group pride would seem to be a strong factor in perpetuating overestimates—both of family size and total population—that are not in accord with the facts, or even with crude surveys.

Almost a quarter of these 54 communities plan to undertake population surveys in the near future. Of the 16 who indicate that such a survey is contemplated, 7 report that a survey is being scheduled for the Fall of 1948, and 2 had surveys in progress at the time of answering the questionnaire. It is to be hoped that the completion of these surveys will add measurably to our store of information on the American Jewish community during the forthcoming year, but once again a note of caution must be injected. Each community has its own interpretation of the term "population study," in the absence of a nationally directed series of surveys. Since few details of the projected studies are proffered by the respondents, one can only forecast that the value of the completed studies, insofar as population and demographic data are concerned, will vary enormously from city to city. These surveys are going to be undertaken by a variety of organizations, and hence will vary in scope, direction and aspiration. The following organizations were specifically mentioned by respondents as survey sponsors: the Jewish Welfare Board, Council of Jewish Federations and Welfare Funds, and Jewish community councils (which were mentioned by a half dozen of the respondents).

### *Surveyed Cities*

There remain to be discussed the 66 reporting communities which base their population estimates on surveys completed during the past decade. Here again we find that there is far less homogeneity, in survey techniques themselves, in findings, or in popu-

<sup>5</sup> Sample studies by the United States Census Bureau during 1947 indicate the following average family sizes: Akron, 3.6; Boston, 3.6; Chicago, 3.5; Detroit, 3.6; Pittsburgh, 3.8; Philadelphia, 3.6; New York, 3.5. Data secured from the Census Bureau.

lation estimates founded on the techniques, than we might at first expect. They do however exhibit features in common with the first two groups. For example, once again there is an almost even division between those communities restricting their estimate to the metropolitan area and those reporting for surrounding areas as well (obviously the variation in final population estimates can be significant, when large urban centers with sizeable Jewish populations in surrounding towns and residential areas are taken into account).

The population of these surveyed cities ranges from a reported 1,100 to a reported 2,000,000, and is distributed as follows: 55 of the cities report Jewish populations of 1,000 to 19,999, and 11 report populations of 20,000 and over. The table below breaks this down further.

Jewish Population Estimate	No. of Cities
1,000—4,999.....	31
5,000—9,999.....	20
10,000—19,999.....	4
20,000—39,999.....	1
40,000—99,999.....	5
over 100,000.....	5

These cities are, of course, scattered from coast to coast, and are representative of an excellent cross-section of large, medium and small Jewish communities.

All but one of the respondents in this surveyed cross-section report that the bulk of the surveys has been conducted within the last seven years.<sup>6</sup> Furthermore, 50 per cent of the surveys are credited—in whole or in part—to the Jewish Welfare Board and its wartime subsidiary, the Bureau of War Records, which conducted a series of studies in American cities from coast to coast with the aim of establishing the percentage of Jewish men in military service, verifying their war service records and the like. Twenty-seven of the studies were conducted by local community councils, federations or similar organizations. The remaining half-dozen studies are credited to the National Council of Jewish Women, the WPA, and other organizations.

Seven principal survey techniques were utilized in these 66 studies. And even though 17 respondents do not specify the techniques used, or indicate that the methods used are unknown to them,

<sup>6</sup> Only 16 of the 66 surveys were conducted five years ago or more.

it can safely be assumed that this one-quarter of the responding communities in this group were surveyed in much the same manner as the three-quarters who list the following techniques:

Method	No. of Cities Employing Method
House-to-House Campaign <sup>7</sup> . . . . .	24
Master List . . . . .	23
Yom Kippur School Absence . . . . .	7
Sampling . . . . .	7
Death Records . . . . .	3
Telephone Poll . . . . .	3
Mail Poll . . . . .	2

<sup>7</sup> Some refer to this as a door-to-door campaign, some as an "actual census," some as a "complete census," some as an "actual count," etc.

Before discussing the advantages and disadvantages of the above-listed methods, it would be well to point out that none of them are mutually exclusive. One can be certain that many more than 23 communities compiled master lists based on the rolls of communal organizations; surely many of those who conducted door-to-door surveys, or telephone polls, or mail polls or sample studies, began by making up an unduplicated list of all known Jewish families in their community.

Half a dozen of the respondents who report having conducted surveys compiled figures of the total number of Jewish families in their community, rather than of individuals. Once again, the multiplier used to determine total Jewish population varied with the community, from a low average family size of three to a high average family size of four. If one were to risk generalizing about these figures, one might say that most local communities now consider their average family size to be about three and a half.

Nineteen of the 66 respondents report a current population figure identical with that of their population study, which is not surprising in the light of the fact that most of the studies are of recent date. All 19 feel that there has been no significant change in their populations since completion of their studies. Interestingly, four respondents report a current population lower than that of their studies, all conducted between 1943 and 1947: Nashville, Newport News, Portland, Ore., Youngstown, O. All four cities are in the 1,000-9,999 group, but the decreases are of minor significance numerically, and are ascribed to families moving away,



deaths, a check on population loss versus population gain and downward revision of the estimates made in the studies themselves.

As one might expect, 41 of the respondents report current population estimates higher than those of their studies. The revised figures are based on a number of sources: twenty-four respondents specify more recent additions to their lists (current contributors' lists are mentioned by 14, current synagogue lists by 10), nine respondents note that they have maintained a record of their communities' natural increase—that is to say, the proportion of births over deaths; two communities mention the postwar influx of refugees which has swelled their population; and one community states that returning veterans have appreciably increased its total Jewish population.

As was the case with respondents of cities that had not conducted surveys, the vast majority of the surveyed communities report that local belief is in accord with the figure submitted. In only one case is it reported that the community believes the figure to be too high; here the respondent says that he has access to information which is not available to the community at large. In five cases it is stated that the community feels the reported figure to be too low; these misconceptions are based on traditional beliefs no longer in accord with reality.

## METHODS OF POPULATION STUDY

A few words about techniques peculiar to Jewish population studies may be in order at this point. The problems of such studies are peculiarly complex and it is only natural that special efforts to solve them should have been made by demographers, statisticians and population experts. Each new technique that they have devised has its special merits, each new technique has its special difficulties and weaknesses. The Yom Kippur method involves a count of the number of pupils (generally between the ages of 5 and 16) absent from the public school system on the Day of Atonement. From this number is subtracted the absences on an average school day. The difference, with corrections made for the somewhat smaller size of the average Jewish family, should give the number of Jewish school children; from this figure the total Jewish population can be estimated by comparison with the age composition of the general population. The complexity of this method renders it difficult for all but trained workers, and the possibilities of error in each step



of the process, to say nothing of the assumptions that must be made at the outset, all conspire to make the final figures on Jewish population minimal, and subject to upward revision.

The death records method, as Dr. Robison puts it, "is based on the assumption that there is a similarity between the birth and death rates of the Jewish and non-Jewish population."<sup>8</sup> The problem is one first of identifying Jewish deaths in the community (by typically Jewish name, country of origin, undertaker or cemetery), and then of determining whether one is dealing with an aging population, which implies a changing death rate. The constantly changing death rate, the investigator's uncertainty as to whether he has actually selected an area containing a representative sample of the Jewish population and the questionable validity of "Jewish-sounding" death certificates, are all negative factors which must be weighed against the low cost and comparative simplicity of the operation. Here again only trained statisticians can be expected to conduct a death records survey with sufficient skill to make it a technically worthwhile operation. Demographically it is less worthwhile, for death certificates will not yield information on family size, occupation, employment status and the like.

The only other method of population study utilized by a number of communities that may require explanation is the sample study (listed by seven respondents). Sampling can be a comparatively simple matter in a small community which is just a little too large for a complete door-to-door count of all Jews; in a great metropolis, it can be enormously complex, since care must be taken to insure the relative accuracy of the sample—both as to size and composition—for each section of the city that is enumerated. The great advantage of sampling is its flexibility; the sample can be drawn from lists of Jewish families, census lists, contribution lists and the like, and can be weighted so that it draws from heavy as well as light concentrations of Jewish population. The results, if the survey has been properly conducted, can have a gratifyingly high degree of accuracy, as witness the regular intercensal sample studies of the U. S. Census Bureau. But unfortunately, the sampling technique is most susceptible to distortion at the hands of inexperienced personnel. More than one community has begun a sample survey only to find complications mounting to such an extent that, even

<sup>8</sup> *Jewish Population Studies*, edited by Sophia M. Robison. Conference on Jewish Relations: 1943.

while enumerators were still in the field gathering data, the survey finally had to be abandoned.

In the completed sampling studies reported in the course of this survey (Baltimore, Boston, Camden, Newark, New York, Pittsburgh, San Francisco) the size of the sample has varied from 1.5 per cent (New York City) to as high as one-third. In two instances (Newark, Pittsburgh) the size of the sample itself varied, depending on the density and estimated Jewish population of individual sampling areas. For example, the size of the sample in the Newark study varied in inverse ratio to the density of Jewish population in the individual area: in sectors known to be heavily Jewish, a 1/30th sample was used; in predominantly Gentile areas, practically the entire Jewish population was enumerated.

Almost a fourth of the respondents in this group—17—report that a further population study is being contemplated. While the plans for the majority of these cities are somewhat nebulous—11 of them have not as yet set a date for the planned studies—one may assume that they all feel either that the previously completed studies were inadequate or that supplementary information is desirable for community planning. Two of these studies were in progress at the time of reporting, three were scheduled for the Fall of 1948, and one is planned for 1949.

## SUMMARY AND CONCLUSIONS

Such are the results, in general terms, of the survey. A brief summary of the responses viewed as totality, rather than as a series of three discrete groups, presents the following picture:

The 152 responding communities range in size from Ardmore, Okla. (Jewish pop. 105) to New York City (Jewish pop. 2,000,000). Thirteen of them say that their communities feel the population to be higher than the figure they report. Eighty-one report that their figures include surrounding areas beyond the city limits. In five cases, questionnaires were returned with a figure representing the total number of families rather than of individuals; in those cases, the arbitrary multiplier of 3.3 has been utilized to arrive at a rough approximation of the size of the community.<sup>9</sup>

<sup>9</sup> This multiplier was selected on the assumption that the average Jewish family is somewhat smaller than 3.5–3.6 average figure arrived at by the United States Census Bureau in 1947.

Ninety-five of the reporting communities assert that they maintain lists of one sort or another by which they attempt to keep a perpetual inventory of their total population. Thirty-six of the communities—almost one-fourth of the total respondents—report that a population survey is either in progress or planned for the near future. (In this connection, several of the respondents requested assistance in planning projected surveys.)

It is apparent that vague surmises as to the total Jewish population of any of the thirteen largest Jewish communities<sup>10</sup>—as a number of reports from these communities are readily conceded to be by the respondents—make it much more difficult to attempt a final estimate of the numerical strength of American Jewry than any number of inaccuracies in the reports of respondents for the remaining 25 per cent living in smaller Jewish communities.

The responses in this survey unfortunately do not disclose any pattern that could be simply summarized in such terms as: American Jews are an older group than they were a decade ago, their families are smaller, their income is higher, they tend to migrate to the West and South, or there are literally fewer of them than we have been led to expect. Such demographic surmises might be made on the basis of individual detailed studies, but it would be wiser not to attempt them in view of the lack of comparability in survey techniques, in questions asked, in data collected. Yet it cannot be emphasized too strongly that the common questions facing American Jewry will not be answered until a common national effort is made to amass and survey a uniform body of data through a concerted systematized effort—one which will co-ordinate the most effective techniques in order to make available to national organizations, as well as to local communities, and indeed to the individual Jews of America, an increasing body of knowledge about themselves.

## POPULATION TABLES

The appended list of 720 American communities,<sup>11</sup> each of which contains at least 100 Jews, was derived from the following sources: the files of the United Jewish Appeal, the surveys conducted by the

<sup>10</sup> See pp. 655–56.

<sup>11</sup> Preceding this list we have included a list of communities with a Jewish population of 1,000 and over, arranged by region, state and county. This list was prepared from the complete tables by Dr. Sophia M. Robison. The complete list begins on p. 665. —ED.

Bureau of War Records of the Jewish Welfare Board, the files and field reports of the Council of Jewish Federations and Welfare Funds, and 152 responses to a Questionnaire on Population Estimates mailed to the member agencies of the CJFWF. When the material from all of these sources was gathered together, it was found that 1,237 unduplicated communities were listed; however, 517 of these were recorded as having less than 100 Jews, and since the combined population of these small communities totals only approximately 22,500, they have been omitted from the following list, which totals approximately 4,500,000.

In those cases where more than one population figure was available, the one presented below was selected from the most recent reported estimate. On this basis the 152 replies to the recent Questionnaire on Population Estimates obviously took precedence over other, earlier figures for the same communities.

A number of cities reported that their Jewish populations fell within a certain range, and for them it was necessary to arbitrarily take the midpoint of the submitted range. That is, a city reporting a population of 2,000-3,000 Jews is listed below as reporting 2,500.

In a larger number of cases, the only figures available were those of the total number of Jewish families. These estimates (indicated in the list with an asterisk) were arbitrarily multiplied by 3.3, since most demographers are agreed that the average Jewish family is somewhat smaller than the overall average American family, now estimated at 3.5-3.6 individuals, according to a number of sample studies conducted by the United States Census Bureau in 1947. Many of the figures listed as being derived from the files of the United Jewish Appeal were similarly based on family, rather than individual figures; but it was the practice of that organization to arbitrarily multiply such figures by four until recently, when the average family size was adjusted downwards to 3.5. Unfortunately, records are not available to indicate precisely which estimates were multiplied by four and which by 3.5. There was, nevertheless, a fairly high degree of correspondence between the estimates of the UJA and those of the CJFWF and local respondents, in those cases where duplicate sets of estimates could be compared.

It should be noted that the estimates given below ought not to be added to give a total population figure, if for no other reason than that a total derived in this way would include a certain amount of duplication; for example, Cohoes, N. Y., listed as having an estimated 100 Jews, is also subsumed in the report of Troy, N. Y.,

which claims a total Jewish population—including such surrounding areas as Cohoes—of 2,275. It is felt that a list containing this kind of unavoidable duplication is more valuable than one which would omit a number of communities merely for consistency's sake. No claim, therefore, is made that the appended list is either exhaustive or precise: the figures are presented as approximate estimations in the absence of more exact data, with the hope that they will prove useful until more accurate data are obtained and made available.

In the column titled *Sources*, the following abbreviations are used: UJA for United Jewish Appeal, CJFWF for Council of Jewish Federations and Welfare Funds, BWR for Bureau of War Records, JWB for Jewish Welfare Board, FR for Field Report (of the CJFWF) and Q for Questionnaire (the Questionnaire on Population Estimates referred to above).

TABLE 1

CITIES WITH 1948 JEWISH POPULATION ESTIMATES OF 1,000 OR MORE  
IN ORDER OF SIZE, CLASSIFIED BY REGION, STATE AND COUNTY<sup>1</sup>

Northeastern States	County	City	Total Population 1940	Jewish Population 1948 Estimate
<i>Connecticut</i>				
	Hartford	Hartford	166,267	26,000 <sup>a</sup>
	New Haven	New Haven	160,605	20,000
		Waterbury	99,314	4,000
		Meriden	39,494	1,200
	Fairfield	Bridgeport	147,121	11,550
		Stamford	47,938	5,500
		Norwalk	39,849	2,300
		Danbury	22,339	1,000
	Middlesex	New Britain	68,685	2,500
		Middletown	26,495	1,000
	New London	New London	30,456	2,200
		Norwich	23,652	2,000
<i>Maine</i>				
	Cumberland	Portland	73,643	3,300
	Somerset	Bangor	29,822	1,200
	Androscoggin	Lewiston	38,598	1,100
<i>Massachusetts</i>				
	Norfolk	Boston	770,816	137,345
	Essex	Lynn	98,123	10,000
		Lawrence	84,323	2,800
		Haverhill	46,752	2,500
		Peabody	21,711	1,200
		Salem	41,213	1,200
	Hampden	Springfield	149,554	10,000
		Holyoke	53,750	1,400
	Worcester	Worcester	193,694	9,750
	Bristol	Fall River	115,428	4,000
		New Bedford	110,341	3,200
	Plymouth	Brockton	63,343	2,400
	Middlesex	Lowell	101,389	2,000
	Berkshire	Pittsfield	49,684	1,600
<i>New Hampshire</i>				
	Hillsboro	Manchester	77,685	1,485

<sup>1</sup> Prepared by Dr. Sophia M. Robison from questionnaire returns from a survey in the Spring of 1948 conducted by the Council of Federations and Welfare Funds.

<sup>a</sup> Includes West Hartford, East Hartford, Newington, Bloomfield and Glastonbury.

Northeastern (Cont'd)	County	City	Total Population 1940	Jewish Population 1948 Estimate
<i>Rhode Island</i>				
	Providence	Providence	253,504	25,000
		Pawtucket	75,797	1,200
<i>Vermont</i>				
	Chittenden	Burlington	27,686	1,000
Middle Atlantic States				
<i>New Jersey</i>				
	Essex	Newark	429,760	56,800
		Irvington	55,328	7,388
		East Orange	68,945	4,585
		South Orange	13,742	2,298
		Maplewood	23,139	2,240
		Bloomfield	41,623	1,681
		Orange	35,719	1,403
		West Orange	25,662	1,295
	Passaic	Paterson	139,656	20,000
		Passaic & Clifton	64,394	12,000
	Hudson	Jersey City	301,173	18,000
		Bayonne	79,198	12,000
		Elizabeth	109,912	10,000
		Union City	56,173	4,000
		West New York	39,439	2,410
		Hoboken	50,115	1,300
	Atlantic	Atlantic City	64,094	9,000
	Mercer	Trenton	124,697	7,750
		Hightstown	3,486	1,100
	Somerset	New Brunswick	33,180	7,500
	Camden	Camden	117,335	7,250
	Middlesex	Perth Amboy	41,242	4,500
	Union	Hillside	18,556	4,087
		Plainfield	37,469	3,900
		Linden	24,115	2,500
		Roselle	13,597	1,500
	Monmouth	Asbury Park	14,617	2,500
		Long Branch	17,408	2,000
		Red Bank	10,974	1,000
	Bergen	Teaneck	25,275	2,100
		Englewood	18,966	2,000
		North Bergen	39,714	1,980
		Hackensack	26,279	1,200
		Fair Lawn	9,017	1,000
	Cumberland	Vineland	7,914	2,000



## Middle Atlantic (Cont'd)

	County	City	Total Population 1940	Jewish Population 1948 Estimate
<i>New Jersey</i>				
	Ocean	Lakewood	8,000	1,400
		Toms River	3,290	1,000
	Morris	Morristown	15,270	1,000
<i>New York</i>				
		New York	7,454,995	2,000,000
	Monroe	Rochester	324,975	20,000
	Erie	Buffalo	575,901	19,600
	Nassau	Rockville Centre	18,613	2,000
	Westchester	Mount Vernon	67,362	10,000
		Yonkers	142,598	6,750
		New Rochelle	58,408	3,960
		White Plains	40,327	3,000
		Port Chester	23,073	2,700
	Onondaga	Syracuse	205,967	10,000
	Albany	Albany	130,577	9,000
		Troy	70,304	2,275
	Schenectady	Schenectady	87,549	3,725
	Oneida	Utica	100,518	3,300
	Broome	Binghamton	78,309	3,000
	Dutchess	Poughkeepsie	40,478	2,500
	Ulster	Kingston	28,589	2,400
	Orange	Newburgh	31,883	2,200
		Middletown	21,908	1,000
	Rockland	Spring Valley	4,308	2,100
	Chemung	Elmira	45,106	1,300
	Fulton	Gloversville	23,329	1,300
	Sullivan	Monticello	3,737	1,200
	Niagara	Niagara Falls	78,029	1,200
<i>Pennsylvania</i>				
	Philadelphia	Philadelphia	1,931,334	245,000
	Allegheny	Pittsburgh	671,659	54,000
		McKeesport	55,355	2,400
		Braddock	18,326	1,000
	Lackawanna	Scranton	140,404	5,500
	Luzerne	Wilkes-Barre	86,236	5,062
		Hazleton	38,009	1,600
	Dauphin	Harrisburg	83,893	3,500
	Berks	Reading	110,568	3,000
	Lehigh	Allentown	96,904	2,900
	Delaware	Chester	59,285	2,100
	Lancaster	Lancaster <sup>1</sup>	61,345	2,000

<sup>1</sup> Includes Lititz, Mount Joy-Paradise, Columbia, Elizabethtown, New Holland, Manheir and Denver.

Middle Atlantic (*Cont'd*)

	County	City	Total Population 1940	Jewish Population 1948 Estimate
<i>Pennsylvania</i>				
	Erie	Erie	116,955	1,750
	Northampton	Easton & Philips- burg	33,589	1,116
		Bethlehem	50,490	1,000
	Cambria	Johnstown	66,688	1,300
	Blair	Altoona	80,214	1,200
	Mercer	Sharon-Farrell	39,521	1,000

## East North Central States

*Illinois*

Cook	Chicago	3,396,808	300,000
Rock	Rock Island	42,775	2,000
Peoria	Peoria	105,087	1,550
Sangamon	Springfield	75,503	1,200

*Indiana*

Marion	Indianapolis	386,972	7,200
Lake	Gary	111,719	2,500
	Hammond	70,184	1,200
St. Joseph	South Bend	101,268	2,500
Vanderburgh	Evansville	97,062	1,350
Allen	Fort Wayne	118,410	1,200

*Michigan*

Wayne	Detroit	1,623,452	90,000
Genesee	Flint	151,543	2,200
Kent	Grand Rapids	164,292	1,300

*Ohio*

Cuyahoga	Cleveland	878,336	80,000
Hamilton	Cincinnati	455,610	22,000
Franklin	Columbus	306,087	7,200
Summit	Akron	244,781	6,500
Lucas	Toledo	282,349	6,500
Mahoning	Youngstown	167,720	5,500
Montgomery	Dayton	210,718	5,500
Stark	Canton	108,401	3,500

*Wisconsin*

Waukesha	Milwaukee	587,472	30,000
Dane	Madison	67,447	1,200

West North Central States				
	County	City	Total Population 1940	Jewish Population 1948 Estimate
<i>Iowa</i>				
	Polk	Des Moines	159,819	3,500
	Woodbury	Sioux City	82,364	3,200
<i>Kansas</i>				
	Johnson	Kansas City	121,458	1,140
	Sedgwick	Wichita	114,966	1,000
<i>Minnesota</i>				
	Hennepin	Minneapolis	492,370	21,000
	Washington	St. Paul	287,736	12,000
	St. Louis	Duluth	101,065	2,800
<i>Missouri</i>				
	St. Louis	St. Louis	816,048	44,000
	Jackson	Kansas City	399,178	20,000
	Buchanan	St. Joseph	75,711	1,100
<i>Nebraska</i>				
	Douglas	Omaha	223,844	8,000
<i>North Dakota</i>				
	—	—	—	—
<i>South Dakota</i>				
	—	—	—	—
East South Central States				
<i>Alabama</i>				
	Jefferson	Birmingham	267,583	4,200
	Montgomery	Montgomery	78,084	1,200
<i>Kentucky</i>				
	Jefferson	Louisville	319,077	9,000
<i>Mississippi</i>				
	—	—	—	—
<i>Tennessee</i>				
	Shelby	Memphis	292,942	6,500
	Davidson	Nashville	167,402	2,900
	Hamilton	Chattanooga	128,163	2,200

South Atlantic States	County	City	Total Population 1940	Jewish Population 1948 Estimate
<i>Delaware</i>	Newcastle	Wilmington	112,504	6,500
<i>District of Columbia</i>		Washington	663,091	30,000
<i>Florida</i>	Dade	Miami	172,172	40,000
	Duval	Jacksonville	173,065	3,450
	Beach	West Palm Beach	33,693	1,900
	Hillsborough	Tampa	108,391	1,800
	Broward	Hollywood	6,239	1,500
<i>Georgia</i>	Cobb	Atlanta	302,280	10,217
	Chatham	Savannah	95,996	4,000
<i>Maryland</i>	Baltimore	Baltimore	859,100	75,000
	Anne Arundel	Annapolis	13,069	1,000
<i>North Carolina</i>	—	—	—	—
<i>South Carolina</i>	Charleston	Charleston	71,275	1,892
<i>Virginia</i>	Henrico	Richmond	193,042	7,750
	Princess	Norfolk	144,332	7,500
	Elizabeth City	Newport News	37,067	1,600
	Norfolk	Portsmouth	50,745	1,500
<i>West Virginia</i>	Kanawha	Charleston	67,914	2,000
West South Central States				
<i>Arkansas</i>	Pulaski	Little Rock	88,039	1,143
<i>Louisiana</i>	Orleans	New Orleans	494,537	7,500
	Caddo	Shreveport	98,167	1,800

West South Central (Cont'd)		City	Total Population 1940	Jewish Population 1948 Estimate
	County			
<hr/>				
<i>Oklahoma</i>	Tulsa	Tulsa	142,157	1,750
	Oklahoma	Oklahoma City	204,424	1,600
<i>Texas</i>	Harris	Houston	384,514	14,000
	Dallas	Dallas	294,734	10,000
	Bexar	San Antonio	253,854	6,250
	El Paso	El Paso	96,810	2,000
	Tarrant	Fort Worth	177,662	1,800
	Galveston	Galveston	60,862	1,200
	McLennan	Waco	55,982	1,000
Mountain States				
<hr/>				
<i>Arizona</i>	Coronado	Tucson	36,818	4,000
	Maricopa	Phoenix	65,414	3,500
<i>Colorado</i>	Adams	Denver	322,412	16,000
<i>Idaho</i>	—	—	—	—
<i>Montana</i>	—	—	—	—
<i>Nevada</i>	—	—	—	—
<i>New Mexico</i>	—	—	—	—
<i>Utah</i>	Salt Lake	Salt Lake City	149,934	1,450
<i>Wyoming</i>				

Pacific States	County	City	Total Population 1940	Jewish Population 1948 Estimate
<i>California</i>				
	Los Angeles	Los Angeles	1,504,277	225,000
		Santa Monica	53,500	5,000
		Long Beach	164,271	4,500
		Pasadena	81,864	1,500
	Alameda	San Francisco	634,536	50,000
		Oakland	302,163	7,500
		Berkeley (incl. Albany, El Cer- rito & Emeryville)	105,698	1,800
		San Leandro & Hayward	21,337	1,500
	San Diego	San Diego	203,341	6,000
	Sacramento	Sacramento	105,958	1,800
	Fresno	Fresno	60,685	1,200
	Santa Clara	San Jose	68,457	1,200
	San Joaquin	Stockton	54,714	1,200
<i>Oregon</i>				
	Washington	Portland	305,394	6,600
<i>Washington</i>				
	King	Seattle	368,302	9,500

TABLE 2

## COMMUNITIES OF OVER 100 JEWISH POPULATION

City	Estimate	Year	Source	1937 Estimate
Aberdeen, S. D.....	100	1947	UJA	180
Akron, O.....	6,500	1948	Q	8,400
Alameda-Contra Costa Co., Calif.....	12,000	1948	Q	—
Alameda, Calif.....	350	1948	Q	445
Albany, Ga.....	350	1948	UJA	290
Albany, N.Y.....	9,000	1948	Q	9,400
Albuquerque, N.M.....	750	1947	UJA	450
Alexandria, La.....	550	1948	Q	585
Alexandria, Va.....	650	1947	UJA	700
Alhambra, Calif.....	660*	1941	FR	310
Alliquippa, Pa.....	400	1947	UJA	410
Allentown, Pa.....	2,900	1948	Q	3,000
Alliance, O.....	350	1947	UJA	175
Alton, Ill.....	148*	1946	JWB	190
Altoona, Pa.....	1,200	1948	Q	1,800
Amarillo, Tex.....	300	1948	UJA	335
Ambridge, Pa.....	300	1947	UJA	290
Amsterdam, N. Y.....	500	1948	UJA	655
Anderson, Ind.....	100	1948	UJA	100
Anderson, S. C.....	137	1947	UJA	72
Ann Arbor, Mich.....	240	1948	UJA	200
Annapolis, Md.....	1,000	1948	UJA	570
Ansonia, Conn.....	700	1948	UJA	960
Appleton, Wis.....	575	1948	UJA	510
Ardmore, Okla.....	105	1948	Q	110
Arlington, N. J.....	372	1948	Q	—
Arlington, Va.....	900*	1940	FR	less than 10
Aroostook Co., Me.....	120	1948	UJA	20
Asbury Pk. N. J.....	2,500	1947	UJA	1,840
Asheville, N. C.....	600	1947	UJA-FR	950
Ashland, Ky.....	200	1948	UJA	150
Ashtabula, O.....	179	1948	UJA	103
Athol, Mass.....	205	1947	UJA	185
Atlanta, Ga.....	10,217	1948	Q	12,000
Atlantic City, N. J.....	9,000	1948	Q	12,800
Attleboro, Mass.....	180	1948	UJA	130
Auburn, N. Y.....	175	1947	UJA	340
Augusta, Ga.....	600	1948	Q	950
Augusta, Me.....	100	1947	UJA	67
Aurora, Ill.....	432	1948	UJA	540
Austin, Tex.....	598	1947	UJA	575

\*Family Listing x 3.3



City	Estimate	Year	Source	1937 Estimate
Bakersfield, Calif.....	350	1947	UJA	425
Baltimore, Md.....	75,000	1948	Q	73,000
Bangor, Me.....	1,200	1947	UJA	1,650
Batavia, N. Y.....	300	1947	UJA	160
Bath, Me.....	150	1947	UJA	180
Baton Rouge, La.....	750	1947	UJA-CJFWF	590
Battle Creek, Mich.....	160	1948	UJA	245
Bay City, Mich.....	500	1948	Q	770
Bayonne, N. J.....	12,000	1948	Q	12,900
Beacon, N. Y.....	460	1947	UJA	335
Beaufort, S. C.....	107	1947	UJA	104
Beaumont, Tex.....	628	1947	UJA	1,280
Beaver Valley, Pa.....	813	1947	UJA	415
Beckley, W. Va.....	142	1948	UJA	65
Bellaire, O.....	256	1948	UJA	275
Belleville, Ill.....	165*	1946	JWB	250
Belleville, N. J.....	676	1948	UJA	850
Bellingham, Wash.....	144	1947	UJA	154
Beloit, Wis.....	120*	1948	Q	150
Belvedere, Calif.....	660*	1940	FR	3,540
Bennington, Vt.....	120	1947	UJA	102
Benton, Ill.....	150*	1947	JWB	26
Benton Harbor, Mich.....	750	1948	UJA	870
Bergenfield, N. J.....	260	1947	UJA	110
Berkeley, Calif.....	1,800	1948	Q	460
Bernardsville, N. J.....	108	1947	UJA	52
Bessemer, Ala.....	100	1948	UJA	105
Bethlehem, Pa.....	1,000	1947	UJA	1,140
Beverly, Mass.....	700	1948	UJA	1,115
Biddeford-Saco, Me.....	232	1948	UJA	326
Billings, Mont.....	100	1947	UJA	70
Binghamton, N. Y.....	3,000	1947	UJA	2,900
Birmingham, Ala.....	4,200	1948	Q	5,300
Bismarck, N. D.....	114	1947	UJA	300
Bloomfield, N. J.....	1,681	1948	Q	1,100
Bloomington, Ill.....	160	1948	UJA	215
Bluefield, W. Va.....	300	1948	UJA	210
Blytheville, Ark.....	100	1948	UJA	100
Boise, Ida.....	170	1947	UJA	300
Boonton, N. J.....	260	1947	UJA	212
Boston, Mass.....	137,345	1948	Q	118,000
Bound Brook, N. J.....	350	1947	UJA	200
Braddock, Pa.....	1,000	1947	UJA	1,350
Bradford, Pa.....	408	1948	UJA	250
Bremerton, Wash.....	175	1947	UJA	54
Bridgeport, Conn.....	11,550*	1948	Q	13,765

\*Family Listing x 3.3

City	Estimate	Year	Source	1937 Estimate
Bridgeton, N. J.....	600	1947	UJA	500
Bristol, Conn.....	248	1948	UJA	240
Bristol, Pa.....	184	1948	UJA	125
Brockton, Mass.....	2,400	1948	Q	3,900
Brownsville, Pa.....	256	1948	UJA	450
Brownsville, Tex.....	300	1947	UJA	63
Brunswick, Ga.....	108	1948	UJA	108
Buffalo, N. Y.....	19,600	1948	Q	21,800
Burlington, N. J.....	250	1948	UJA	500
Burlington, Vt.....	1,000	1948	UJA-Vt. J.C.	1,000
Butler, Pa.....	500	1948	UJA	325
Butte, Mont.....	287	1947	UJA	570
Calais, Me.....	209	1948	UJA	31
Caldwell, N. J.....	730	1948	Q	470
Camden, N. J.....	7,250	1948	Q	8,600
Canandaigua, N. Y.....	120	1948	UJA	40
Canonsburg, Pa.....	240	1948	UJA	330
Canton, O.....	3,500	1947	UJA	4,200
Carbon Co., Pa.....	300	1947	UJA	—
Carbondale, Pa.....	320	1947	UJA	750
Carmel, N. J.....	160	1947	UJA	—
Carnegie, Pa.....	264	1947	UJA	335
Carteret, N. J.....	600	1947	UJA	550
Catskill, N. Y.....	240	1948	UJA	240
Cedar Rapids, Ia.....	500	1948	Q	735
Cedarhurst, L. I.....	See Five Towns, L. I.			
Chambersburg, Pa.....	204	1947	UJA	70
Champaign-Urbana, Ill....	404	1947	UJA	380
Charleroi, Pa.....	168	1948	UJA	225
Charleston, S. C.....	1,892	1948	Q	2,540
Charleston, W. Va.....	2,000	1948	UJA	1,500
Charlotte, N. C.....	770	1948	UJA	720
Charlottesville, Va.....	106	1947	UJA	85
Chattanooga, Tenn.....	2,200	1948	Q	3,800
Chester, Pa.....	2,100	1948	UJA	2,200
Cheyenne, Wyo.....	500	1947	UJA	650
Chicago, Ill.....	300,000	1948	Q	363,000
Chicago Heights, Ill.....	320	1947	UJA	320
Chickasha, Okla.....	121	1947	UJA	58
Cincinnati, O.....	22,000	1948	Q	21,800
Clairton, Pa.....	144	1947	UJA	230
Claremont, N. H.....	200	1947	UJA	177
Clarksburg, W. Va.....	269	1948	UJA	300
Clarksdale, Miss.....	280	1948	UJA	412
Clayton, N. J.....	140	1948	UJA	76
Cleveland, Miss.....	250	1948	UJA	54
Cleveland, O.....	80,000	1948	Q	90,000
Cliffside Park, N. J.....	440	1947	UJA	450

City	Estimate	Year	Source	1937 Estimate
Clinton, Mass.....	130	1947	UJA	100
Coatesville, Pa.....	400	1948	UJA	630
Cohoes, N. Y.....	100	1947	UJA	110
Colchester, Conn.....	540	1948	UJA	270
Colorado Springs, Colo.....	225	1947	UJA	550
Columbia, S. C.....	500	1947	UJA	680
Columbus, Ga.....	550	1948	Q	735
Columbus, O.....	7,200	1948	Q-JWB	9,250
Concord, N. H.....	160	1947	UJA	75
Connellsville, Pa.....	160	1948	UJA	150
Conshohocken, Pa.....	108	1947	UJA	69
Coraopolis, Pa.....	156	1948	UJA	180
Corpus Christi, Tex.....	500	1948	Q	645
Corsicana, Tex.....	182	1948	Q	360
Cortland, N. Y.....	200	1947	UJA	98
Council Bluffs, Ia.....	450	1947	UJA	535
Cranford, N. J.....	400	1947	UJA	225
Cumberland, Md.....	510	1948	UJA	820
Dallas, Tex.....	10,000	1948	Q	10,400
Danbury, Conn.....	1,000	1948	Q	525
Danville, Ill.....	336	1948	UJA	380
Danville, Va.....	200	1947	UJA	290
Davenport, Ia.....	850	1948	UJA	710
Dayton, O.....	5,500	1948	Q	5,000
Daytona Beach, Fla.....	350	1947	UJA	390
Decatur, Ill.....	258	1948	UJA	285
Denver, Colo.....	16,000	1948	Q	18,400
Derby, Conn.....	340	1948	UJA	200
Des Moines, Ia.....	3,500	1948	Q	4,000
Detroit, Mich.....	90,000	1948	Q	90,000
Donora, Pa.....	160	1947	UJA	400
Dothan, Ala.....	144	1947	UJA	49
Dover, N. H.....	150	1948	UJA	138
Dover, N. J.....	612	1947	UJA	580
Du Bois, Pa.....	196	1947	UJA	200
Dubuque, Ia.....	208	1947	UJA	275
Duluth, Minn.....	2,800	1948	Q	3,700
Dunkirk, N. Y.....	123	1947	UJA	75
Duquesne, Pa.....	230	1947	UJA	750
Durham, N. C.....	360	1947	UJA	360
E. Chicago-Indiana				
Harbor, Ind.....	875	1948	Q	780
E. Liverpool, O.....	368	1948	UJA	535
E. Orange, N. J.....	4,585	1948	Q	2,120
E. Pittsburgh, Pa.....	660*	1940	FR	640

\*Family Listing x 3.3

City	Estimate	Year	Source	1937 Estimate
E. St. Louis, Ill.....	660	1946	JWB	1,150
Easton, Pa. (Philipsburg) ..	1,600	1948	Q	1,935
Eau Claire, Wis.....	125	1947	UJA	55
El Monte, Calif.....	330*	1945	FR	25
El Paso, Tex.....	2,000	1948	Q	2,250
Elgin, Ill.....	480	1947	UJA	565
Elizabeth, N. J.....	10,000	1948	Q	11,700
Elkhart, Ind.....	160	1948	UJA	122
Ellenville, N. Y.....	800	1947	UJA	540
Ellwood City, Pa.....	147	1947	UJA	120
Elmira, N. Y.....	1,300	1948	UJA	1,280
Elsinore, Calif.....	450	1948	UJA	—
Elyria, O.....	360	1947	UJA	475
Englewood, N. J.....	2,000	1948	UJA	650
Englishtown, N. J.....	128	1948	UJA	60
Erie, Pa.....	1,750	1948	Q	1,900
Evansville, Ind.....	1,350	1948	Q	1,765
Eveleth, Minn.....	120	1948	UJA	125
Everett, Wash.....	125	1938	FR	135
Fair Lawn, N. J.....	1,000	1947	UJA	—
Fairmont, W. Va.....	160	1948	UJA	235
Fall River, Mass.....	4,000	1948	UJA	5,900
Far Rockaway, L. I.....	7,458	1943	JWB	—
Fargo, N. D.....	393	1948	Q	473
Farmingdale, N. J.....	800	1948	UJA	24
Fayetteville, N. C.....	175	1948	UJA	148
Five Towns, L. I. (Cedar- hurst, Hewlett, Wood- mere, Lawrence, Inwood).....	12,914	1943	JWB	—
Flemington, N. J.....	340	1947	UJA	144
Flint, Mich.....	2,200	1948	UJA	1,700
Fond du Lac, Wis.....	160	1947	UJA	175
Ft. Dodge, Ia.....	112	1948	UJA	110
Ft. Lauderdale, Fla.....	360	1947	UJA	123
Ft. Lee, N. J.....	100	1938	JWB	120
Ft. Smith, Ark.....	310	1948	UJA	350
Ft. Wayne, Ind.....	1,200	1948	Q	1,960
Ft. Worth, Tex.....	1,800	1948	Q	2,200
Framingham, Mass.....	600	1948	UJA	450
Frederick, Md.....	136	1948	UJA	125
Freehold, N. J.....	500	1947	UJA	600
Fremont, O.....	103	1948	UJA	85
Fresno, Calif.....	1,200	1948	Q	935

\*Family Listing x 3.3

City	Estimate	Year	Source	1937 Estimate
Gainesville, Fla.....	164	1947	UJA	89
Galesburg, Ill.....	144	1948	UJA	120
Galveston, Tex.....	1,200	1948	Q	1,200
Gardner, Mass.....	130	1947	UJA	250
Gary, Ind.....	2,500	1948	Q	2,450
Gastonia, N. C.....	125	1948	Q	80
Geneva, N. Y.....	120	1947	UJA	60
Glassport, Pa.....	120	1948	UJA	210
Glens Falls, N. Y.....	962	1948	UJA	630
Gloucester, Mass.....	280	1948	UJA	200
Gloversville, N. Y.....	1,300	1948	UJA	1,375
Goldsboro, N. C.....	135	1948	UJA	143
Grand Forks, N. D.....	240	1947	UJA	485
Grand Rapids, Mich.....	1,300	1948	Q	1,720
Great Barrington, Mass....	132	1948	UJA	100
Green Bay, Wis.....	448	1947	UJA	440
Greenfield, Mass.....	250	1948	UJA	250
Greensboro, N. C.....	500	1947	UJA	535
Greensburg, Pa.....	440	1948	UJA	480
Greenville, Miss.....	254	1948	UJA	450
Greenville, S. C.....	260	1947	UJA	183
Greenwich, Conn.....	258	1948	UJA	250
Greenwood, Miss.....	160	1948	UJA	300
Hackensack, N. J.....	1,200	1948	UJA	930
Hagerstown, Md.....	306	1948	UJA	445
Hamilton, O.....	418	1948	UJA	410
Hammond, Ind.....	1,200	1947	UJA	1,930
Hampton-Phoebus, Va.....	175	1948	Q	208
Hampton Roads, Va.....	165 *	1944	FR	—
Hannibal, Mo.....	100	1947	UJA	85
Hanover, Pa.....	120	1947	UJA	125
Harlan Zone, Ky.....	160	1948	UJA	23
Harrisburg, Pa.....	3,500	1948	Q	4,900
Harrisonburg, Va.....	112	1947	UJA	104
Hartford, Conn.....	26,000	1948	Q	23,360
Harvey, Ill.....	200	1947	UJA	125
Hasbrouck Heights, N. J...	240	1947	UJA	100
Hattiesburg, Miss.....	184	1948	UJA	215
Haverhill, Mass.....	2,500	1948	UJA	4,100
Haverstraw, N. Y.....	420	1947	UJA	360
Havre de Grace, Md. ....	100	1948	UJA	30
Hayti, Mo.....	200	1948	UJA	24
Hazleton, Pa.....	1,600	1947	UJA	1,700
Helena, Ark.....	166	1948	UJA	220
Henderson, Ky.....	140	1947	UJA	88
Herkimer, N. Y.....	125	1948	UJA	98

\*Family Listing x 3.3

City	Estimate	Year	Source	1937 Estimate
Hewlett, L. I.....	See Five Towns L. I.			
Hibbing, Minn.....	268	1948	UJA	285
High Point, N. C.....	215	1947	UJA	210
Highland Falls, N. Y.....	100	1947	UJA	50
Hightstown, N. J.....	1,100	1948	UJA	70
Hillside, N. J.....	4,087	1948	Q	1,600
Hoboken, N. J.....	1,300	1948	UJA	2,450
Hollywood, Fla.....	1,500	1948	UJA	31
Holyoke, Mass.....	1,400	1948	UJA	1,870
Homestead, Pa.....	600	1947	UJA	900
Honesdale, Pa.....	110	1947	UJA	73
Hopkinsville, Ky.....	140	1947	UJA	70
Hornell, N. Y.....	120	1948	UJA	70
Hot Springs, Ark.....	300	1941	UJA	325
Houston, Tex.....	14,000	1948	Q-UJA	13,500
Hudson, N. Y.....	700	1947	UJA	700
Huntington, W. Va.....	700	1948	Q	810
Hurleyville, N. Y.....	500	1947	UJA	—
Hyannis, Mass.....	250	1948	UJA	—
Indiana, Pa.....	130	1947	UJA	165
Indianapolis, Ind.....	7,200	1948	Q	10,850
Inwood, L. I.....	See Five Towns, L. I.			
Iowa City, Ia.....	150	1947	UJA	130
Iron County, Mich.....	161	1947	UJA	—
Iron Mountain, Mich.....	104	1948	UJA	90
Irvington, N. J.....	7,388	1938	Q	6,650
Ithaca, N. Y.....	400	1947	UJA	424
Jackson, Mich.....	200	1948	UJA	200
Jackson, Miss.....	350	1947	UJA	235
Jackson, Tenn.....	155	1947	UJA	110
Jacksonville, Fla.....	3,450	1948	Q	4,820
Jamesburg, N. J.....	128	1947	UJA	50
Jamestown, N. Y.....	260	1947	UJA	170
Jasper, Ala.....	120	1947	UJA	140
Jeannette, Pa.....	200	1947	UJA	360
Jeffersonville, N. Y.....	150	1947	UJA	30
Jersey City, N. J.....	18,000	1948	Q-UJA	21,600
Johnstown, Pa.....	1,300	1948	UJA	1,300
Joliet, Ill.....	525	1948	Q	590
Joplin, Mo.....	410*	1948	FR	275
Kalamazoo, Mich.....	640	1948	UJA	400
Kankakee, Ill.....	272	1947	UJA	215
Kansas City, Kans.....	1,140	1948	Q	2,850
Kansas City, Mo.....	20,000	1948	Q	25,250

\*Family Listing x 3.3

City	Estimate	Year	Source	1937 Estimate
Kearny, N. J.....	302	1948	Q	1,200
Keene, N. H.....	100	1947	UJA	50
Kennett Square, Pa.....	104	1947	UJA	35
Kenosha, Wis.....	573	1948	Q	950
Kerhonkson, N. Y.....	575	1947	UJA	—
Keyport, N. J.....	165	1947	UJA	125
Key West, Fla.....	120	1948	UJA	60
Kilgore, Tex.....	140	1948	UJA	—
Kingston, N. Y.....	2,400	1947	UJA	1,950
Kinston, N. C.....	130	1948	UJA	130
Kittanning-Ford City, Pa...	200	1947	UJA	167
Knoxville, Tenn.....	800	1948	Q	1,700
Kokomo, Ind.....	105	1947	UJA	90
La Crosse, Wis.....	166	1947	UJA	200
Laconia, N. H.....	120	1947	UJA	150
Lafayette, Ind.....	350	1948	UJA	300
Lafayette, La.....	194	1948	UJA	110
Lake Charles, La.....	100	1948	UJA	295
Lakeland, Fla.....	180	1948	UJA	65
Lakewood, N. J.....	1,400	1947	UJA	1,300
Lancaster, Pa.....	2,000	1948	Q	1,700
Lansdale, Pa.....	288	1948	UJA	98
Lansing, Mich.....	400	1948	UJA	500
Laredo, Tex.....	184	1947	UJA	184
Las Vegas, Nev.....	350	1948	UJA	63
Latrobe, Pa.....	138	1948	UJA	100
Lawrence, L. I.....	See Five Towns, L. I.			
Lawrence, Mass.....	2,800	1948	UJA	4,125
Leavenworth, Kans.....	160	1947	UJA	420
Lebanon, Conn.....	120	1948	UJA	125
Lebanon, Pa.....	582	1948	UJA	570
Leominster, Mass.....	262	1948	Q	185
Leonia, N. J.....	130	1938	JWB	125
Lewiston, Me.....	1,100	1948	UJA	1,100
Lewistown, Pa.....	245	1947	UJA	235
Lexington, Ky.....	856	1948	UJA	660
Liberty, N. Y.....	600	1947	UJA	600
Lima, O.....	418	1947	UJA	420
Lincoln, Nebr.....	800	1947	UJA	1,200
Linden, N. J.....	2,500	1948	Q	2,200
Little Falls, N. Y.....	176	1947	UJA	90
Little Rock, Ark.....	1,143	1948	Q	2,500
Livingston Manor, N. Y....	150	1947	UJA	—
Lock Haven, Pa.....	350	1948	UJA	360
Lockport, N. Y.....	100	1947	UJA	75
Long Beach, Calif.....	4,500	1948	Q	2,570
Long Branch, N. J.....	2,000	1947	UJA	2,000
Lorain, O.....	715	1947	UJA	935



City	Estimate	Year	Source	1937 Estimate
Los Angeles, Calif.....	225,000	1948	Q	82,000
Louisville, Ky.....	9,000	1947	Q	13,800
Lowell, Mass.....	2,000	1948	UJA	2,420
Lubbock, Tex.....	212	1948	UJA	60
Lynchburg, Va.....	250	1947	UJA	520
Lyndhurst, N. J.....	200	1947	UJA	300
Lynn, Mass.....	10,000	1948	Q	9,800
Macon, Ga.....	726	1948	FR	850
Madison, Wis.....	1,500	1948	UJA	1,350
Mahanoy City, Pa.....	150	1947	UJA	175
Manchester, Conn.....	480	1948	UJA	—
Manchester, N. H.....	1,485*	1948	Q	1,350
Manitowoc, Wis.....	178	1947	UJA	167
Mankato, Minn.....	112	1948	UJA	38
Mansfield, O.....	308	1947	UJA	270
Maplewood, N. J.....	2,240	1948	Q	—
Marinette, Wis.....	160	1948	UJA	180
Marion, Ind.....	152	1948	UJA	380
Marquette Co., Mich.....	100	1947	UJA	50
Marshalltown, Iowa.....	220	1947	UJA	175
Martinez, Calif. (incl. Concord & Pittsburg)....	250	1948	Q	38
Mason City, Iowa.....	208	1948	UJA	585
Massena, N. Y.....	104	1947	UJA	150
Massillon, O.....	130	1947	UJA	130
Mattoon, Ill.....	155	1947	UJA	43
Maywood, N. J.....	120	1948	UJA	—
McAlester, Okla.....	137	1947	UJA	42
McKeesport, Pa.....	2,400	1948	UJA	6,850
McKees Rocks, Pa.....	260	1948	UJA	330
Medway, Mass.....	150	1948	UJA	182
Memphis, Tenn.....	6,500	1948	Q	13,350
Meriden, Conn.....	1,200	1948	UJA	1,335
Meridian, Miss.....	250	1948	UJA	350
Metuchen, N. J.....	150	1947	UJA	200
Miami, Fla.....	40,000	1948	FR	7,500
Michigan City, Ind.....	320	1947	UJA	235
Middletown, Conn.....	1,000	1948	UJA	510
Middletown, N. Y.....	1,000	1948	Q	950
Middletown, O.....	310	1947	UJA	310
Milford, Conn.....	650	1947	UJA	100
Milford, Mass.....	300	1947	UJA	300
Millburn, N. J.....	579	1948	Q	300
Millis, Mass.....	300	1947	UJA	200
Millville, N. J.....	260	1947	UJA	310
Milwaukee, Wis.....	30,000	1948	Q	29,600

\*Family Listing x 3.3

City	Estimate	Year	Source	1937 Estimate
Minneapolis, Minn.....	21,000	1948	Q	20,700
Minot, N. D.....	121	1947	UJA	128
Mobile, Ala.....	920	1948	UJA	1,050
Modesto, Calif.....	267	1948	UJA	360
Monessen, Pa.....	280	1948	UJA	280
Monroe, La.....	500	1948	Q	520
Monroe, N. Y.....	210	1947	UJA	60
Montclair, N. J.....	890	1948	Q	750
Montgomery, Ala.....	1,200	1948	Q	2,400
Monticello, N. Y.....	1,200	1947	UJA	1,350
Moodus, Conn.....	262	1948	UJA	—
Morgan City, La.....	115	1948	UJA	65
Morgantown, W. Va.....	211	1948	UJA	132
Morristown, N. J.....	1,000	1948	UJA	930
Mt. Carmel, Pa.....	272	1947	UJA	210
Mt. Clemens, Mich.....	300	1948	UJA	305
Mt. Freedom, N. J.....	160	1948	UJA	—
Mt. Vernon, N. Y.....	10,000	1942	FR	9,300
Mountaindale, N. Y.....	250	1947	UJA	—
Mountain View, Calif.....	See San Jose, Calif.			
Muncie, Ind.....	340	1947	UJA	135
Muscatine, Iowa.....	120	1947	UJA	215
Muskegon, Mich.....	400	1948	UJA	300
Muskogee, Okla.....	145	1947	UJA	155
Nashua, N. H.....	360	1947	UJA	500
Nashville, Tenn.....	2,900	1948	Q	4,200
Natchez, Miss.....	198	1948	UJA	125
New Bedford, Mass.....	3,200	1948	UJA	4,520
New Britain, Conn.....	2,500	1947	UJA	3,300
New Brunswick, N. J.....	7,500	1948	Q	4,900
New Canaan, Conn.....	100	1948	UJA	60
New Castle, Pa.....	800	1948	UJA	850
New Haven, Conn.....	20,000	1947	UJA	24,700
New Kensington, Pa.....	640	1948	UJA	735
New London, Conn.....	2,200	1947	UJA	80
New Orleans, La.....	7,500	1948	Q	8,700
New Philadelphia, O.....	193	1947	UJA	80
New Rochelle, N. Y.....	3,960	1940	FR	6,400
New York, N. Y.....	2,000,000	1948	Q	2,035,000
Newark, N. J.....	56,800	1948	Q	73,000
Newburgh, N. Y.....	2,400	1948	Q	12,220
Newburyport, Mass.....	320	1948	UJA	290
Newport, R. I.....	720	1948	UJA	950
Newport News, Va.....	1,600	1948	Q	1,950
Newton, N. J.....	184	1948	UJA	75
Niagara Falls, N. Y (incl. Lewiston).....	1,200	1948	Q	1,200
Norfolk, Va.....	7,500	1948	Q	8,500

City	Estimate	Year	Source	1937 Estimate
Norristown, Pa.....	560	1947	UJA	675
North Adams, Mass.....	561	1948	UJA	725
North Bergen, N. J.....	1,980*	1939	FR	1,850
North Hollywood, Calif....	2,310*	1941	FR	—
Northampton, Mass.....	300	1948	UJA	560
Norwalk, Conn.....	2,300	1948	UJA	1,925
Norwich, Conn.....	2,000	1948	UJA	2,000
Nutley, N. J.....	501	1948	Q	260
Nyack, N. Y.....	276	1948	UJA	275
Oak Ridge, Tenn.....	200	1947	UJA	—
Oakland, Calif. (incl. Piedmont).....	7,500	1948	Q	7,415
Ogdensburg, N. Y.....	180	1947	UJA	140
Oil City, Pa.....	360	1947	UJA	375
Ojai, Calif.....	See Ventura County			
Oklahoma City, Okla.....	1,600	1948	Q	2,100
Olean, N. Y.....	286	1948	UJA	250
Omaha, Nebr.....	8,000	1945	UJA	11,500
Oneida, N. Y.....	108	1947	UJA	96
Oneonta, N. Y.....	120	1947	UJA	60
Ontario, Calif. (incl. Pomona).....	650	1947	UJA	195
Orange, N. J.....	1,403	1948	Q	1,200
Orlando, Fla.....	700	1948	UJA	500
Oshkosh, Wis.....	160	1947	UJA	195
Oswego, N. Y.....	108	1947	UJA	120
Ottumwa, Iowa.....	226	1947	UJA	195
Oxnard, Calif.....	See Ventura County			
Paducah, Ky.....	150	1948	UJA	600
Palisades Park, N. J.....	400	1947	UJA	250
Palm Springs, Calif.....	300	1948	UJA	—
Park Ridge, N. J.....	152	1947	UJA	150
Parkersburg, W. Va.....	100	1948	UJA	125
Parkville, N. Y.....	225	1947	UJA	—
Pasadena, Calif.....	1,500	1947	UJA	1,870
Passaic, N. J. (incl. Clifton).	12,000	1948	Q	10,900
Paterson, N. J.....	20,000	1948	Q	24,000
Paulsboro, N. J.....	120	1948	UJA	—
Pawling, N. Y.....	110	1948	UJA	20
Pawtucket, R. I.....	1,250	1948	UJA	1,100
Peabody, Mass.....	1,200	1948	UJA	1,250
Pensacola, Fla.....	500	1948	UJA	730
Peoria, Ill.....	1,550	1948	Q	1,570
Perth Amboy, N. J.....	4,500	1947	UJA	4,860
Petaluma, Calif.....	600	1948	UJA	340

\*Family Listing x 3.3

City	Estimate	Year	Source	1937 Estimate
Petersburg, Va.....	500	1947	UJA	393
Philadelphia, Pa.....	245,000	1948	Q	293,000
Philipsburg, Pa.....	110	1948	UJA	135
Phoebus, Va.....	See Hampton, Va.			
Phoenix, Ariz.....	3,500	1948	Q	1,000
Phoenixville, Pa.....	202	1948	UJA	100
Pine Bluff, Ark.....	275	1948	UJA	375
Piqua, O.....	161	1947	UJA	75
Pitman, N. J.....	120	1948	UJA	—
Pittsburg, Calif.....	See Martinez, Calif.			
Pittsburgh, Pa.....	54,000	1948	Q	52,000
Pittsfield, Mass.....	1,600	1948	Q	1,830
Plainfield, N. J.....	3,900	1948	Q	3,400
Plattsburg, N. Y.....	300	1947	UJA	240
Pleasantville, N. J.....	120	1947	UJA	200
Plymouth, Mass.....	220	1947	UJA	231
Pocatello, Idaho.....	114	1948	UJA	50
Point Pleasant, N. J.....	100	1947	UJA	12
Pompton Lakes, N. J.....	120	1947	UJA	125
Pontiac, Mich.....	500	1948	UJA	550
Port Arthur, Tex.....	248*	1948	Q	250
Port Chester, N. Y.....	2,700	1948	Q	2,200
Port Hueneme, Calif.....	See Ventura County			
Port Huron, Mich.....	130	1948	UJA	220
Port Jervis, N. Y.....	360	1948	UJA	200
Portland, Me.....	3,300	1948	Q	3,650
Portland, Oregon.....	6,600	1948	Q	10,700
Portsmouth, N. H.....	480	1947	UJA	350
Portsmouth, O.....	140	1948	UJA	175
Portsmouth, Va.....	1,500	1947	UJA	1,875
Pottstown, Pa.....	450	1947	UJA	635
Pottsville, Pa.....	870	1948	UJA	935
Poughkeepsie, N. Y.....	2,500	1948	Q	2,250
Princeton, N. J.....	280	1947	UJA	160
Providence, R. I.....	25,000	1947	UJA	23,800
Pueblo, Colo.....	456	1948	UJA	650
Putnam, Conn.....	120	1947	UJA	95
Quincy, Ill.....	146	1947	UJA	235
Racine, Wis.....	850	1948	UJA	850
Rahway, N. J.....	800	1948	UJA	375
Raleigh, N. C.....	350	1947	UJA	334
Reading, Pa.....	3,000	1948	Q	3,000
Red Bank, N. J.....	1,000	1947	UJA	850
Redondo, Calif.....	132*	1941	FR	—
Reno, Nev.....	300	1947	UJA	245

\*Family Listing x 3.3

City	Estimate	Year	Source	1937 Estimate
Rensselaer, N. Y.....	100	1948	Q	70
Richmond, Calif. (incl. Rodeo).....	600	1948	Q	50
Richmond, Ind.....	150	1947	UJA	45
Richmond, Va.....	7,750	1948	Q	7,500
Ridgefield Park, N. J.....	260	1947	UJA	200
Ridgewood, N. J.....	300	1947	UJA	80
Riverside, Calif.....	224	1948	UJA	150
Riverside, N. J.....	136	1948	UJA	122
Roanoke, Va.....	650	1948	Q	470
Rochester, N. Y.....	20,500	1947	UJA	23,400
Rock Island, Ill.....	2,000	1948	UJA	1,900
Rockaway Park, L. I.....	10,400	1943	JWB	—
Rockford, Ill. (incl. Belvedere, Freeport, Beloit).....	715	1948	UJA	938
Rockland, Me.....	120	1947	UJA	90
Rockville, Conn.....	275	1947	UJA	106
Rockville Centre, N. Y.....	2,000	1948	FR	1,600
Rome, Ga.....	110	1947	UJA	200
Rome, N. Y.....	240	1947	UJA	165
Roselle, N. J.....	1,500	1948	Q	900
Rosenberg, Tex.....	120	1947	UJA	58
Rosenhayn, N. J.....	100	1947	UJA	—
Rutherford, N. J.....	400	1947	UJA	335
Rutland, Vt.....	200	1948	FR	250
Sacramento, Calif.....	1,750	1948	Q	1,225
St. Augustine, Fla.....	180	1948	UJA	225
St. Joseph, Mo.....	1,100	1948	UJA	3,200
St. Louis, Mo.....	44,000	1948	Q	51,000
St. Paul, Minn.....	12,000	1948	Q	14,000
St. Petersburg, Fla.....	624	1948	UJA	510
Saginaw, Mich.....	500	1948	Q	475
Salem, Mass.....	1,200	1948	UJA	1,900
Salem, N. J.....	238	1947	UJA	220
Salem, Oregon (incl. Eugene).....	115 *	1943	Q	162
Salinas, Calif.....	250	1948	UJA	55
Salisbury, Md.....	161	1948	UJA	125
Salt Lake City, Utah.....	1,450	1948	Q	2,535
San Angelo, Tex.....	105	1947	UJA	73
San Antonio, Tex.....	6,250	1948	Q	6,900
San Bernardino, Calif.....	650	1948	UJA	560
San Diego, Calif.....	6,000	1948	Q	3,000
San Francisco, Calif.....	50,000	1948	Q	40,900
San Jose, Calif.....	1,200	1948	Q	580

\*Family Listing x 3.3

City	Estimate	Year	Source	1937 Estimate
San Leandro, Calif.....	1,500	1948	Q	75
San Pedro, Calif.....	600	1948	UJA	—
Sanford, Me.....	120	1948	UJA	—
Santa Ana, Calif. (incl. Anaheim, Orange, Fullerton, Laguna Beach & Huntington Beach).....	693*	1948	Q	360
Santa Barbara, Calif.....	300	1948	UJA	275
Santa Fe, N. M.....	145	1947	UJA	75
Santa Monica, Calif.....	5,000	1947	FR	1,335
Santa Paula, Calif.....	See Ventura County			
Santa Rosa, Calif. (incl. Healdsburg).....	183	1948	UJA	110
Saranac Lake, N. Y.....	100	1948	UJA	335
Sarasota, Fla.....	204	1948	UJA	70
Saratoga Springs, N. Y.....	500	1948	UJA	450
Savannah, Ga.....	4,000	1948	Q	3,900
Sayre, Pa.....	132	1947	UJA	40
Scarsdale, N. Y.....	600	1944	FR	900
Schenectady, N. Y.....	3,725	1948	Q	3,750
Scranton, Pa.....	5,500	1948	Q	9,800
Seattle, Wash.....	9,500	1948	Q	14,500
Selma, Ala.....	202	1948	UJA	325
Shamokin, Pa.....	250	1948	UJA	235
Sharon-Farrell, Pa.....	1,000	1948	Q	585
Sharon Springs, N. Y.....	165	1947	UJA	15
Sheboygan, Wis.....	600	1947	UJA	1,000
Sheffield, Ala. (incl. Florence & Tuscumbia)...	140	1940	FR	180
Shelbyville, Ind.....	140	1948	UJA	40
Shenandoah, Pa.....	444	1948	UJA	563
Shreveport, La.....	1,800	1948	Q	2,180
Sioux City, Iowa.....	3,200	1948	Q	3,500
Sioux Falls, S. D.....	350	1948	Q	425
Somerville, N. J.....	634	1948	UJA	500
South Amboy, N. J.....	145	1947	UJA	125
South Bend, Ind.....	2,500	1948	Q	2,850
South Fallsburg, N. Y.....	1,100	1947	UJA	—
South Haven, Mich.....	650	1948	UJA	300
South Orange, N. J.....	2,298	1948	Q	1,300
South River, N. J.....	400	1947	UJA	400
South Bridge, Mass.....	204	1947	UJA	50
Southeast, Ark.....	172	1948	UJA	—
Southern Illinois, So. of Carlinville.....	2,800	1948	Q	—
Spartanburg, S. C.....	170	1947	UJA	90
Spokane, Wash.....	602	1947	UJA	1,208

\*Family Listing x 3.3

City	Estimate	Year	Source	1937 Estimate
Spring Valley, N. Y.....	2,100	1947	UJA	1,330
Springfield, Ill.....	1,200	1947	UJA	1,120
Springfield, Mass.....	10,000	1948	Q	12,270
Springfield, Mo.....	200	1947	UJA	285
Springfield, O.....	550	1948	UJA	475
Stamford, Conn.....	5,500	1948	Q	4,905
Stelton, N. J.....	180	1947	UJA	—
Steubenville, O.....	780	1948	Q	1,000
Stockton, Calif.....	1,500	1947	Q	1,235
Stroudsburg, Pa.....	226	1947	UJA	115
Suffern, N. Y.....	544	1947	UJA	325
Suffolk, Va.....	172	1948	UJA	135
Summit, N. J.....	400	1948	UJA	200
Sumter, S. C.....	154	1947	UJA	235
Sunbury, Pa.....	160	1948	UJA	230
Sunnyvale, Calif. (incl. Mountain View).....	100	1947	FR	—
Superior, Wis.....	604	1948	UJA	900
Syracuse, N. Y.....	10,000	1948	Q	14,500
Tacoma, Wash.....	495	1948	Q	900
Tallahassee, Fla.....	140	1947	UJA	98
Tampa, Fla.....	1,800	1948	Q	1,730
Tarentum, Pa.....	160	1948	UJA	180
Taunton, Mass.....	600	1948	UJA	760
Teaneck, N. J.....	2,100	1948	UJA	280
Terre Haute, Ind.....	600	1948	FR	1,100
Texarkana, Tex.....	176	1948	UJA	125
Titusville, Pa.....	120	1948	UJA	175
Toledo, O.....	6,500	1948	Q	10,500
Toms River, N. J.....	1,000	1947	UJA	—
Topeka, Kans.....	147	1948	UJA	675
Torrington, Conn.....	322	1947	UJA	310
Trenton, N. J.....	7,750	1948	Q	9,650
Tri-Cities, Ala.....	132	1948	UJA	—
Tri-Cities, Ill. (incl. Venice, Granite City, Madison)...	132*	1946	JWB	—
Troy, N. Y. (incl. Cohoes & Hoosick Falls).....	2,275	1948	Q	3,120
Tulsa, Okla.....	1,750	1948	Q	2,850
Tupelo, Miss.....	200	1948	UJA	14
Tuscaloosa, Ala.....	210	1948	Q	300
Tucson, Ariz.....	4,000	1948	Q	480
Tyler, Tex.....	450	1947	UJA	650
Union, N. J.....	800	1947	UJA	—
Union City, N. J.....	4,000	1945	FR	4,800

\*Family Listing x 3.3

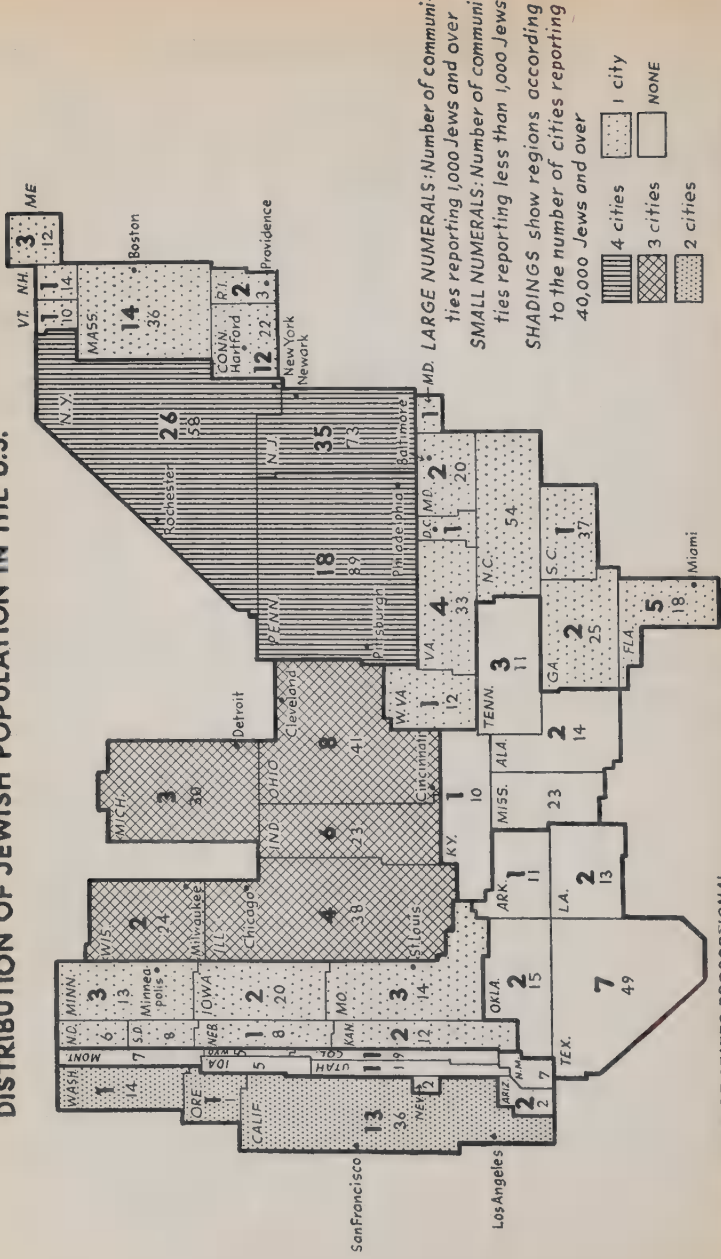


City	Estimate	Year	Source	1937 Estimate
Uniontown, Pa.....	800	1948	UJA	1,220
Utica, N. Y.....	3,300	1948	JWB	3,650
Valdosta, Ga.....	126	1948	UJA	82
Vallejo, Calif.....	140	1948	UJA	135
Van Nuys, Calif.....	132 *	1941	FR	—
Ventura Co., Calif. (incl. Ventura City, Santa Paula, Oxnard, Camarillo, Fillmore, Port Hueneme, Ojai)....	398	1948	Q	—
Verona, N. J.....	381	1948	Q	350
Vicksburg, Miss.....	280	1948	Q	378
Vineland, N. J.....	2,000	1948	UJA	950
Virginia, Minn.....	164	1948	Q	135
Waco, Tex.....	1,000	1948	Q	1,150
Walden, N. Y.....	140	1948	UJA	120
Wallingford, Conn.....	280	1948	UJA	280
Ware, Mass.....	110	1948	UJA	110
Warren, O.....	600	1948	Q	635
Washington, D. C.....	30,000	1947	UJA	18,350
Washington, N. J.....	148 *	1948	Q	—
Washington, Pa.....	500	1948	UJA	450
Waterbury, Conn.....	4,000	1948	Q	5,800
Waterloo, Iowa.....	556	1948	UJA	420
Watertown, N. Y.....	400	1948	UJA	460
Waterville, Me.....	110	1948	UJA	215
Watsonville, Calif.....	See San Jose, Calif.			
Waukegan, Ill.....	620	1948	UJA	1,100
Waukesha, Wis.....	104	1947	UJA	55
Wausau, Wis.....	368	1947	UJA	250
Webster, Mass.....	200	1947	UJA	185
Weirton, W. Va.....	300	1947	UJA	—
Welch, W. Va.....	104	1948	UJA	70
West Chester, Pa.....	360	1948	UJA	450
West Hoboken, N. J.....	1,320	1945	FR	—
West New York, N. J.....	2,410	1945	FR	2,670
West Orange, N. J.....	1,295	1948	Q	540
West Palm Beach, Fla.....	1,900	1948	UJA	500
Westerly, R. I.....	200	1947	UJA	126
Westwood, N. J.....	320	1947	UJA	250
Wharton, Tex.....	312	1947	UJA	89
Wheeling, W. Va.....	800	1948	UJA	1,150
White Lake, N. Y.....	300	1947	UJA	—
White Plains, N. Y.....	3,000	1944	FR	2,600
Whiting, Ind.....	225	1948	UJA	75

\*Family Listing x 3.3

City	Estimate	Year	Source	1937 Estimate
Wichita, Kans.....	1,000	1948	Q	1,315
Wichita Falls, Tex.....	276	1947	UJA	385
Wildwood, N. J.....	360	1948	UJA	425
Wilkes-Barre, Pa.....	5,062	1948	Q	6,200
Williamson, W. Va.....	173	1947	UJA	135
Williamsport, Pa.....	800	1948	UJA	825
Williamstown, N. J.....	100	1947	UJA	—
Willimantic, Conn.....	425	1947	UJA	400
Wilmington, Del.....	6,500	1948	Q	6,200
Wilmington, N. C.....	303	1947	UJA	330
Winchester, Va.....	129	1948	UJA	57
Winston-Salem, N. C.....	300	1948	UJA	315
Woodbine, N. J.....	600	1948	UJA	1,600
Woodbourne, N. Y.....	200	1947	UJA	—
Woodbridge, N. J.....	400	1947	UJA	400
Woodbury, N. J.....	175	1947	UJA	200
Woodmere, L. I.....	See Five Towns, L. I.			
Woodridge, N. Y.....	400	1947	UJA	210
Woonsocket, R. I.....	840	1947	UJA	1,080
Wooster, O.....	124	1948	UJA	150
Worcester, Mass.....	9,750	1948	Q	13,350
Wynne, Ark.....	132	1948	UJA	37
Yonkers, N. Y.....	6,750	1942	FR	7,200
York, Pa.....	935	1948	Q	935
Youngstown, O.....	5,500	1948	Q	8,650
Zanesville, O.....	300	1948	UJA	370

# DISTRIBUTION OF JEWISH POPULATION IN THE U.S.



GRAPHIC ASSOCIATES

## JEWISH POPULATION OF THE WORLD

*By Leon Shapiro and Boris Sapir*

THE WHOLESALÉ extermination of Jews in Europe during the German occupation and the mass population movements in the period immediately following liberation will have to be studied carefully when sufficient data are available. Unfortunately, a large portion of this information has been destroyed, and students of the problem will have to rely on material that cannot easily be checked.

In order to make the best use of the scarce material, the writers used—in addition to data obtained by official census—such local registrations as were carried out in a number of countries for demographic or other purposes, and in some cases estimates made by reliable observers. When contradictory estimates were obtained for a given country, they were compared and checked, and conservative figures were established on the basis of a careful study of every case.<sup>1</sup> It must be pointed out that in compiling the data the natural increase in the Jewish population could not be taken into account, except in cases when it was specifically indicated in the source-material. In other instances the task would be too hazardous and hardly feasible. Changes due to migration and mass movements were studied and followed through only to the extent of the availability of the data. With these reservations, it is hoped that the present study may serve as a useful guide by presenting the demographic picture of Jewish life for the period covering the fateful decade of 1939–1948.

<sup>1</sup> This is not the place to elaborate on the limitations of the sources used for studying problems connected with the Jewish population. The available figures are based on estimates of varying degree of accuracy. Moreover, these estimates do not always pertain to the same year.

*World Jewry*

It was estimated that at the end of 1939 the distribution of the Jewish population by continents was as follows:

Continent	No.	Per Cent
Europe (including Asiatic USSR and Turkey) . . . . .	9,739,200	58.56
America (North and South) . . . . .	5,480,175	32.95
Asia . . . . .	771,500	4.64
Africa . . . . .	609,800	3.66
Australia and New Zealand . . . . .	33,000	0.19
TOTAL . . . . .	16,633,675	100.00

In 1948 the estimated distribution was as follows:

Continent	No.	Per Cent
Europe (including Asiatic USSR and Turkey) . . . . .	3,779,300	33.23
America (North and South) . . . . .	5,777,850	50.80
Asia . . . . .	1,030,200	9.06
Africa . . . . .	745,500	6.55
Australia and New Zealand . . . . .	40,500	0.36
TOTAL . . . . .	11,373,350	100.00

At the end of 1939 there were in Europe (including Asiatic USSR and Asiatic Turkey) about 9,700,000 Jews. After liberation, only about 3,700,000 survived the deportations and extermination, while some 5,800,000, or about 60 per cent of the total European Jewish population, was annihilated.<sup>2</sup> In terms of the world Jewish population, more than one-third of the total was exterminated—a social disaster without precedent even in Jewish history.

<sup>2</sup> Over 200,000 have succeeded in emigrating to Palestine, USA, Latin America, etc.

TABLE 1<sup>3</sup>ESTIMATED JEWISH POPULATION IN EUROPE, BY COUNTRIES<sup>4</sup>

Country	General Population	Jewish Population
Albania.....	1,003,124	300
Austria.....	6,935,000	31,000 <sup>5</sup>
Belgium.....	8,389,000	45,000
Bulgaria.....	7,048,000	45,000
Czechoslovakia.....	12,170,000	42,000
Denmark.....	4,146,000	5,500
England.....	49,748,000	345,000
Finland.....	3,906,000	1,800
France.....	41,000,000	235,000
Germany.....	65,911,000	153,000 <sup>5</sup>
Greece.....	7,450,000	8,500
Holland.....	9,636,000	28,000
Hungary.....	9,333,000	174,000
Irish Free State.....	2,972,000	4,500
Italy.....	45,486,000	53,000 <sup>5</sup>
Luxembourg.....	285,000	1,000
Norway.....	3,145,000	1,200
Poland.....	23,930,000	88,000
Portugal.....	8,312,000	4,000
Rumania.....	16,472,000	380,000
Soviet Union.....	187,581,000	2,000,000
Spain.....	27,503,000	3,000
Sweden.....	6,803,000	15,500
Switzerland.....	4,543,000	25,000
Turkey.....	21,273,900	80,000
Yugoslavia.....	14,800,000	10,000
TOTAL.....	589,781,024	3,779,300

<sup>3</sup> Data on the total population are taken from the *Monthly Bulletin of Statistics*, Statistical Office of the United Nations, May, 1948, Vol. II, 5, Great Neck, N. Y. These data represent official figures for 1946 and 1947 provided by the various countries. Where such material was not available, data were taken from the *Year Book of the United Nations*, 1946-1947, N. Y. 1947, and other sources. The data on Jewish population are mostly for 1947-1948 and are based on information derived from local sources.

<sup>4</sup> Including Asiatic USSR and Asiatic Turkey.

<sup>5</sup> These numbers include not only local residents but displaced Jews as well.

TABLE 2

ESTIMATED JEWISH POPULATION IN NORTH AND SOUTH AMERICA, BY COUNTRIES <sup>6</sup>

Country	General Population	Jewish Population
Canada . . . . .	12,582,000	180,000
United States <sup>7</sup> . . . . .	144,002,000	5,000,000
	<hr/> 156,584,000	<hr/> 5,180,000
Argentina . . . . .	16,108,000	360,000
Bolivia . . . . .	3,854,000	4,000
Brazil . . . . .	46,726,000	110,750
Chile . . . . .	5,522,000	25,000
Colombia . . . . .	10,545,000	6,000
Costa Rica . . . . .	772,000	100
Cuba . . . . .	5,052,000	10,000
Curacao . . . . .	90,870	1,000
Dominican Republic . . . . .	2,151,000	600
Dutch Guiana . . . . .	171,396	1,000
Ecuador . . . . .	3,340,000	3,500
El Salvador . . . . .	2,047,000	200
Guatemala . . . . .	3,643,000	800
Haiti . . . . .	3,500,000	200
Honduras . . . . .	1,220,000	150
Jamaica . . . . .	1,250,209	2,000
Mexico . . . . .	23,425,000	25,000
Nicaragua . . . . .	1,136,000	150
Panama . . . . .	641,000	1,000
Paraguay . . . . .	1,200,000	3,000
Peru . . . . .	7,107,000	3,000
Trinidad . . . . .	535,499	400
Uruguay . . . . .	2,281,000	37,000
Venezuela . . . . .	4,300,000	3,000
	<hr/>	<hr/>
TOTAL . . . . .	303,201,974	5,777,850

<sup>6</sup> See footnote 3, p. 693.<sup>7</sup> Exclusive of Alaska.



TABLE 3

ESTIMATED JEWISH POPULATION IN ASIA, BY COUNTRIES<sup>8</sup>

Country	General Population	Jewish Population
Aden.....	665,000	8,700
Afghanistan.....	12,000,000	5,000
China.....	461,006,000	15,000
Dutch East Indies.....	70,476,000	2,000
India and Pakistan.....	411,500,000	30,000
French Indo-China.....	23,700,000	1,500
Iran.....	17,000,000	50,000
Iraq.....	4,803,430	90,000
Israel.....	N. A.	750,000
Japan.....	77,997,642	2,000
Manchuria.....	36,949,972	10,000
Philippines.....	19,511,000	1,000
Syria-Lebanon.....	3,006,028	20,000
Yemen.....	3,500,000	45,000
TOTAL.....	1,142,115,072	1,030,200

<sup>8</sup> Excluding Asiatic provinces of the USSR and Turkey; see footnote 3, p. 693.

TABLE 4

ESTIMATED JEWISH POPULATION IN AFRICA, BY COUNTRIES<sup>9</sup>

Country	General Population	Jewish Population
Abyssinia.....	9,500,000	51,000
Algeria.....	7,600,000	130,000
Egypt.....	19,090,000	75,000
Libya.....	888,401	30,000
Morocco (including Tangiers).....	8,100,000	286,000
Southern Rhodesia.....	1,448,393	3,500
Tunisia.....	2,730,000	70,000
Union of South Africa.....	11,600,000	100,000
TOTAL.....	60,956,794	745,500

<sup>9</sup> See footnote 3, p. 693.

TABLE 5

ESTIMATED JEWISH POPULATION IN AUSTRALIA AND NEW ZEALAND,  
BY COUNTRIES<sup>9</sup>

Country	General Population	Jewish Population
Australia . . . . .	7,343,800	37,000
New Zealand . . . . .	1,802,000	3,500
TOTAL . . . . .	9,145,800	40,500

<sup>9</sup> See footnote 3, p. 693.*Europe*

At present, about 3,780,000 Jews reside on the European continent. Out of the total Jewish population in Europe, about 2,000,000, or a little more than 53 per cent, live in the USSR. Thus, one-third of the Jewish population in the USSR was lost during the war and occupation. Unfortunately, neither the Russian-Jewish organizations nor the general USSR statistics contain information on this very important subject. Our estimates, based on a careful study of Russian and Jewish material concerning persons evacuated to the unoccupied part of the country, were borne out by data recently published in Poland.<sup>10</sup> In Eastern Europe, outside of the USSR, there are now about 740,000 Jews or about 20 per cent of the European total. 350,000 Jews reside in Western Europe, including Scandinavia. In the so-called DP areas of Europe, namely Austria, Germany and Italy, there are about 200,000 Jews.<sup>11</sup>

The Jews of Europe who survived the occupation have not always remained in the country of their origin. Mass population movements spread throughout Europe, and precluded the possibility of computing precise statistics of the losses suffered by Jews of various

<sup>10</sup> According to Izchok Warszawski's article *Der Yidisher Ontail inem Zig ibern Hitlerism*, in *Dos Naye Lebn*, Warsaw, May 9, 1948, out of the total Jewish population of Russia, amounting to 3,050,000—1,050,000 were killed, thus leaving about 2,000,000 Jews in the USSR in 1945. This is the first statement in the press of Soviet-controlled countries confirming the extent of German annihilation of Jews in the USSR during the occupation.

<sup>11</sup> Including native Jews and Jewish DPs.

countries. It is important, however, with reservations as to the precision of the numbers, to indicate the communities which suffered most in the disaster.

TABLE 6  
ESTIMATED LOSSES IN THE MOST IMPORTANT COMMUNITIES  
IN EUROPE

Country	No. of Jews at the End of 1939	No. of Jews Perished	Percentage of Loss
Austria.....	60,000	40,000	66
Belgium.....	100,000	40,000	40
Czechoslovakia.....	360,000	300,000	83
France.....	300,000	130,000	38
Germany.....	240,000	200,000	80
Greece.....	75,000	60,000	80
Holland.....	150,000	120,000	80
Hungary.....	403,000	200,000	50
Latvia.....	95,000	85,000	90
Lithuania.....	155,000	135,000	90
Poland.....	3,250,000	2,900,000	88
Rumania.....	850,000	420,000	50
Soviet Union.....	3,020,000	1,000,000	33
Yugoslavia.....	75,000	65,000	86

It may be interesting to record the most important population movements which have taken place in Europe since the liberation. The general trend of displacement was from the East to the West. In February, 1946, began the repatriation of Polish Jews from the USSR to Poland. By August, 1946, when the repatriation was completed, about 140,000 Polish Jewish repatriates had been brought home.<sup>12</sup> After the Kielce pogrom, on July 4, 1946, an estimated 120,000 Polish Jews fled westward.

In the spring of 1946, 30,000 Rumanian Jews who had spent the war years in Soviet Russia were repatriated to Rumania. However, it is estimated that in the ensuing years approximately 40,000 Rumanian Jews left the country. About 20,000 Hungarian and some 15,000 Czechoslovakian Jews left their countries looking for new homes. This mass migration was reflected not only in the increase

<sup>12</sup> *Dos Naye Leb* Nos. 20 (45), 21 (46), Lodz, June 21 and 28, 1946.

of the number of Jewish DPs but also in the substantial increase of the Jewish population in France. It is estimated by reliable observers that from liberation and through the first half of 1947, some 40–50,000 Jews from Eastern Europe and from DP camps came to France, increasing its Jewish population to about 235,000, and thus making France the second largest Jewish center in Continental Europe after Rumania. In the Fall of 1945 5,500 from Denmark, who had fled to Sweden during the German occupation, returned to Denmark.

### *Africa*

The latest data on Jewish population in Africa reveal a continuous natural increase, particularly in communities situated in the least developed areas of the Moslem countries.<sup>13</sup> The estimated total of Jews in Africa amounts to about 745,000. Compared with the figure for 1946—640,000—the increase amounts to about 16 per cent. It is necessary to point out, however, that though there was a substantial natural increase in the Jewish population in that area, the fact that up-to-date data on certain countries have only recently become available may partly account for the considerable difference in figures. Outside of the Moslem countries, sizable Jewish communities may be found in the Union of South Africa and Abyssinia.

### *Asia and Australia*

Out of an approximate 1,000,000 Jews in Asia, an estimated 750,000 are living in Israel. The other important centers are in Moslem countries. There are 37,000 Jews in Australia and 3,500 in New Zealand.

### *Israel*

For the purpose of this study, the data on Jewish population comprise not only Israeli citizens in the territory recommended by the UN decision of November 29, 1947, and included in the state of Israel as announced by the declaration of the establishment of the state on May 14, 1948 (about 5,678 square miles), but also the Jewish inhabitants of Jerusalem. It was estimated that at the end

<sup>13</sup> See section on Moslem countries, p. 703.

of September, 1948, 750,000 Jews resided in Israel. This estimate was corroborated by a statement made by Moshe Shapiro, Minister of Immigration, indicating that the total Jewish population in Israel was 740,000.<sup>14</sup> At about the same time only 30-35,000 Arabs were in Israeli territory.

TABLE 7

JEWISH POPULATION OF PALESTINE IN 1946 BY AGE GROUPS  
AND SEX<sup>15</sup>

Age	Male	Female	Total	Per Cent
Under 10.....	63,200	59,700	122,900	19.8
10—19.....	54,100	49,500	103,600	16.6
20—29.....	53,300	51,700	105,000	16.9
30—39.....	58,600	57,800	116,400	18.7
40—49.....	46,300	44,400	90,700	14.6
50 and over.....	41,100	42,300	83,400	13.4
Unspecified.....	316,600 —	305,400 —	622,000 3,000	100.0 —
			625,000	

<sup>15</sup> *American Jewish Year Book*, Vol. 49, Table 8, p. 472.

We do not possess, at this writing, recent data on Israel. The estimates for 1946 indicate that over 36 per cent of the total Jewish population were under 20, over 35 per cent between 20 and 39 years of age. The recent immigration to Israel (since proclamation of the State on May 14, through September, 1948) of about 53,000 brought to Israel tens of thousands of young men and women, and certainly accentuated the favorable demographic structure of the Yishuv.

Available data on gainfully employed Jews in 1947 follow:<sup>16</sup>

<sup>14</sup> The Jewish Agency *Digest*, Jerusalem, No. 1 (221), Sept. 30, 1948, p. 37.

<sup>16</sup> *Misparim V'Uvdot al Ha-Yishuv Ve-ha-Meshek Be-Eretz Israel*, January 1948, (13).

## GAINFULLY EMPLOYED JEWS IN PALESTINE IN 1947

Employment	No.	Per Cent
Agriculture.....	32,000	12.2
Industry and Handicraft.....	67,000	25.5
Public Work and Building.....	15,000	5.7
Army.....	10,800	4.1
Transportation and Communication.....	15,800	6.0
Commerce.....	40,000	15.2
Finance.....	9,000	3.4
Professions.....	27,500	10.4
Civil Service.....	16,500	6.3
Other Services.....	18,400	7.0
Various.....	11,000	4.2
TOTAL.....	263,000	100.0

*Cyprus*

Starting August 14, 1948, the island of Cyprus became one of the places where the non-certificated Jewish DPs were concentrated in substantial numbers. Intercepted on their way to Palestine, they were sent by the British Government to Cyprus until "a decision could be taken as to their future." From August, 1946, through the end of March, 1948, thirty-six ships brought to the island 48,024 refugees. As of April 1, 1948, over 1,000 births had occurred in Cyprus, bringing the total Jewish population which passed through the camps to about 50,000, including 10,000 children. It should be pointed out that the refugee population was not stable, as there were constant arrivals from Europe and departures to Palestine. As of December 28, 1947, the Jewish refugees in Cyprus, numbering about 16,000, were distributed as follows:

Age Group	Male	Female	Total
0 — 18.....	1,109	1,065	2,174
Over 18.....	8,579	5,248	13,827
TOTAL.....	9,688	6,313	16,001

On January 1, 1948, the number of Jewish refugees rose to 31,134, including 6,000 children.

After the proclamation of the state of Israel, the evacuation of Cyprus gained momentum, but in the fall of 1948, about 11,000

DPs were still there. The Jewish population of Cyprus is not included in the general table of Jews in Asia, since its inclusion would duplicate the number already included in various areas.

### *North and South America*

There are about 5,770,000 Jews in the Western Hemisphere, of whom an estimated 5,000,000 live in the United States and 180,000 in Canada.<sup>17</sup> The figures on Latin American countries are based on recent estimates made by local observers. There are unfortunately no other reliable data except for Mexico, where a communal registration took place in 1945. According to these figures, Argentina with its 360,000 Jews has the largest Jewish community in Latin America, followed by Brazil with 110,000, Uruguay 37,000 and Chile and Mexico, 25,000 each.

### *Jewish Children*

Unfortunately, there is as yet no adequate information as to the exact number of Jewish children in the formerly occupied European countries. By the end of 1945, it was estimated that out of 1,200,000 Jewish children up to fifteen years of age in pre-war Continental Europe, no more than 150,000 remained alive after the liberation.<sup>18</sup> This estimate, borne out by the figures obtained from various formerly occupied countries in 1945 (excluding USSR), indicated that the ratio of children among the surviving Jewish population was scarcely one-tenth of the total. It was further reported that in some communities there were children of mixed parentage. Even if one disregards this very important factor, the numbers in themselves are a warning to all persons concerned with the future of European Jewry. It is true that after the end of the war there was a natural postwar boom which was increased by a specific Jewish drive toward the re-establishment of families and salvage of the group and brought about a notable increase in the birth rate among the Jewish population throughout Europe. This was true particularly in the DP areas of Germany, Austria, Italy and Cyprus. Available data, which have to be accepted only as an indication of a trend and not as reliable recordings of the birth rate, show that 2,000 Jewish children

<sup>17</sup> For a discussion of Jewish population in the USA, see pp. 651-89.

<sup>18</sup> Leon Shapiro, *Jewish Children in Liberated Europe*, JDC Research Department, Report 1, 1946.



were born in Poland in 1947—putting the birth rate at about 22 per thousand.<sup>19</sup> In Cyprus in 1947, where the eighteen-to-forty-five age bracket represented more than three-quarters of the refugees, 70 to 120 babies were born monthly.<sup>20</sup> It was reported that the Jewish birth rate in Switzerland showed an upward trend in 1946 and 1947.<sup>21</sup> The birth rate among the Jewish population in Belgium in 1947 was about 13 per 1,000.<sup>22</sup>

In 1947, estimated figures on the Jewish child population in important European communities showed a considerable increase in the total number. Since about 15,000 children left Europe for Palestine after liberation, the total Jewish child population in the formerly occupied areas at the end of 1947 was about 180,000, representing a notable increase.

TABLE 8

JEWISH CHILD POPULATION IN IMPORTANT COMMUNITIES OF  
EUROPE  
(INCLUDING TO SOME EXTENT THE AGE GROUP ABOVE FIFTEEN)  
1947-1948

Community	No.
Poland.....	17,000
Rumania.....	50,000
Hungary.....	18,000
Czechoslovakia.....	3,500
Bulgaria.....	12,000
Yugoslavia.....	1,800
France.....	25,000
Belgium.....	4,000
Holland.....	3,000
Greece.....	1,500
Germany.....	28,500
Austria.....	6,500
Italy.....	7,000
TOTAL.....	177,800

<sup>23</sup> Including DP children.

<sup>19</sup> Report on Poland, JDC.

<sup>20</sup> Bulletin issued by the Inter-Camp Committee, Nov. 25, 1947, in Hebrew and *The Economist*, London, Feb. 14, 1948.

<sup>21</sup> J. T. A., July 30, 1948.

<sup>22</sup> Report from Belgium, JDC, August, 1948.

To this total should be added about 6,000 Jewish children from Cyprus who are actually European children on their way to Palestine. Thus, Jewish children in the low age bracket (including DPs) represent about 13 per cent of the total Jewish population (including DPs) in the respective countries. The extent of deficit in children may be seen from a comparison of these figures with statistics of Jewish children in some countries of Europe in the year preceding World War II.

TABLE 9

PRE-WAR JEWISH POPULATION AND NUMBER OF CHILDREN  
UNDER FIFTEEN YEARS OF AGE IN FIVE COUNTRIES

Country	Census Year	Jewish Population	Jewish Child Population	Per Cent of the Jewish Population
Poland.....	1931	3,113,900	921,714	29.6
Czechoslovakia.....	1930	356,830	85,996	24.1
Holland.....	1941	150,000	22,400	14.3
Hungary.....	1930	444,567	78,244	17.6
Germany.....	1939	240,000	18,960	7.9
TOTAL.....		4,305,297	1,127,314	26.1

The loss of children cannot be compensated by the temporary postwar spiral of the birth rate, even if the figures given above are accepted as being entirely reliable. The age composition of the Jewish population in Europe is a warning against any optimistic diagnosis of the situation. The deficit of children will be felt for generations, and will have an ever-increasing influence on the demographic structure of various Jewish communities.

### *Jews in Moslem Countries*

The destruction of the great European Jewish communities naturally focused the attention of the Jewish world on the Jews in Moslem countries, most of whom have been spared the tragic experiences of war and occupation. As a result of demographic changes brought about by the loss of some 5,800,000 European Jews, the Jewish population in the Moslem countries now forms a much larger proportion of world Jewry, and may well play an increasingly important

role in Jewish life in the years to come. On the basis of local reports and the recent registration of Jews in Aden and Morocco, the total number of Jews in Moslem countries may be conservatively estimated at 900,000–1,000,000. The changes in the relative position of the Jews in Moslem countries may be clearly understood by comparing their number with the total Jewish population before and after the war. Before the war, the estimated 800,000 Jews in Moslem countries (including European Turkey and excluding Asiatic USSR) represented approximately 5 per cent of the world Jewish population of about 16,600,000. In 1948, the Jews in Moslem countries represented more than 8 per cent of the total Jewish population of about 11,000,000. Of the approximately 2,000,000 Jews in Asia and Africa, (including European Turkey) about one half live in Moslem countries. Their importance can easily be seen from the fact that they probably constitute the only Jewish group in which the natural reproduction rate still shows an upward trend. The Jewish population is distributed among fourteen Islamic countries as follows:

<i>Asia</i>		<i>Africa</i>	
Aden <sup>24</sup> .....	8,700	Algeria .....	130,000
Afghanistan .....	5,000	Egypt .....	75,000
India <sup>25</sup> .....	30,000	Libya .....	26,000
Iran .....	50,000	Morocco <sup>26</sup> .....	286,000
Iraq .....	90,000	Tunisia .....	70,000
Syria-Lebanon .....	20,000		
Turkey .....	80,000	TOTAL .....	587,000
Yemen .....	45,000		
TOTAL .....	328,700	GRAND TOTAL ...	915,700

<sup>24</sup> As of January, 1948.

<sup>25</sup> Before the partition of India.

<sup>26</sup> Including Tangiers, according to the registration of December, 1946.

Some of the Jewish communities in North Africa show a steady increase in their Jewish population, as may be seen from figures based on the 1931 census. In 1931<sup>27</sup> there were 110,127 Jews in Algeria, 66,248 in Tunisia and 117,603 in French Morocco (excluding Tangiers). In the period of sixteen years, 1931–1947, the Jewish population of Algeria increased to about 130,000 and that of

<sup>27</sup> *Les Juifs de l'Afrique du Nord*, by Grand-Rabbin Maurice Eisenbeth, Algiers, 1936.

Morocco (including Tangiers) to 286,000. With all reservations as regards the imperfection of the census and allowing for the fact that some European Jews may have been registered in 1931 as Europeans and not Jews, it may be assumed that the upward trend characteristic of the Arab countries is still continuing. Whatever the social and cultural aspect of this situation, the demographic importance of the old eastern Sephardic Jewish communities for the survival of Jewish civilization cannot be overemphasized.

### *Displaced Jews*

World War II added a new word to the vocabulary of civilized mankind—displaced persons. These are, generally speaking, refugees who were compelled to leave their native countries, or countries of their habitual residence, because of the last war or of events subsequent to the outbreak of this war. A definition of displaced persons (DP) in a technical sense may be found in the constitution of the International Refugee Organization: Annex I, Part I, Section A. (See *Yearbook of The United Nations*, 1946-47, New York, 1947, p. 816.)

When the Third Reich collapsed under the impact of the Allied offensive, there were approximately eight million DPs within the German territory enlarged by Hitler's conquests. In the whole of Europe their number was several millions larger (probably more than 12,000,000). The repatriation, which was carried out with astonishing speed, brought some six million DPs back from Germany to their native lands within a few months after victory. Then, however, this movement slowed down radically. According to the Preparatory Commission of the International Refugee Organization (PCIRO), about 7,250,000 DPs were repatriated from the end of hostilities to February, 1948, (PCIRO Press Release 2, Washington, April 21, 1948).

In July, 1947, when the PCIRO started its activities, it took over from UNRRA and the Intergovernmental Committee on Refugees (IGC) the following groups of refugees:<sup>28</sup>

<sup>28</sup> See *Report on the Progress of Repatriation, Resettlement and Immigration of Refugees and Displaced Persons*, United Nations Economic and Social Council. E/816, June, 1948.

TABLE 10

## DISPLACED PERSONS AS PER JULY 1, 1947

(1) Refugees in assembly centers: <sup>29</sup>	
Austria.....	28,000
Germany.....	552,000
Italy.....	18,000
Middle East.....	28,000
(2) Persons in camps operated by military occupational authorities in Germany and Italy.....	
	60,550
(3) Former wards of IGC in Belgium, France, Holland, Portugal and Spain.....	
	8,980
(4) European refugees in Shanghai.....	
	9,300
TOTAL.....	704,830

<sup>29</sup> Camp or any other congregate or individual housing arrangement for which UNRRA is responsible. PCIRO undertakes supervision, financing operations, etc.

In addition, there were numerous groups in various countries, mainly in Germany, Austria and Italy, who were eligible for PCIRO legal protection or for assistance in resettlement or repatriation. As of March 31, 1948, their number was estimated at 366,000. Since on July 1, 1948, approximately 588,000 persons were receiving care and maintenance from PCIRO, the total number of DPs in the summer of 1948 was probably 900,000-1,000,000.

The breakdown of DPs by location and country of origin, sex and age can be given only for those DPs who received care and maintenance from PCIRO. The number of the latter was 633,690 as of February 29, 1948. They were located as follows:

TABLE 11<sup>30</sup>

DPs MAINTAINED BY PCIRO AS OF FEBRUARY 29, 1948,  
BY LOCATION

Germany.....		531,060
U. S. Zone.....	314,670	
British Zone.....	188,640	
French Zone.....	27,750	
Austria.....		41,130
U. S. Zone.....	30,280	
British Zone.....	7,750	
French Zone.....	3,100	
Italy.....		29,300
Middle East.....		17,270
Other Countries.....		14,930
TOTAL.....		633,690

<sup>30</sup> See IRO Press Release #2, April 21, 1948.

TABLE 12

DPs MAINTAINED BY PCIRO AS OF FEBRUARY 29, 1948  
BY ETHNIC GROUP, COUNTRY OF ORIGIN, ETC.

Classification	No.
Poland.....	162,310
Baltic Countries.....	143,410
Ukrainians.....	93,640
Jews.....	157,560
Others.....	76,770
TOTAL.....	633,690

The actual number of Jewish DPs was larger than indicated in TABLE 12, because not all displaced Jews were maintained by PCIRO and because there were Jewish DPs in countries not listed in TABLE 11.

The data on DPs in general are neither complete nor accurate. The difficulty in obtaining accurate statistical data, particularly on Jewish DPs, results from the very nature of this specific population group. Soon after liberation, there began a movement of the Jewish population in Europe, especially in the Eastern part of the old continent, which has continuously changed the structure and the size of the original body of displaced Jews. Almost immediately

after the defeat of the Axis, there started an infiltration of Jews from Eastern Europe into the Western Zones of the former Third Reich and into Italy. This infiltration continued without interruption, and ceased only recently when the borders were almost sealed. It reached its peak in the fall of 1946 and in the summer of 1947. In addition, there has always been a movement of Jews, (a), within Germany, Austria and Italy, (b), between these areas and (c), from these areas to Palestine. So long as it is not known exactly how many Jews arrived in Palestine between 1945 and 1948, it will be impossible to estimate accurately the number of Jews who passed through Germany, Austria and Italy during the last three years. On the other hand, data on displaced Jews published by UNRRA and JDC since the end of 1945 are based upon a summary registration (nothing else was possible in those hectic days in the DP camps), and could neither avoid duplication nor reflect the shifts in the population which occurred literally every day.

When the Allied Armies penetrated the Third Reich, they found small numbers of Jews among the prisoners in the German camps. Towards the end of 1945, according to the estimate of the Research Department of JDC, there were 90,566 displaced Jews in the Western Zones of Germany and Austria, in Italy and Shanghai.

TABLE 13  
DISPLACED JEWS AT THE END OF 1945 IN GERMANY, AUSTRIA,  
ITALY AND SHANGHAI

Country	Assembly Centers	Communities	Total
Germany	34,423	34,046	68,469 (including some 15,000 German Jews)
U.S. Zone....	26,643	17,776	44,419
British Zone..	7,400	5,150	12,550
French Zone..	380	1,120	1,500
Austria	8,881	1,216	10,097
U.S. Zone....	5,116	616	5,732
British Zone..	3,725	—	3,725
French Zone..	40	600	640
Italy.....			12,000
Shanghai.....			15,000
TOTAL....			105,566 (including some 15,000 German Jews)

According to the same source, the actual number of displaced Jews towards the end of 1945 was much higher, because there were Jewish refugees in several countries not listed in TABLE 13.



TABLE 14

DISPLACED JEWS IN VARIOUS COUNTRIES  
(OUTSIDE OF AUSTRIA, GERMANY, ITALY AND SHANGHAI)  
END OF 1945

Czechoslovakia.....	12,000
Hungary.....	10,000-15,000
Rumania.....	8,000-13,000
Soviet Union.....	180,000
Spain.....	800
Sweden.....	12,000
Switzerland.....	16,000
TOTAL.....	238,800-248,800

One hundred and seventy thousand persons were repatriated from the Soviet Union during the year 1946. The remainder of the displaced Jews indicated in TABLE 14 either have been absorbed in the countries of their temporary abode, have returned to the countries of their origin or have reached other countries, particularly Germany and Austria. Among the latter group there are probably persons listed in TABLE 14 under Hungary and Rumania. Therefore, this study can limit itself to displaced Jews who stayed in Germany, Austria, Italy and Shanghai.

We possess accurate information of the situation in Shanghai. The JDC resumed its activities there directly after V-J day, and was able to prepare regular reports on the refugee population in that city. The resettlement and repatriation from Shanghai began in March, 1946. As of August 31, 1948, 8,148 persons emigrated with the assistance of the JDC and 1,562 were repatriated.

TABLE 15

EMIGRATION AND REPATRIATION FROM SHANGHAI,  
MARCH 1946-AUGUST 31, 1948.

Emigrated to	Germans	Austrians	Poles	Czecho- slovaks	Others	Total
U. S. A. . . . .	4,361	554	611	70	305	5,901
Australia. . . . .	302	466	139	21	48	976
New Zealand. . . .	3	8	2	—	—	13
Africa. . . . .	19	14	3	—	4	40
Latin America. . .	361	154	74	16	74	679
Canada. . . . .	18	12	89	2	12	133
Europe. . . . .	90	107	28	4	24	253
Asia. . . . .	27	8	2	—	9	46
Palestine. . . . .	49	30	4	—	24	107
TOTAL. . . . .	5,230	1,353	952	113	500	8,148
Repatriated to						
Austria. . . . .	—	972	—	—	—	972
Germany. . . . .	529	—	—	—	2	531
Czechoslovakia. . .	—	—	—	39	—	39
Poland. . . . .	—	—	8	—	—	8
Italy. . . . .	—	—	—	—	5	5
Yugoslavia. . . . .	—	—	—	—	2	2
Hungary. . . . .	—	—	—	—	5	5
TOTAL. . . . .	529	972	8	39	14	1,562
GRAND TOTAL. . .	5,759	2,325	960	152	514	9,710

As of September 1, 1948, 5,164 refugees were registered in Shanghai, of whom 2,924 were male and 2,240 female.

The age and nationality distribution of the Shanghai refugees may be seen from the breakdown of 5,342 refugees registered there on July 1, 1948:

Age	No.		Per Cent
Up to 15 years of age . . . . .	399	or	7.47
Between 16—20 . . . . .	114	"	2.13
" 21—25 . . . . .	218	"	4.08
" 26—35 . . . . .	528	"	9.88
" 36—45 . . . . .	1,237	"	23.16
" 46—55 . . . . .	1,410	"	26.40
" 56—65 . . . . .	1,055	"	19.75
66 and over . . . . .	381	"	7.13
TOTAL . . . . .	5,342	or	100.00

Nationality			
Of German origin . . . . .	1,472	or	27.56
Of Austrian origin . . . . .	1,391	"	26.04
Of Polish origin . . . . .	1,749	"	32.74
Of Rumanian origin . . . . .	156	"	2.92
Of Czechoslovakian origin . . . . .	180	"	3.37
Of Hungarian origin . . . . .	162	"	3.03
Of Russian origin . . . . .	104	"	1.95
Of Lithuanian origin . . . . .	48	"	0.89
Of Yugoslavian origin . . . . .	16	"	0.30
From Danzig . . . . .	33	"	0.62
Not classified . . . . .	31	"	0.58
TOTAL . . . . .	5,342	or	100.00

The infiltration from Eastern Europe into the Western Zones of Germany and Austria was noticed as early as 1945. In October of that year the influx into Austria was at the rate of 500 persons weekly; in the fall Polish Jews began to arrive in Berlin in groups of about 50 and by the end of November the rate rose to 250 a day. It is estimated that by December, 1945, about 10,000 Polish Jews had passed through Berlin alone. Another route taken by the "infiltrates" was through Czechoslovakia (*JDC Primer II*, Germany, p. 12). It is interesting to note the growth of the displaced Jewish population in Berlin. UNRRA registered 1,700 Jewish DPs in that city in January, 1946, and 7,000 in August of the same year. According to the JDC, their number slightly decreased later, and amounted in January, 1947, to 6,227 and in January, 1948, to 6,011. In July,

1948, some 5,500 Jewish DPs were flown by the U. S. Army from Berlin and distributed among the camps of the U. S. Zone of Germany. The increase in the number of Jewish displaced persons in Berlin mentioned above reflected the movement of Polish Jews from their country. This movement took the form of mass flight after the Kielce pogrom in July, 1946.

The exodus of the Polish Jews greatly affected all the DP areas, especially the U. S. Zone of Germany. During the period between April and November, 1946, 98,808 Jews came into the Zone. The arrival of Polish Jews changed the character of the DP population. The number of children and of family units substantially increased. The original group of displaced Jews in Germany was a community almost without children and family units (at the end of March, 1946, in the U. S., British and French Zones there were 2,800 Jewish children, or 4 per cent of the displaced Jewish population in Germany).<sup>31</sup> As of November 30, 1946, the number of children up to seventeen years of age amounted to 26,050, or 17.3 per cent of the displaced Jews in the U. S. and French Zones, Berlin and Bremen (17,931 of them, or 11 per cent, were under thirteen years of age). Despite the influx from Poland, the structure of displaced Jews remained highly abnormal. In Poland the ratio of children under fourteen was 29.6 per cent. This structure reveals a deviation even in comparison with the age breakdown of DPs in general. Among 520,462 DPs in Germany who received care and maintenance from PCIRO as of October 31, 1947, 106,528 or 20.47 per cent were children up to 14 years of age (*Interpreter Release*, Vol. XXV, No. 10, February 24, 1948).

The influx of Jews from Poland gradually decreased towards the end of 1946. It continued on a small scale during 1947, but was superseded by another wave, mainly of immigrants coming from Rumania. From the spring of 1947 numerous groups of Rumanian Jews started to arrive in Austria, particularly in Vienna. The number of new refugees in Austria registered by the U. S. Army amounted in April, 1947, to 585, in May to 892, in June to 1,712, in July to 4,106, in August to 4,186, in September to 2,039, in October to 3,189, in November to 1,965 and in December to 1,249—altogether 19,923 (U. S. Forces in Austria, Displaced Persons

<sup>31</sup> *JDC Weekly Review*, Vol. III, Nos. 1-2, January 10, 1947. Among 18,296 Jews in the UNRRA camps in the U. S. Zone of Germany there were 801 children up to fourteen years of age or 4.4 per cent; see *UNRRA, Germany*, December 28, 1945.

Division, *Statistical Report on Displaced Persons and Refugees in Austria as of December 31, 1947*).

Until now we have dwelled on groups who joined the body of displaced Jews in Germany, Austria and Italy in the course of 1946 and 1947. But at the same time there was a decrease in the number of Jewish DPs. Many of them succeeded in obtaining visas for various countries. Many managed to leave for Palestine. The steady growth of the displaced Jewish population on Cyprus (see p. 702) proves the never-ceasing efforts of displaced Jews to reach Palestine. The balance between the Jewish emigrants and immigrants in Germany, Austria and Italy remained favorable for the immigrants until about the middle of 1947, when the number of displaced persons began slowly to decrease.

TABLE 16

DISPLACED JEWS, BEGINNING AND END OF 1947<sup>32</sup>

Period	Germany	Austria	Italy	Total
Beginning 1947.....	170,600	35,000	26,300	231,900
End 1947.....	154,600	26,000	25,400	206,000

<sup>32</sup> See JDC Statistical Abstracts No. 1, June, 1947 and No. 2, April, 1948, New York.

The most recent data on displaced Jews are as of May, 1948 for Germany (as of January 1, 1948 for the British Zone) and Austria, and as of July, 1948 for Italy. It should be borne in mind that early in 1948 new identification cards were issued to the DPs in the U. S. Zone of Germany. Their issuance was based on a new check of the camp population in the zone. Therefore, the decrease of the displaced Jews in that zone from 128,031 in January, 1948, to 115,530 in May of the same year was due partly to the improvement of screening methods.

TABLE 17

• DISPLACED JEWS IN GERMANY, AUSTRIA AND ITALY AS OF  
MAY-JULY, 1948

	Assembly Centers	Communities <sup>34</sup>	Total
Grand Total.....	141,049	40,253	181,302
Germany (May, 1948).....	101,048	35,253	136,301
U.S. Zone.....	85,582	29,948	115,530
British Zone <sup>33</sup> .....	9,506	4,805	14,311
French Zone.....	207	500	707
Berlin.....	5,753		5,753
Austria (May, 1948).....	21,837		21,837
U.S. Zone.....	17,546		17,546
British Zone.....	1,354		1,354
French Zone.....	974		974
Vienna.....	1,963		1,963
Italy (July, 1948).....	18,164	5,000	23,164

<sup>33</sup> As of January 1, 1948.

<sup>34</sup> There were certain groups of Jewish DPs in Austria who lived outside of assembly centers. But their number was small.

The nationality of displaced Jews may be seen from a breakdown prepared by PCIRO on 167,520 Jews receiving care and maintenance from this organization as of September 30, 1947 (see *PCIRO News Bulletin* No. 6, December 8, 1947).

TABLE 18

## COUNTRIES OF ORIGIN OF DISPLACED JEWS

Country	No.		Per Cent
Poland.....	122,313	or	73.0
Rumania.....	18,593	"	11.1
Hungary.....	8,445	"	5.0
Czechoslovakia.....	6,602	"	4.0
Germany.....	6,167	"	3.7
Lithuania.....	1,786	"	1.1
Others.....	3,614	"	2.1
TOTAL.....	167,520	or	100.0

The age structure is given in the table below for displaced Jews in Germany (U. S. Zone and Berlin) as of May, 1948, and in Italy (assembly centers) as of July, 1948.

TABLE 19  
AGE STRUCTURE OF DISPLACED JEWS

Age	Germany <sup>35</sup> (U.S. Zone and Berlin)	Italy (Assembly Centers)
0—13.....	23,859 or 20.27%	2,974 or 16.37%
14—17.....	4,631 or 3.93%	991 or 5.46%
TOTAL 0—17.....	28,490 or 24.20%	3,965 or 21.83%
18—45.....	73,772 or 62.68%	12,847 or 70.73%
46 and over.....	15,437 or 13.12%	1,352 or 7.44%
TOTAL.....	117,699 or 100.00%	18,164 or 100.00%

<sup>35</sup> There were 129,250 persons registered. But the ages of 11,551 of them were not known.

A survey conducted by PCIRO in 1947 provides material on the vocation of displaced Jews.<sup>36</sup> The table below shows their distribution in the U. S. Zone according to major occupational groups, and compares their occupational structure with the occupational structure of the DPs in general.

TABLE 20  
OCCUPATIONS OF DISPLACED JEWS IN THE U. S. ZONE OF GERMANY,  
MAY, 1947

Main Occupational Groups	Displaced Persons		Of Whom Displaced Jews	
TOTAL.....	158,635	100.0%	54,391	100.0%
Professional and Managerial				
Occupations.....	22,022	13.9%	6,024	11.1%
Clerical and Sales				
Occupations.....	17,286	10.9%	4,974	9.2%
Service Occupations.....	15,069	9.5%	3,829	7.0%
Agricultural Occupations....	26,683	16.9%	2,024	3.7%
Skilled Occupations.....	42,096	26.4%	21,585	39.7%
Semi-Skilled Occupations....	9,470	6.0%	4,095	7.5%
Unskilled Occupations.....	17,319	11.0%	7,410	13.6%
Occupations not classified				
by skill.....	8,690	5.4%	4,450	8.2%

<sup>36</sup> See *Occupational Skills of Refugees in PCIRO Assembly Centers*, by William Shaughnessy, Geneva, January 24, 1948 and *JDC Review*, Vol. IV, No. 3, May, 1948.



The striking feature in the occupational distribution of displaced Jews is the large proportion of manual workers. More than half of the surveyed Jews were registered as skilled, semi-skilled and agricultural workers. Another feature of the PCIRO survey is the insignificant number of merchants and businessmen. There were 1,262 Jews registered as businessmen and managers and 1,275 as salesmen and sales clerks. Assuming that these 2,537 persons belonged to the category of merchants—which may not be entirely correct—the percentage of the latter among the 54,391 Jews surveyed would be 4.66 (in Poland in 1931 more than 38 per cent of the Jews, exclusive of those in agriculture, were in this group). The explanation for this phenomenon may be found in the fact that the bulk of the displaced Jews spent the war years in Russia, where they were forced to do manual work and where they acquired various skills. In addition, many of the people surveyed probably registered their occupation in accordance with their present functions in the camps, such as policemen, firemen, etc.

### *General Remarks*

The decade 1939–1948 belongs to the periods of the most intensive migration movements of the population in general and of Jews especially. A war from the demographic point of view is a displacement of soldiers, who compose the armies, of civilians, who flee from the approaching enemy or who cannot remain in the bombarded cities and look for a refuge somewhere outside of their destroyed homes and towns, of prisoners of war, who are shifted into the interior of the fighting countries, of workers forced by the enemy or drafted by the national governments to devote their energies to the war machine, and of many other groups affected by the hostilities. In World War II these displacements assumed sweeping dimensions because the war was waged on three continents—Europe, Africa and Asia—and because of the totalitarian character it took in the Axis countries, which made little distinction between the armed forces and the peaceful population.

The war dealt a hard blow to the Jews, whose extermination was one of the war aims of Hitler. The latter was unfortunately able to implement his maniacal racial ideas. In TABLE 6 the physical losses of the most important Jewish communities in Europe resulting from the “war” on Jews carried on by the German Fuehrer are indicated. But these losses were not only of a quantitative nature.

Their qualitative significance should not be overlooked by a student of the fatal decade, 1939–1948.

In a group of countries and regions such as Holland, Greece, Sub-Carpathian Russia, Germany, Austria—especially in Poland and Lithuania—the Jewish communities received a mortal blow, and their continued existence as homogeneous religious and cultural unities is questionable. The disappearance of Jewish centers of spiritual influence in Poland and Lithuania left a vacuum which, for the time being, cannot be filled. Thus the sources which fructified the specific Jewish life in other countries, e. g., in the U. S. A., no longer exist. It is still doubtful whether a substitute will be found to replace the influence exercised by the autonomous Jewish life within the Eastern-European *kehilot* and Central-European *Kultusgemeinden*.

At the end of the decade 1939–1948, the whole picture of world Jewry had greatly changed from what it had been in the period before World War II. Europe ceased to be the important center. Two new centers emerged: U. S. A., with about 5,000,000 Jews, and Israel, with some 750,000 Jews. The Eastern-Sephardic Jewish community with about 900,000–1,000,000, and the 600,000 Jews in Latin-American countries became an ever-increasing factor in Jewish life.

In 1948 the following countries had the largest Jewish population:

U. S. A.....	5,000,000
U. S. S. R.....	2,000,000
Israel.....	750,000
Rumania.....	380,000
Argentina.....	360,000
England.....	345,000
Morocco.....	286,000
France.....	235,000

All other countries had less than 200,000 Jews each. It may be interesting to note that the U. S. A. has about 44 per cent of the total Jewish population. As a result of population losses, the Jews on the American continent, who represented 32.95 per cent of the total Jewish population in 1939, now constitute 50.80. It is unfortunately impossible to ascertain the percentage of Jews among the general population in all the countries of their residence but it may suffice to indicate the percentages in the most important communities. In the U. S. A. the Jews represent about 3.5 per cent of the total population; in Rumania, about 2.5 per cent; in Argentina,

over 2.0 per cent; in U. S. S. R., over 1.0 per cent; in England and France, less than 1.0 per cent.

The migration movement, intensified by the war and the events subsequent to it, led to the displacement of thousands of Jews from the East to the West. In many countries the newcomers outnumber native Jews or play a proportionately important role. In countries with Jewish DPs the foreign Jews predominate.

TABLE 21

RESIDENT AND FOREIGN JEWS IN VARIOUS EUROPEAN COUNTRIES  
IN 1948

Country	Resident Jews	Foreign Jews
Austria . . . . .	9,000	21,000
Belgium . . . . .	20,000	25,000
France . . . . .	150,000	85,000
Germany . . . . .	16,500	136,300
Italy . . . . .	30,000	23,000
Sweden . . . . .	3,500	6,000

Within various countries, a shifting of the Jewish population took place. In Poland, Lodz and Lower Silesia became Jewish centers replacing Warsaw. In Hungary two-thirds of the Jews are in Budapest. More than 40 per cent of the Jews in Rumania live in Bucharest. Paris has more than half of the Jewish population of France. In Greece Athens replaced Salonika as a center of Jewish population. In Germany almost half of the native Jews live in Berlin. In Austria practically all Jews are located in Vienna. In general, the concentration of Jews in large cities is much more pronounced now than it was before 1939.

The reader will find below a selected list of important Jewish communities throughout the world:

TABLE 22

ESTIMATED JEWISH POPULATION IN SELECTED CITIES<sup>37</sup>

Cities	No. of Persons
Alexandria . . . . .	28,000
Algiers . . . . .	30,000
Amsterdam . . . . .	14,000
Athens . . . . .	3,700
Belgrade . . . . .	1,900
Berlin . . . . .	8,000
Bialystok . . . . .	660
Bucharest . . . . .	160,000
Budapest . . . . .	110,000
Buenos Aires . . . . .	165,000
Cairo . . . . .	36,000
Casablanca . . . . .	100,000
Cologne . . . . .	600
Constantine . . . . .	15,000
Cracow . . . . .	5,900
Damascus . . . . .	2,500
Dzierzoniow . . . . .	6,120
Florence . . . . .	1,500
Frankfort-on-the-Main . . . . .	1,620
Haifa . . . . .	80,000
Hamburg . . . . .	1,390
Harbin . . . . .	1,400
Helsinki . . . . .	1,350
Jassy . . . . .	27,500
Jerusalem . . . . .	95,000
Johannesburg . . . . .	30,000
La Paz . . . . .	3,500
Legnica . . . . .	3,350
Leipzig . . . . .	360
Lodz . . . . .	14,000
London . . . . .	234,000
Milan . . . . .	5,000
Montreal . . . . .	55,000
Oran . . . . .	22,000
Oslo . . . . .	500

<sup>37</sup> Mostly 1947-1948

TABLE 22 (*continued*)

Cities	No. of Persons
Paris.....	125,000
Prague.....	10,000
Rio de Janeiro.....	40,000
Rome.....	12,000
Salonika.....	1,620
São Paulo.....	30,000
Shanghai.....	9,000
Sofia.....	25,000
Teheran.....	25,000
Tel Aviv.....	250,000
Trieste.....	1,500
Tripoli.....	16,000
Tunis.....	30,000
Turin.....	2,300
Vienna.....	11,200
Walbrzych.....	4,890
Warsaw.....	4,400
Wroclaw.....	9,200
Zagreb.....	1,700

As a result of the Nazi extermination policy a considerable change occurred in the age structure of the Jewish population in several countries of continental Europe. Data on age and sex distribution of Jews in various countries in Europe are most revealing.

TABLE 23

JEWS IN POLAND BY AGE GROUPS AND SEX—1947<sup>38</sup>

Age Group	Male	Female	Total	Per Cent
0—14.....	8,469	8,767	17,236	19.5
15—19.....	2,021	2,166	4,187	4.8
20—49.....	30,129	27,445	57,574	65.2
50—64.....	4,069	3,232	7,301	8.3
65 and over.....	927	1,045	1,972	2.2
TOTAL.....	45,615	42,655	88,270	100.0

<sup>38</sup> Based upon Passover, 1947 *matzot* registration.

TABLE 24

JEWS IN BOHEMIA—MORAVIA—SILESIA BY AGE GROUPS  
AND SEX—1947<sup>39</sup>

Age Group	No.	Per Cent	Sex	No.	Per Cent
0—16 .....	1,224	6.5	Male .....	9,735	51.3
17—36 .....	9,994	52.7	Female .....	9,235	48.7
37—56 .....	5,853	30.8	TOTAL ..	18,970	100.0
57 and over .....	1,899	10.0			

<sup>39</sup> Excluding those who do not belong to the community. See *Vestník Židovské Obce Naboženské v Praze*, March 19, 1948.

TABLE 25

GERMAN JEWS IN BERLIN BY AGE GROUPS AND SEX—MARCH, 1947

Age Group	No.	Per Cent
0—13 .....	505	6.5
14—17 .....	196	2.5
18—44 .....	2,629	33.7
45 and over .....	4,477	57.3
TOTAL .....	7,807	100.0

Of these 7,807 persons, 505 children up to thirteen years of age were not classified by sex. Among the remaining 7,702 persons over fourteen years of age, 3,557, or 48.69 per cent, were males and 3,727, or 51.04 per cent, were females.

TABLE 26

JEWS IN VIENNA BY AGE GROUPS AND SEX—MAY 3, 1948

Age Group	No.	Per Cent
0—12 .....	594	6.34
13—18 .....	281	3.00
19—45 .....	3,913	41.77
46—60 .....	2,798	29.88
61 and over .....	1,780	19.01
TOTAL .....	9,366	100.00

Of these 9,366 persons, 5,075, or 54.19 per cent, were males and 4,291, or 45.81 per cent, were females.

TABLE 27

JEWS IN GREECE BY AGE GROUPS AND SEX—NOVEMBER, 1947

Age Group	Males	Females	Total	Per Cent
0—6.....	304	260	564	6.68
7—14.....	330	344	674	7.99
15—18.....	181	191	372	4.41
19—45.....	2,643	2,276	4,919	58.28
46—60.....	608	540	1,148	13.60
61 and over.....	364	399	763	9.04
TOTAL.....	4,430	4,010	8,440	100.00

JDC Paris Letter No. 8410, December 29, 1947 is the source of the above.

TABLE 28

JEWS IN HOLLAND BY AGE GROUP AND SEX—DECEMBER 31, 1945<sup>40</sup>

Age Group	Male	Female	Total
0—20.....	2,295 or 10.6%	2,322 or 10.7%	4,617 or 21.3%
21 and over..	7,711 or 35.6%	9,346 or 43.1%	17,057 or 78.7%
TOTAL....	10,006 or 46.2%	11,668 or 53.8%	21,674 or 100.0%

<sup>40</sup> Jews registered with the Central Registration Office for Jews, Amsterdam.

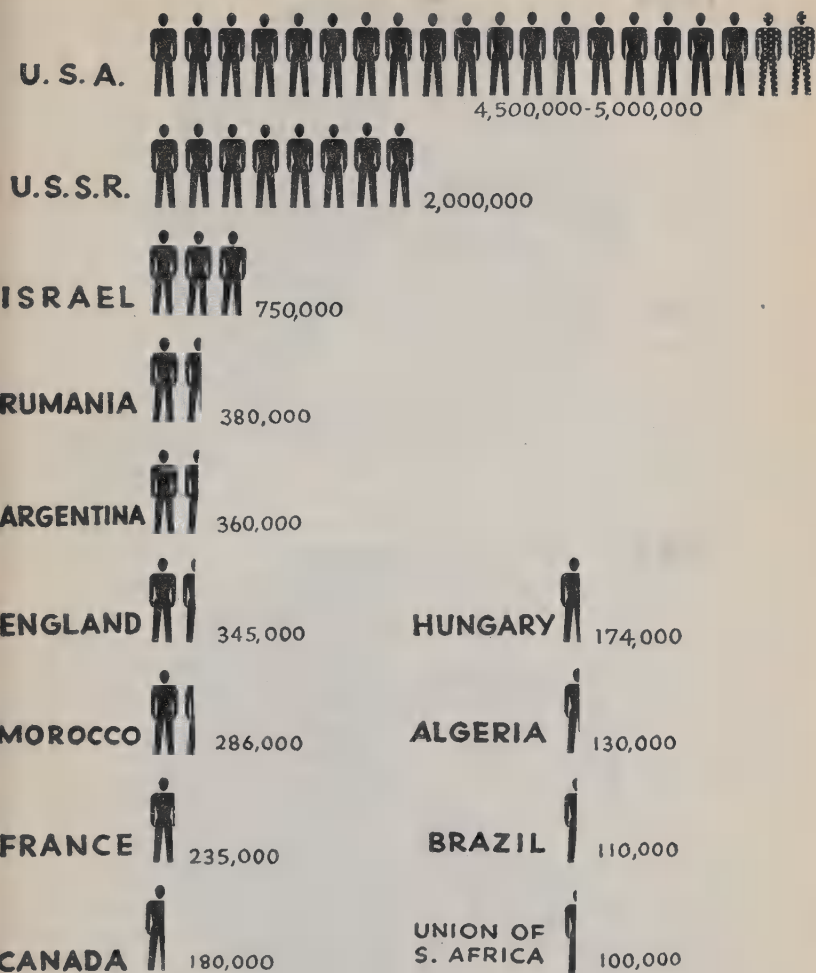
The age structure of displaced Jews is shown in Table 19, p. 715.

As another result of the Nazi policy which spared the partners of mixed marriages till rather late, the percentage of Jews married to non-Jews is now very high in a number of countries. In Germany this percentage is as high as 60 to 70 per cent. There are no exact data on other countries. It may be assumed, however, that mixed marriages have become an important factor in Austria, France, Holland, Hungary and Italy. In the latter country, out of the pre-war native Jewish population estimated at 50,000, some 7,000 were reported to have been converted or to have left the communities. The fear of being registered with a Jewish community induced Jews in some countries to stay away. Approximately 10,000 Jews in Poland are living under assumed names as non-Jews.

The survey presented above is based on preliminary results of a larger study.



# COUNTRIES OF 100,000 JEWS OR OVER

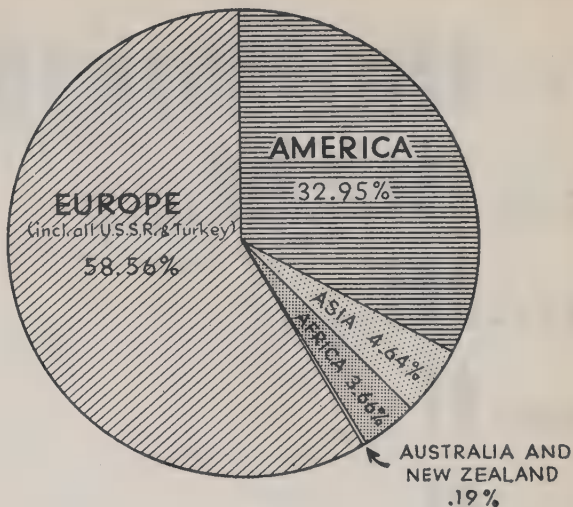


EACH FIGURE REPRESENTS 250,000 PERSONS

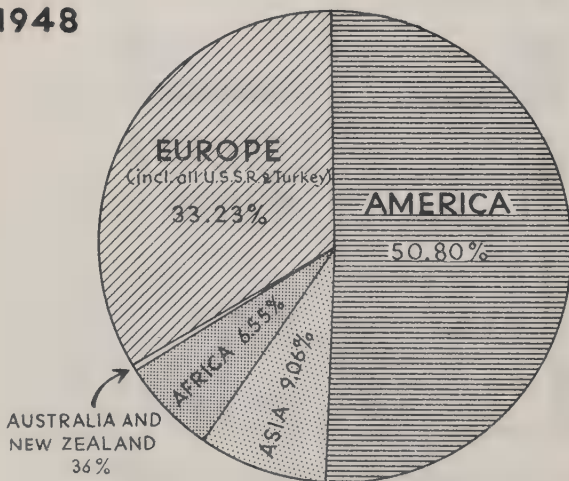
GRAPHIC ASSOCIATES

# SHIFTING CENTERS OF JEWISH POPULATION

1939



1948



## JEWISH MIGRATION

—By Sidney Liskofsky—

THE FOLLOWING REVIEW outlines the main features of the migrations of European Jews during 1947 and the first half of 1948, placing this migration in the broader context of the general migration of Europeans during this period. Statistics for these migrations are sometimes indicated in the text, sometimes in footnotes.<sup>1</sup> The recently concluded thirty-year period of immigration to Palestine under the British mandate (1917–47) is given an extended treatment.

Our review deals mainly with the countries of destination of the Jewish immigrants. It discusses their countries of origin or of temporary residence only in passing. The movement was chiefly from Europe to overseas countries and to a lesser extent from Eastern and Central Europe to Western Europe. The movement to Western Europe was in part a transit movement to overseas countries. The departures from Western Europe were mainly of Eastern and Central European Jews who had resided in those countries temporarily as refugees.

<sup>1</sup> The references to PCIRO and general immigration figures are taken chiefly from Press Release, No. 507, August 24, 1948, Prep. Com., No. 145 issued by the Information Center of the United Nations Office at Geneva; from the *Report on the Progress and Prospect of Repatriation, Resettlement and Immigration of Refugees and DP's*, submitted by the Secretary General in collaboration with the Executive Secretary of the PCIRO to the Seventh Session of the Economic and Social Council, June 10, 1948; and from the information contained in the bulletins of the Migration Unit of the UN Secretariat.

## SUMMARY TABLES

*Jewish Emigration from Europe and the Far East*

In 1947 the United States and Palestine were the two chief outlets for Jewish emigration from Europe. Of the total emigration from Europe, which approximated some 85,000, some 25,000 went to Palestine and some 20,000 to the United States for permanent resettlement. (In addition, 4,360 Jews from Shanghai settled in the United States.) Aside from Palestine and the United States, France was the third largest country to which Jews immigrated, estimates ranging from 15,000 to 25,000. Although an undetermined though large number of these were transmigrants to Palestine, the United States and other overseas countries, a considerable part—between 10,000 and 15,000—remained in France permanently. To South and Central America went approximately 7,800, to Australia approximately 3,400 and smaller numbers to other countries.

Estimates of Jewish emigration from Europe and the Far East during 1947 to various parts of the world are given in Table 1. The figures in this table, as in most of the tables in this survey, are unavoidably rough, tentative and incomplete.<sup>1</sup>

<sup>1</sup> In the main, it has been necessary to use the records of the American Jewish voluntary immigration agencies operating in the various countries, chiefly Joint Distribution Committee and Hebrew Immigrant Aid Society, as a basis for our estimates. Only in a few cases has information on Jewish immigration been available from local Jewish, governmental or other sources in the receiving countries.

TABLE 1  
JEWISH EMIGRATION FROM EUROPE AND THE FAR EAST IN 1947

Country of Destination	JDC <sup>1</sup> I	HIAS <sup>2</sup> II	JDC & HIAS <sup>3</sup> III	Other Sources of Information IV	Approximat Grand Total V
Palestine.....	8,250	5,660	13,910	11,090-16,090 <sup>4</sup>	25,000-30,000 <sup>4</sup>
United States					
From:					
(a) Germany & Austria } under Truman Plan	3,890	2,670	6,550	—	—
(b) From Europe other } than above	1,860	4,700	6,570	—	—
Total from Europe...	5,750 <sup>5</sup>	7,370	13,120	—	—
From Far East..	4,360	— <sup>6</sup>	4,360	—	—
Grand Total .....	10,110	7,370	17,480	5,520-7,520 <sup>7</sup>	23,000-25,000 <sup>7</sup>
Europe <sup>8</sup>					
(repatriation & re- settlement) .....	4,930	4,210	9,140	3,860-13,860 <sup>9</sup>	13,000-23,000 <sup>9</sup>
South & Central America..	3,450	4,390	7,840 <sup>10</sup>	—	8,000
Australia (& New Zealand)					
(a) From Far East. ....	500	—	500	—	—
(b) From Europe.....	900	1,990	2,890	—	—
Total.....	1,400 <sup>11</sup>	1,990	3,390 <sup>12</sup>	—	3,000 <sup>12</sup>
Canada.....	— <sup>13</sup>	700	700	1,300 <sup>14</sup>	2,000 <sup>14</sup>
Other Countries.....	2,370	820	3,190	—	3,000
TOTAL .....	30,510	25,140	55,650	21,350-38,350	77,000-94,000 <sup>15</sup>

<sup>1</sup> JDC estimates are based chiefly on the Preliminary Statistical Report of JDC European Emigration Headquarters, Paris, dated December, 1947. These estimates are incomplete and subject to correction. They cover persons to whom JDC rendered financial assistance, wholly or in part, or technical assistance of various types (documentation, transportation, etc.). They exclude a part of the Palestine emigrants sponsored by the Jewish Agency to whose emigration expenses JDC may have contributed. They do not include immigrants assisted by JDC in connection with IRO mass resettlement projects, persons migrating outside JDC channels or transmigrants. Figures on Shanghai emigration are based on a JDC report from the Far East, dated March 15, 1948, and on boat by boat reports issued by USNA and JDC, and compiled by Institute of Overseas Studies (IOS) of Council of Jewish Federations and Welfare Funds (CJFWF) in a study prepared in the summer of 1948.

<sup>2</sup> HIAS estimates are taken from an unpublished inter-office computation, dated March, 1948, HIAS, New York. (They do not include transmigration figures.)

<sup>3</sup> It is assumed for some countries that the sum of the numbers of immigrants assisted by JDC and HIAS yields an approximation of the total Jewish immigration in 1947. In others, considerable numbers of Jews immigrated outside of the channels of these agencies. On the other hand, some immigrants—probably few—figure in the records of both agencies.

<sup>4</sup> A Jewish Agency figure of 21,500 is based upon estimates made by the Statistical Division of the Jewish Agency, Jerusalem. (See Palestine Immigration section, p. 741.) This figure, which exceeds the limits of the quota of 1,500 per month that prevailed in 1947, resulted from the British government's allowing numbers of Cyprus refugees to immigrate in advance of their turn. Of the 21,500, 7,290 entered from their countries of last residence, chiefly Europe, in the normal manner; 8,629 were brought from Cyprus on the 720 monthly quotas; 4,723 escaped from Cyprus and were not apprehended by the authorities. The figure 21,500 includes the combined JDC-HIAS total of 13,907. The actual figures may be larger than 21,500. For 19,100 immigrants in the Jewish Agency thirty-year statistical summary of Jewish immigration are listed as "unidentified" and not recorded according to the year of entrance (see p. 734). Probably a substantial part of these 19,100 entered during 1947. A guess, based on several press and other reports, is that they were from 3,500 to 8,500.

<sup>5</sup> This figure represents the total of departures from Europe to the United States. It differs slightly from the 3,990 estimate for arrivals in the United States given in TABLE 14, (see p. 750), which is based on boat arrival figures. A reason may be the time lag between departure and arrival. Also, there exist as yet unexplained discrepancies between the figures in the reports of the European office of JDC and those of USNA in the United States.

<sup>6</sup> HIAS moved a small but undetermined number from Shanghai. Since the number is small, it is neglected in this table.

<sup>7</sup> This additional number of immigrants is based on a count of Jewish names on the manifests of ships entering United States ports. (See United States section, p. 750, TABLE 14, footnote 2.)

<sup>8</sup> This excludes the number assisted to return to Europe from Shanghai, reported to be 1,527 for the period March 1, 1946 to February 29, 1948. (See "Note on Statistics of Shanghai Emigration," report of Charles Jordan, JDC representative in Far East, dated March 15, 1948, p. 766.)

<sup>9</sup> From 15,000 to 25,000 Jews are reported to have entered France during 1947. A large but undetermined number of these were admitted on a temporary basis. However, a large part of even these were permitted to stay on in the country indefinitely. A statistical report of the PCIRO for the year ended June, 1948, (Office of Statistics and Operational Reports, Headquarters, Geneva) indicates (p. 29) that approximately 6,800 DPs went to France from the United States zone of Germany on temporary visas, almost all of whom subsequently continued on to Palestine. The larger part of these, perhaps 5,000, entered in the first half of the fiscal year, that is, in 1947. It may be guessed that of the 15,000 to 25,000 reported to have entered France in 1947, 10,000 to 20,000 were permanent immigrants. Of the 9,140 resettled in Europe by JDC-HIAS, a large part, perhaps 6,000, was resettled in France, leaving about 3,000 resettled in other countries of Europe. Therefore, the total for Europe may be between 13,000 and 23,000.

<sup>10</sup> This figure is somewhat larger than the detailed breakdown for Latin America given in the Latin American section (see p. 763). The latter gives only 2,497 for JDC and 4,049 for HIAS, a total of 6,546. However, the latter JDC figures are based on earlier estimates of the agency and are probably less accurate than the summary figures in the present table. An undetermined number entered Argentina, Brazil and other Latin American countries independent of HIAS-JDC assistance.

<sup>11</sup> A guess is that JDC moved about 500 Jews from Shanghai to Australia in 1947. (The Jordan report gives 908 as the figure for emigration from Shanghai to Australia from March 1, 1946 to February 29, 1948.) JDC also moved 900 from Europe to Australia.

<sup>12</sup> This figure may be too high, since an estimate based on Australian sources (see section on Australia, p. 758) gives a total of only 3,540 for the entire period from the end of World War II through April 30, 1948. These sources cannot be adequately reconciled with JDC and HIAS figures.

<sup>13</sup> No information available at the time of writing.

<sup>14</sup> An estimate of 1,800 Jewish immigrants for 1947 is given by UN Migration Bulletin, No. 11, p. 24 and 1,866 by *Rescue*, HIAS Information Bulletin, May, 1948. The latter is also the official figure of the Immigration Branch of the Canadian Department of Mines and Resources.

<sup>15</sup> Subtracting those persons resettled and repatriated within Europe from this total, yields a figure of 64,000 to 71,000 for those resettled in overseas countries.

The establishment of the state of Israel, on May 14, 1948, was the signal for a substantial immigration to that country. During the first six months of the year, from 35,000 to 40,000 Jews immigrated to Israel. In contrast, the rate of Jewish immigration to the United States fell from the previous year, approximately 9,000 Jews entering the country during that period. Over 6,300 Jews immigrated to Latin America, an increase over the previous year's rate. The table that follows on p. 730 gives estimates of Jewish emigration from Europe and the Far East during January-June 1948.



TABLE 2

JEWISH EMIGRATION FROM EUROPE AND THE FAR EAST (JANUARY-JUNE, 1948)

Country of Destination	JDC <sup>1</sup> I	HIAS <sup>2</sup> II	JDC & HIAS III	Other Sources IV	Approximate Total V
Palestine.....	8,370	790	9,150	25,850-30,850 <sup>3</sup>	35,000-40,000 <sup>3</sup>
United States From:					
(a) Germany & Austria } under Truman Plan }	1,080	—	—	—	—
(b) Europe, other .....	1,700	—	—	—	—
Total from Europe...	2,780	2,530 <sup>2</sup>	5,310	—	—
From Far East.....	1,510	—	1,510	—	—
Grand Total .....	4,290	2,530	6,820	1,780-2,280 <sup>4</sup>	8,600-9,100 <sup>4</sup>
Europe (repatriation & resettlement) .....	1,790	660	2,440	4,000-9,000 <sup>5</sup>	6,400-11,400 <sup>5</sup>
South & Central America..	2,810	3,460	6,270	—	6,300
Australia (& New Zealand)					
(a) From Far East.....	—	—	—	—	—
(b) From Europe.....	500 <sup>6</sup>	700	1,200	—	1,200
Total .....	500	700	1,200	—	1,200
Canada .....	280 <sup>7</sup>	1,930 <sup>8</sup>	2,210	1,790	4,000 <sup>9</sup>
Other Countries					
(a) From Europe.....	140 <sup>10</sup>	910 <sup>11</sup>	—	—	—
(b) From Far East.....	290 <sup>12</sup>	—	—	—	—
Total .....	430	910	1,340	—	1,300
TOTAL <sup>13</sup> .....	18,470	10,980	29,430	33,370-43,870	62,800-73,300

<sup>1</sup> Not included in these estimates are DPs to whom JDC rendered technical assistance in connection with IRO mass resettlement schemes, numbering about 700. They also exclude 7,777 persons assisted in transit, chiefly to France, Italy and Czechoslovakia.

<sup>2</sup> Not included in this figure is a large number of arrivals who received various technical services from HIAS overseas, but proceeded on their own accord to the United States.

<sup>3</sup> JDC European Emigration Headquarters, Paris, Special Inter-Office Memo, No. 22, August 21, 1948, noted that the Jewish Agency moved 15,000 Jews to Palestine during this half-year period, for whom JDC paid emigration costs.

*JTA*, Aug. 8, reported from Palestine that in the nine weeks after May 14, 25,000 Jews immigrated. Still another *JTA* item, dated August 27, reported that 35,000 Jews immigrated between May 14 and July 16, 1948. The *Herald-Tribune*, Aug. 10, reported that 30,000 Jews immigrated in the period following May 14. From these and from other reports, it may be concluded that substantially over 25,000 Jews entered Palestine during the first half of 1948, perhaps 15,000 over that number.

<sup>4</sup> Several thousand more Jews probably arrived in the U.S. during the first half of 1948, other than those serviced in Europe by HIAS and JDC. Of these, an undetermined number were non-immigrants.

This additional number of immigrants is based on a count of Jewish names on the manifests of ships entering United States ports. (See United States section, p. 750, TABLE 14, footnote 2).

<sup>5</sup> It was reported that several thousand Jews, many of whom were transmigrants, entered France during this period unrecorded by JDC and HIAS. The rate of entry during this period was reported to have fallen from the 1,500-2,000 per month of the previous year. Of the total entrants, the number of permanent immigrants may have been between 4,000 and 9,000.

<sup>6</sup> Based on JDC European Headquarters, Paris, Inter-Office Memo, No. 22, August 21, 1948.

<sup>7</sup> Interpolated from JDC report for first five months of 1948, giving a figure of 232.

<sup>8</sup> Based on HIAS inter-office report.

<sup>9</sup> *JTA*, August 27, 1948, reports the entry of 3,782 Jews to Canada in the period April 1-July 31, 1948. The Immigration Branch of the Canadian Department of Mines and Resources gives 4,026 as the number of "Hebrew" immigrants during the first half of 1948.

<sup>10</sup> This figure includes immigrants to Canada, Europe, Africa and Asia. It is based on JDC European Headquarters, Inter-Office Memo, No. 22, August 21, 1948.

<sup>11</sup> To Australia and other countries.

<sup>12</sup> JDC inter-office table.

<sup>13</sup> Subtracting those persons resettled and repatriated within Europe from the total yields a figure of 56,400 to 61,900 for those resettled in overseas countries.

### THIRTY YEARS OF JEWISH IMMIGRATION TO PALESTINE<sup>1</sup>

On December 17, 1917, the victorious British Army entered the gates of Jerusalem after subduing the southern section of Palestine. Thirty years later, on November 29, 1947, after thirty years of British rule, the United Nations recommended that an independent Jewish state be established.

The first Jewish immigrants began filtering into Palestine about the time of the issuance of the Balfour Declaration in 1917, the country having been tightly sealed during the years of the war

<sup>1</sup> This survey is translated from the March, 1948 issue of *Figures and Facts on the Yishuv and the Economy of Jewish Palestine*, a monthly periodical published by the Statistical Division of the Jewish Agency. It concludes with Table 10 on pp. 742-43.

The first immigrants, the forerunners of the "Third Aliyah," or wave of immigration, were American and Canadian Jews who came as volunteers with the Jewish Brigade of the British Army. However, not until two years after the conquest of Jerusalem, after innumerable difficult obstacles had been removed, did the rate of Jewish immigration begin to accelerate. The source of this immigration was chiefly Eastern Europe. During the three decades that followed (1917-47), approximately half a million Jews immigrated to Palestine; this figure is exclusive of the 30,000 refugees who, headed for Palestine, were either on the high seas or in camps in Cyprus at the end of 1947. The survey that follows is devoted to a statistical summary of this thirty-year period of Jewish immigration, constituting a complete era in Jewish history.

### *Half a Million Immigrants*

In the thirty-year period under review, 497,000 Jews entered Palestine. These decades were characterized by alternating years of prosperity and depression. During some years, large numbers of Jews pressed for admission to Palestine, while in others the economic depression and crises in the Zionist movement reduced the pressure. Despite fluctuations, however, a progressively growing pressure exerted by Jews throughout the world seeking entry to Palestine was evident for the three decades.

The immigration since 1919 is divided into three *Aliyot*.<sup>1</sup> The "Third Aliyah," consisting chiefly of halutzim (pioneers), took place from 1919 to 1923; the "Fourth Aliyah," consisting of middle-class immigrants, mainly from Poland, took place from 1924 to 1931; and the "Fifth Aliyah," composed in the main part of German refugees, was from 1932 on. The latter period may be divided into a number of sub-periods, one such sub-period beginning with the war, and continuing into 1948. From a political and economic point of view, each of these waves of immigration reflects clearly marked periods in the history of the Yishuv proper and of the Zionist movement as a whole. Likewise, each period of immigration may be divided into sub-periods reflecting the particular conditions which prevailed in the country at that time. This is clearly shown in the following figures covering Jewish immigration during the thirty-year period.

<sup>1</sup> See graph on p. 744.

TABLE 3  
PERIODS OF IMMIGRATION

Year	No.	Per Cent
<i>"Third Aliyah"</i>		
1917.....	—	—
1918.....	—	—
1919.....	1,806	0.4
1920.....	8,223	1.6
1921.....	8,294	1.7
1922.....	8,685	1.8
1923.....	8,175	1.6
Unidentified <sup>1</sup> .....	1,000	0.2
TOTAL.....	36,183	7.3

<i>"Fourth Aliyah"</i>		
1924.....	13,892	2.8
1925.....	34,386	6.9
1926.....	13,855	2.8
1927.....	3,034	0.6
1928.....	2,178	0.4
1929.....	5,249	1.1
1930.....	4,944	1.0
1931.....	4,075	0.8
Unidentified <sup>1</sup> .....	2,500	0.5
TOTAL.....	84,113	16.9

<sup>1</sup> This estimate refers to immigrants who remained in the country illegally.

*"Fifth Aliyah"*

1932.....	9,553	1.9
1933.....	30,327	6.1
1934.....	42,359	8.5
1935.....	61,854	12.4
1936.....	29,727	6.0
1937.....	10,536	2.1
1938.....	12,868	2.6
1939.....	27,561	5.6
Unidentified <sup>1</sup> .....	39,800	8.0
TOTAL.....	264,585	53.2

*"War Period"*

1940.....	8,398	1.7
1941.....	5,886	1.2
1942.....	3,733	0.8
1943.....	8,507	1.7
1944.....	14,464	2.9
1945.....	13,121	2.6
1946.....	17,761	3.6
1947.....	21,542	4.3
Unidentified <sup>1</sup> .....	19,100	3.8
TOTAL.....	112,512	22.6
OVERALL TOTAL.....	497,393	100.0

<sup>1</sup> This estimate refers to immigrants who remained in the country illegally.

*Illegal Immigration*

The many obstacles which the British administration placed in the way of immigration during almost every year of its rule, brought about the phenomenon of illegal immigration. This immigration, which actually began many years ago, took many routes and assumed varied forms. Jews who fled from oppression at a time when only one land in the world—Palestine—was prepared to welcome them, used every possible means to enter Palestine. Thousands of

Jewish tourists decided to settle permanently. Despite opposition by the government, thousands of other immigrants crossed the various borders of the country by clandestine methods. Many thousands were caught and detained in the islands of Mauritius and Cyprus, until such time as they would be permitted to come to Palestine. Many met death on the high seas in their desperate effort to immigrate.

According to a reliable estimate, 125,000 immigrants—nearly one-quarter of the total number—entered the country illegally during the thirty-year period under review. (This figure does not include 19,000 illegals who entered in the early part of 1948.) One-third of the illegals arrived during the "Fifth Aliyah" and the remainder during the war, at the very time when there were severe restrictions. Of the 125,000 illegals, 43,000 were apprehended by the British, but were subsequently permitted to remain in the country after an equivalent number of allowable immigration certificates was deducted; there were 16,000 located in refugee camps in Cyprus at the end of 1947; 4,500 were compelled to return to Germany (on the *Exodus*), and the remainder entered the country in various ways (as tourists, etc.) and were never registered.<sup>1</sup>

### *Categories of Immigrants*

Jewish immigration was governed by regulations which underwent periodical changes. Under these regulations the immigrants were divided into four categories: 1. "capitalists," who were allowed to enter in unlimited numbers if they could prove that they owned a certain amount of wealth (generally a thousand Palestinian pounds); 2. workers, chiefly *halutzim*, who were admitted in accordance with the absorptive capacity of the country; 3. dependents, who came on the invitation of resident relatives, usually heads of families who brought their wives and children after having established permanent residence themselves; 4. students, especially those who came as part of the Youth Aliyah, an important category during the recent past.

These categories were relevant until the introduction of the immigration decrees which set a politically motivated maximum to Jewish immigration (from 1938–39 on). But even afterward, the immigrants

<sup>1</sup> During the "First Aliyah" (1882–1902), 25,000 immigrants had entered the country; and 40,000 entered during the "Second Aliyah" (1904–1914).

continued to fall into the same categories mentioned above, although they were subject to an arbitrary numerical ceiling which took no account of the absorptive capacity of the country, the capital in the possession of the immigrant and other similar economic factors.

The following statistics cover 435,000 of the 497,000 immigrants who arrived during the period under review. There are no available details for the illegals, who could not register officially (the tourists, etc.). The following table presents the figures for the main categories of immigrants:<sup>1</sup>

TABLE 4

## CATEGORIES OF IMMIGRANTS

Category	No.	Per Cent
Capitalists . . . . .	73,094	18.8
Workers . . . . .	180,377	46.3
Illegals <sup>2</sup> . . . . .	29,065	7.4
Dependents of Residents . . . . .	69,999	18.0
Students . . . . .	26,836	6.9
Clergy . . . . .	4,708	1.2
Miscellaneous . . . . .	5,359	1.4
<b>TOTAL . . . . .</b>	<b>389,438</b>	<b>100.0</b>
Unidentified, and information lacking <sup>1</sup> . . . . .	45,555	
<b>SUM TOTAL . . . . .</b>	<b>434,993</b>	

<sup>2</sup> The illegals and most of those for whom there are no available data fall chiefly into the category of workers.

[The above analysis is based on the data in the possession of the Statistical Division of the Jewish Agency. This Division does not possess detailed information concerning those immigrants who traveled to Palestine by air or land. It also lacks detailed information concerning those tourists who were permitted by the government to settle in the country. There are estimated to be about 15,000 immigrants in the first category and 30,000 in the second. The heading "Unidentified and information lacking" refers in the main to these immigrants.]



*The Nationality and Community Allegiance of the Immigrants*

Full details are lacking regarding the countries of origin of the immigrants. However, the nationalities of the immigrants may be assumed in most cases to be identical with their countries of origin. The available data cover 411,000 immigrants; those regarding whom there are no data may be assumed to fall into the same groupings.

TABLE 5

## NATIONALITY AND COMMUNITY ALLEGIANCE OF IMMIGRANTS

*Europe*

Nationality	No.	Per Cent
Austria . . . . .	10,785	2.6
Italy . . . . .	1,702	0.4
England . . . . .	2,609	0.6
Bulgaria . . . . .	6,167	1.5
Germany . . . . .	46,183	11.3
Holland . . . . .	1,071	0.3
Hungary . . . . .	8,330	2.0
Yugoslavia . . . . .	2,005	0.5
Greece . . . . .	8,419	2.0
Latvia, Lithuania . . . . .	15,533	3.8
Poland . . . . .	157,913	38.4
Czechoslovakia . . . . .	14,954	3.6
France . . . . .	1,075	0.3
Rumania . . . . .	32,650	7.9
U.S.S.R. . . . .	31,312	7.6
Other Countries . . . . .	2,426	0.5

*Asia*

Nationality	No.	Per Cent
Palestine . . . . .	3,681	0.9
Syria . . . . .	746	0.2
Iraq . . . . .	6,114	1.5
Iran . . . . .	1,727	0.4
Turkey . . . . .	7,415	1.8
Yemen . . . . .	15,154	3.8
Other Asiatic Countries . . . . .	525	0.1
America . . . . .	9,168	2.2
Africa . . . . .	1,316	0.3
Stateless . . . . .	8,820	2.1
Unidentified . . . . .	13,956	3.4
<b>TOTAL . . . . .</b>	<b>411,756</b>	<b>100.0</b>
Details Missing . . . . .	23,237	
<b>GRAND TOTAL . . . . .</b>	<b>434,993</b>	

Community Allegiance	No.	Per Cent
Ashkenazim . . . . .	355,117	86.7
Sephardim . . . . .	27,724	6.6
Yemenites . . . . .	15,430	3.8
Other Communities . . . . .	11,923	2.9
<b>TOTAL . . . . .</b>	<b>410,194</b>	<b>100.0</b>
Details Missing . . . . .	24,799	
<b>TOTAL . . . . .</b>	<b>434,993</b>	

As indicated in the table above, over 50 per cent of all the immigrants came from Poland, Germany and Austria. The proportion of immigrants from Germany was almost zero before 1933 when the Nazis came to power, but reached 25 per cent or over in every year from 1933 until the outbreak of World War II. Germany was thus raised to second place among the countries of origin of the immigrants. Conversely, the immigrants from the Union of Soviet Socialist Republics comprised a third of all the immigrants from 1919 to 1923, and a fourth from 1924 to 1931; subsequently, their number became minimal (1.5 per cent).

*Sex, Age and Family Status*

An outstanding characteristic of the immigrants to Palestine was their youth. Over half of the immigrants (53 per cent) were from seventeen to thirty-five when they arrived. About 22 per cent were less than seventeen, about 12 per cent were between thirty-five and fifty, and only 12 per cent were over fifty. With the passage of the years, a change took place in this age structure; the mass immigration of refugees came to contain a larger proportion of the older age groups. The following details are based on data concerning the approximately 292,000 immigrants who arrived from 1928 to 1948. Statistical details for the earlier years are lacking.

TABLE 6

## AGE DISTRIBUTION OF IMMIGRANTS

Age Groupings	No.	Per Cent
0-4.9.....	14,602	5.0
5-9.9.....	15,604	5.3
10-16.....	33,831	11.6
17-35.....	154,877	53.0
36-40.....	14,879	5.1
41-50.....	21,056	7.2
51-60.....	18,856	6.5
61-70.....	11,657	4.0
71 and over.....	3,517	1.2
Unidentified.....	3,079	1.1
<b>TOTAL.....</b>	<b>291,958</b>	<b>100.0</b>
Details missing.....	143,035	
<b>SUM TOTAL.....</b>	<b>434,993</b>	

The number of male immigrants was always larger than that of the female. Of the 391,000 immigrants for whom we have data, 207,000, or 52.8 per cent, were males, and 184,000, or 47.2 per cent, were females.

The following table gives the family status of the immigrants:

TABLE 7

## FAMILY STATUS OF IMMIGRANTS

Family Status	No.	Per Cent
Bachelors, unmarried women. . . . .	118,888	31.2
Married, no children. . . . .	36,648	9.6
Heads of families. . . . .	138,860	36.5
Children under 17. . . . .	86,293	22.7
Total. . . . .	380,689	100.0
Details lacking. . . . .	54,304	
Grand Total. . . . .	434,993	

In sum, 75,193 families entered the country, a large majority (about 55 per cent) consisting of two members, that is, young persons who married shortly before immigrating, as is evident from the following table.

TABLE 8

## SIZE OF FAMILIES OF IMMIGRANTS

Size of Family	No.	Per Cent
2 persons. . . . .	41,104	54.7
3 " . . . . .	15,880	21.1
4 " . . . . .	9,489	12.6
5 " . . . . .	4,475	6.0
6 " . . . . .	2,293	3.0
7 " . . . . .	1,952	2.6
TOTAL. . . . .	75,193	100.0

*Occupation of Immigrants*

The data for the occupations of the immigrants are unfortunately inadequate, since the registration offices at the ports of entry were not sufficiently careful to secure accurate information on the immigrants' occupation before their arrival. Nevertheless, even these partial statistics are of considerable interest, since they reflect the occupational pattern of the Jews in their countries of origin.

TABLE 9

## OCCUPATIONAL DISTRIBUTION

Occupation	No.	Per Cent
In training for and in agriculture. . . .	20,049	14.9
Industry & Crafts. . . . .	48,335	36.1
Trade. . . . .	16,852	12.6
Building. . . . .	8,953	6.7
Transport. . . . .	1,821	1.3
Liberal Professions. . . . .	13,305	9.9
White collar workers. . . . .	5,624	4.2
Clergy. . . . .	2,089	1.6
Unskilled laborers. . . . .	17,037	12.7
TOTAL. . . . .	134,065	100.0

Most of those who appear under the heading of farmers and unskilled workers were "pioneers" who underwent a period of agricultural or other training before immigrating to Palestine from the countries where they then resided and therefore registered agriculture as their occupation. However, as a matter of fact, they should not really be regarded as having been farmers at the time of their arrival, even though with the passage of time the large majority did turn to agriculture in Palestine.

### *Immigration in 1947*

In 1947, 21,500 Jewish immigrants reached Palestine, as compared with 17,800 in 1946, 12,800 in 1945, and 14,500 in 1944. The size of this number, which exceeded the limits of the monthly quota of 1,500, resulted from the immigration of Cyprus refugees who were permitted to immigrate in advance of their turn.

Of the 21,500 immigrants, 7,290 entered in the normal manner on the basis of permits granted them in the countries of their last residence, mainly in Europe; 8,629 were brought from Cyprus on the basis of monthly quotas of 750; 4,723 were brought from Cyprus on advance quotas for the year 1948, and 900 illegal immigrants succeeded in entering the country without apprehension by the authorities.

The following table, which presents the national composition of Jewish immigrants to Palestine during 1947, covers the 19,702 immigrants registered in the immigration offices of the Jewish Agency:

TABLE 10

NATIONALITY, COMMUNAL AND AGE DISTRIBUTION OF IMMIGRANTS  
DURING 1947

*Division According to National Origin*

Nationality of Immigrants	No.	Per Cent
Poland . . . . .	7,771	39.5
Rumania . . . . .	4,746	24.1
Hungary . . . . .	2,366	12.0
Czechoslovakia . . . . .	2,077	10.5
England . . . . .	589	3.0
Africa . . . . .	322	1.6
Germany . . . . .	321	1.6
Lithuania, Latvia . . . . .	319	1.6
Other European Countries . . . . .	159	0.8
Greece . . . . .	126	0.6
Various Asiatic Countries . . . . .	102	0.5
Austria . . . . .	98	0.5
Italy . . . . .	91	0.5
Belgium . . . . .	91	0.5
America . . . . .	68	0.3
Yugoslavia . . . . .	52	0.3
France . . . . .	52	0.3
Holland . . . . .	50	0.3
Stateless or Nationality Unknown . . . . .	302	1.5
TOTAL . . . . .	19,702	100.0

*Division According to Communities*

Communities	No.	Per Cent
Ashkenazim . . . . .	19,102	97.0
Sephardim . . . . .	526	2.7
Other Eastern Communities . . . . .	74	0.3

*Division According to Age*

Age	No.	Per Cent
0-4.9 . . . . .	1,223	6.2
5-9.9 . . . . .	408	2.1
10-16 . . . . .	2,656	13.5
17-20 . . . . .	3,689	18.7
21-25 . . . . .	4,303	21.9
26-30 . . . . .	2,328	11.8
31-35 . . . . .	1,478	7.5
36-40 . . . . .	963	4.9
41-50 . . . . .	1,065	5.4
50- . . . . .	1,581	8.0
Unidentified . . . . .	8	

## IMMIGRATION, JANUARY-JUNE, 1948

With the proclamation of the state of Israel on May 14, immigrants entered on an increasing scale. Between May 14 and July 16, 35,000 immigrants were reported to have entered.<sup>1</sup> At a meeting of the General Zionist Council late in August, the Israel Immigration Minister reported that 56,000 immigrants had arrived in Israel since January, of whom 33,000 had arrived after May 15.<sup>2</sup> Thus, it is likely that from 35,000 to 40,000 Jews entered the country during the first half of 1948.

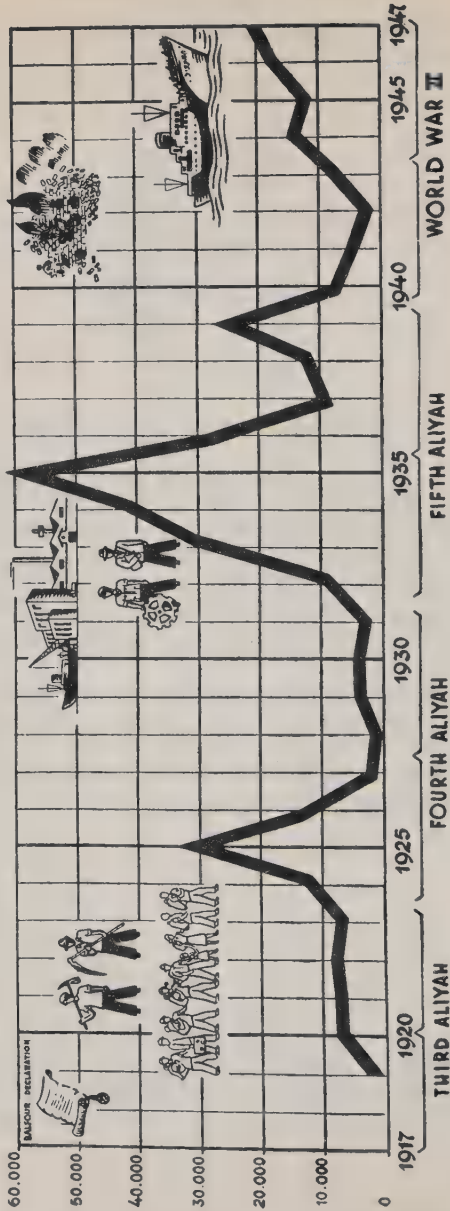
The future immigration goal of the state of Israel, according to an official Immigration Ministry announcement, was to be 120,000 annually, at the rate of 10,000 per month. Of this number, the first immigrants were to be the 12,000 Jews still on Cyprus and 100,000 in the displaced persons camps in Europe.

<sup>1</sup> *JTA*, August 27, 1948.

<sup>2</sup> *Reuters*, August 28, 1948. On October 1, a Jewish Agency official stated that 11,000 immigrants entered in September alone (*JTA*, October 2, 1948).



THIRTY YEARS OF JEWISH IMMIGRATION TO PALESTINE, 1917-1947.



## UNITED STATES

*General and Jewish Immigration, 1933-1948<sup>3</sup>*

According to annual reports of the United States Immigration Service, during the ten year period from July 1, 1933, to June 30, 1943, 165,756 Jewish immigrants and 52,406 Jewish non-immigrants were admitted to the United States from all countries, the total of these two groups being 218,162. During the war period Jewish immigration was very low, since it was virtually impossible for Jews to leave Europe.

After World War II, Jewish immigration increased, though at a far slower rate than non-Jewish immigration. Thus, in the fiscal years 1946 and 1947, the general immigration jumped to 108,721 and 147,292 respectively, a level considerably higher than in any year since 1930, while Jewish immigration in the 1947 calendar year was less than 25,000—a figure less than three-fifths that of the previous peak (1939); at the time of writing the record for 1948 was expected to be less than half of the peak year, when 43,450 Jewish immigrants were admitted.

TABLE 11

## JEWISH IMMIGRATION INTO THE UNITED STATES, 1946-47

## ADMISSIONS

Year	Total <sup>1</sup>	Jews <sup>2</sup>	Percentage of Jews to Total
1946.....	108,721	13,000-14,000	11.9-12.9
1947.....	147,292	23,000-25,000	15.6-16.9

<sup>1</sup> On fiscal year basis, July 1 to June 30.

<sup>2</sup> On calendar year basis, January 1 to December 31.

*Characteristics of General Immigration to the U. S., January, 1947–June, 1948*

During the fiscal year 1947 (July 1, 1946 to June 30, 1947),<sup>1</sup> 147,292 aliens entered the United States as permanent immigrants, of whom 70,071 entered under quotas, chiefly of the Northern and Western European countries. The total number of non-quota immigrants was 76,591.<sup>2</sup>

Although 70,071 was the highest number of quota immigrants per year since 1930–1931, only 46 per cent of the total of all allowable quotas of 153,929 was filled. Northern and Western European countries and Germany filled only 37 per cent of their allowable quotas of 125,853, while Southern and Eastern European countries filled 89 per cent of their allowable quotas of 24,648. Among the countries which practically exhausted their quotas were: Belgium, France, Italy, Greece, Czechoslovakia, Finland, Hungary, Latvia, Lithuania, Poland, and Rumania.

Table 12 gives comparative figures for the fiscal year 1947, covering total immigration, quota immigration and DP immigration.<sup>3</sup>

<sup>1</sup> Estimates of general immigration for fiscal year 1947 come from Krichesky, Gertrude, "Immigration and Emigration—Fiscal Year 1947," *Monthly Review*, Immigration and Naturalization Service, United States Department of Justice, Jan. 1948, pp. 82–88.

<sup>2</sup> Consisting of 35,000 natives of the Western Hemisphere, chiefly Canada; 25,736 war brides; 13,003 relatives of United States citizens; 1,870 professors, ministers and their families and 673 others.

<sup>3</sup> More complete information concerning immigration to the United States, on the basis of statistics supplied by the Immigration and Naturalization Service, has been made available as the *Year Book* goes to press, too late for inclusion in this volume.

TABLE 12

TOTAL IMMIGRATION INTO THE UNITED STATES,  
QUOTA IMMIGRATION (JULY 1, 1946 THROUGH JUNE 30, 1947) AND  
DISPLACED PERSONS IMMIGRATION (MAY 20, 1946 THROUGH JUNE 30, 1947)<sup>1</sup>

Country or Region of Birth	Quota	TOTAL IMMIGRANTS Admitted in fiscal year 1947		QUOTA IMMIGRANTS Admitted fiscal year 1947		DISPLACED PERSONS <sup>2</sup> Admitted May 20, 1946 through June 30, 1947		Per cent- age Distri- bution of DPs
		Number	Percent of Quota <sup>3</sup>	Number	Percent of Total Im- migrants Admitted	Number	Per cent of Total Im- migrants Admitted	
	I	II	III	IV	V	VI	VII	VIII
All countries . . . . .	153,929	147,292	95.7	70,701	48.0	19,965	13.6	100.0
Europe . . . . .	150,501	96,865	64.4	69,137	71.4	19,752	20.3	98.9
Germany . . . . .	25,957	14,674	56.5	13,662	93.1	7,827	53.3	39.2
Poland . . . . .	6,524	8,156	125.0	6,516	79.9	6,461	79.2	32.4
Other countries in Europe . . . . .	118,020	74,035	62.7	48,959	66.1	5,464	7.4	27.3
Other Continents . . . . .	3,428	50,427	1471.0	1,564	3.1	213	0.4	1.1

<sup>1</sup> Based on information in *Interpreter Releases*, Common Council for American Unity, vol. xxv, No. 20, April 27, 1948, pp. 124-126. Prepared by Division of Research and Statistics, USNA, August 20, 1948.

<sup>2</sup> Data for Displaced Persons were not available on a fiscal year basis; the period covered exceeds the fiscal year 1947 by a few weeks, to include all entries during the period of the Truman Directive, but comparisons with fiscal year 1947 are not invalid.

<sup>3</sup> Column III indicates the percentage by which total immigration, including both quota and non-quota, was larger or smaller than the quotas allowable by law. It is intended to show that even where non-quota immigration was added to quota immigration, the quotas ceilings were still not reached in many cases.

The above table illustrates important characteristics of general and DP immigration during the period. Of the total of 96,865 aliens, quota and non-quota, who entered from Europe, only 19,752 (20.3%) were DPs. This indicates the inability of substantial numbers of DPs to enter under quota restrictions despite President Truman's Executive Order of December 22, 1945. The German quota of 25,957 was only partially filled by 13,662 quota immigrants (and 14,674 quota and non-quota immigrants, or 56.5% of the allowable quota). Slightly over half of the German immigrants (7,827 or 53.3% of the total German immigration) were DPs.

Viewing the DP immigrants as a group, the following was their distribution by quota country: 39.2% Germany; 32.4% Poland; 27.3% other European countries, and 1.1% non-European countries.

During July 1, 1947–December 31, 1947 (the first half of the fiscal year, 1948),<sup>1</sup> a total of 88,307 immigrants entered the country, of whom 45,250 were quota and 43,057 non-quota.<sup>2</sup> Quota immigration was divided up among the various quota countries as follows:

<sup>1</sup> Based on *Interpreter Release*, August 6, 1948; summarizes data secured from Immigration and Naturalization Service. Adequate statistics for the second half of the fiscal year, 1948 (January 1, 1948–June 30, 1948) were not available at the time of writing.

<sup>2</sup> Of the non-quota, 20,601 were natives of non-quota countries (Western Hemisphere), 16,903 wives of United States citizens, 337 unmarried children of citizens, and the rest wives and children of natives of non-quota countries, ministers and professors, and other categories of non-quota immigrants.

TABLE 13

## QUOTA IMMIGRATION, FIRST HALF FISCAL YEAR 1948

Country	No. of Quota Immigrants
United Kingdom . . . . .	11,030
Germany . . . . .	9,810
Ireland . . . . .	3,273
Italy . . . . .	2,832
Poland . . . . .	2,794
Holland . . . . .	1,482
France . . . . .	1,334
Czechoslovakia . . . . .	1,225
Austria . . . . .	791
Hungary . . . . .	388
Rumania . . . . .	189
Lithuania . . . . .	223
Latvia . . . . .	118
TOTAL . . . . .	45,250

*Jewish Immigration, May 1946-June 30, 1948*

It is difficult to piece together accurately the size and pattern of Jewish immigration during the past two years. Since the United States immigration authorities ceased keeping statistics on the religion of immigrants after 1943, the best that can be done is to be guided by the estimates of the Jewish voluntary immigrant service agencies.<sup>1</sup>

Table 14<sup>2</sup> gives the estimated numbers of Jews who entered the U. S. as DPs and refugees under the Truman Directive from May, 1946, through June, 1948.<sup>3</sup>

<sup>1</sup> It should be stressed, however, that these agencies have information chiefly on immigrants serviced by them. Although it is probably true that this information covers most of the Jewish immigrants from Europe, it is also likely that many Jews immigrated without resorting to the assistance of these agencies. It is also probable that a small number of immigrants figure in the statistics of more than one agency. Another difficulty is that the Jewish agencies lack various other types of precise data, such as, breakdown of the Jewish immigrants by categories according to quota, non-quota and non-immigrant.

<sup>2</sup> Computed by the Council of Jewish Federations and Welfare Funds on the basis of data supplied by Jewish operating agencies: HIAS, JDC, European Jewish Children's Association and Vaad Hatzala.

<sup>3</sup> The figures for June, 1948 are tentative.

TABLE 14  
JEWISH IMMIGRATION TO THE UNITED STATES  
(MAY, 1946-JUNE 30, 1948)

		DP IMMIGRANTS UNDER TRUMAN DIRECTIVE <sup>1</sup>						OTHER <sup>2</sup>
		From Europe					From Far East <sup>3</sup>	
I	II	III	IV	V	VI	VII	VIII	IX
Year	Grand Total (Rounded to nearest hundred)	Total DPs from Europe	JDC	HIAS	EJCA	VAAD	JDC	
1946	13,200- 14,200	4,180	2,710	1,120	350	1	450	8,540 — 9,600
1947	23,200- 24,700	7,370	3,990	2,670	660	50	4,360	11,500 — 12,940
First Half 1948	8,600- 9,100	2,070	1,060	920	80	10	1,500	5,070- 5,510
TOTAL	45,000- 48,000	13,620 <sup>4</sup>	7,660	4,710	1,090	60	6,310	25,110- 28,050



<sup>1</sup> The figures in these columns are from several sources: (a) The DPs recorded as departing from the Bremerhaven port of exit by the two major (JDC and HIAS) and two minor (European Jewish Children's Association and the Vaad Hatzala) Jewish voluntary agencies. The Bremerhaven records provide a close approximation to the total Jewish DP movement to the United States, since virtually all Jewish DPs departed by way of Bremerhaven. The Bremerhaven departures (columns III, IV, V, VI, VII) were virtually all DPs, and the DPs were virtually all immigrant arrivals (that is, not visitors, transits, etc.). (b) The number of Shanghai refugees recorded by JDC as departing for the United States. (Although HIAS had performed some services for these refugees, JDC had assumed responsibility for their departures). Although the Truman Directive became effective December 22, 1945, the actual movement of DPs first became meaningful in May, 1946.

<sup>2</sup> The figures in columns III and VIII represent Jews recorded by the various immigrant service agencies in Europe or the Far East as departures for the United States. Virtually all of these were permanent immigrants. However, considerable numbers of Jews departed from Europe for the United States without the assistance of the agencies. Part of these were met by HIAS and USNA and rendered various services on arrival at the ports of the United States. A very rough method of arriving at an estimate of the numbers in this category has been made by HIAS, whose port and dock workers have made a practice of counting the Jewish-sounding names of the manifests of boats—other than those especially chartered for the transportation of DPs—arriving at American ports. These estimates are available for 1946 (10,670), 1947 (14,380), and the first half of 1948 (5,630). The margin of error in these estimates is probably large, since many names considered Jewish may not be so, and vice versa. Moreover, part of the resulting figures—an estimate is 10 to 20 per cent—represents non-immigrants (visitors, transits, etc.) It may therefore be estimated, very roughly, that the additional immigrants for the period were:

1946.....	8,540-9,600
1947.....	11,500-12,940
First half of 1948.....	5,070-5,510

These figures are included in column IX, labelled "Other."

<sup>3</sup> Based on boat-by-boat reports gathered by JDC and USNA, and compiled by IOS of CJFWF in a study published late in 1948.

<sup>4</sup> As reported by the steamship companies, the total general arrivals, including Jewish, from Bremerhaven during the period May 1946 to July 31, 1948 was 35,393, of whom 6,303 were American citizens and 29,090 aliens. A study of the records of the steamship companies indicates that the JDC paid for the transportation of 7,730, HIAS for 4,835, Vaad Hatzala 46—a total of 12,611. In addition, the American Committee for the Care of European Children serviced the immigration of 2,281 children, of whom 1,002 were Jewish. Probably a small number of the 489 political refugees brought over by the International Rescue and Relief Committee, were also Jews. The records of the steamship companies also list 11,123 persons whose passage was paid for in the United States by private persons (prepaid passage). A small number of these were probably Jews. It is thus fair to assume that Jewish immigration from Bremerhaven totaled approximately 13,600, plus an undetermined but probably small number of others. This figure, which also covers the month of July, resembles and therefore, confirms the estimate of approximately 13,600 in TABLE 14. (Based on HIAS statistical report from Bremen, dated July 31, 1948.)

The total number of visas issued to DPs between March 31, 1946 and April 30, 1948, under the Truman Directive, was 34,365, of which 22,747 were issued to Jews.<sup>1</sup> The figure of 22,747 exceeds

<sup>1</sup> These were the figures given in a letter dated August 17, 1948, from Senator Warren Austin to the Secretary-General of the UN, as one of the answers to a series of questions posed to the various delegations by the Security Council. They appeared in Security Council Document S976, August 18, 1948.

by several thousand the estimates given in Table 14 of 13,620 for Jewish DPs arriving from Bremerhaven and 6,310 Jewish refugees arriving from Shanghai—or a total of 19,930—during the period May, 1947–June 30, 1948. The discrepancy is explained partly by the fact that the larger figure refers to *visas issued*, while the smaller covers only *actual arrivals*.<sup>1</sup>

Thus, approximately two thirds of all visas issued under the Truman Directive went to Jews. The reason for this high proportion is that most visas were issued to persons of German birth entering on the German quota of 25,957. Since the entry of enemy aliens was prohibited during the period of the Directive, and the only persons born in Germany who were eligible to fill the large German quota were those who had *not* borne arms against the United States or its allies, very few non-Jewish Germans could meet the quota requirements. The German quota was thus largely used by Jews, in addition to a small number of others who had survived the German concentration camps. (In fact, too few German Jews had survived to fill the German quota, and in 1947, only 53 per cent of the German quota was used to allow 13,662 quota immigrants to enter the United States out of a possible 25,957.) Polish DPs, on the other hand, met with much greater difficulties due to the smaller Polish quota of 6,524.

Although precise data on the number of visas granted to Jewish DPs on the various quotas are not available, it is probable that a substantial proportion were granted on the German quota, and the next largest number on the Polish quota.

This is borne out in an analysis made by USNA of 3,296 DPs serviced by it during 1947.<sup>2</sup> These were distributed as follows among the various quotas:

TABLE 15

## DPS SERVICED BY USNA, 1947

Country	No.	Per Cent
Germany . . . . .	1,589	41.0
Poland . . . . .	1,415	36.5
Czechoslovakia . . . . .	416	10.7
Austria . . . . .	161	4.2
Russia . . . . .	108	2.8
Hungary . . . . .	81	2.1
Rumania . . . . .	37	1.0
Yugoslavia . . . . .	21	0.5
Lithuania . . . . .	17	0.4

TABLE 16  
SUMMARY OF JEWISH IMMIGRATION TO THE UNITED STATES, 1881-1943

Period	Admissions			Departures			Net Increase		
	Total	Jews	Average No. of Jews per Year	P. C. Jews to Total	Total	Jews	P. C. to Admissions		P. C. Jews to Total
							Total	Jews	
1881-1898	8,173,890		92.138	11.89		59,208 <sup>2</sup>	33.55	7.14	533,478 <sup>1</sup>
1899-1907	6,974,447	829,244	93.771	9.78	2,063,767	46,838	30.76	7.14	770,036 <sup>2</sup>
1908-1914	6,709,357	656,397	13,320	4.99	906,538	3,470	56.56	4.34	609,559
1915-1920	1,602,680	79,921	119,036	14.78	247,718	483	30.76	0.41	76,451
1921	805,228	119,036	51,077	9.95	356,951	1,503	23.19	0.98	118,553
1922-1924	1,539,371	153,232	11,281	3.84	440,407	1,597	24.99	2.36	151,729
1925-1930	1,762,610	67,686	4,338	10.14	359,680	2,112	140.20	8.11	12,831
1931-1936	256,538	26,027	21,507	40.02	129,643	1,204	34.33	0.80	5,000
1937-1943	376,175	150,533							—
1908-1943	13,051,959	1,252,832	—	9.60	4,504,704	57,207	34.51	4.57	1,195,640
1881-1943	28,200,206								2,499,154

<sup>1</sup> Admission at the ports of New York, Philadelphia, and Baltimore.

<sup>2</sup> Estimated. See p. 746.

TABLE 17  
SUMMARY OF JEWISH IMMIGRATION TO THE UNITED STATES, 1908-1943<sup>1</sup>

Year	Admissions			Departures			Net Increase		
	Total	Jews	P. C. Jews to Total	Total	Jews	P. C. to Admissions	Total	Jews	P. C. Jews to Total
1908-1914...	6,709,357	656,397	9.78	2,063,767	46,838	30.76	4,645,590	609,559	13.12
1915-1920...	1,602,680	79,921	4.99	906,538	3,470	56.56	696,142	76,451	10.98
1921.....	805,228	119,036	14.7	247,718	483	30.76	557,510	118,553	21.2
1922.....	309,556	53,524	17.3	198,712	830	64.2	110,844	52,694	47.5
1923.....	522,919	49,719	9.5	81,450	413	15.57	441,469	49,306	11.16
1924.....	706,896	49,989	7.07	76,789	260	10.8	630,107	49,729	7.89
1925.....	294,314	10,292	3.5	92,728	291	2.83	201,586	10,001	4.96
1926.....	304,488	10,267	3.3	76,992	341	3.3	227,496	9,926	4.3
1927.....	335,175	11,483	3.4	73,366	224	21.8	261,809	11,259	4.3
1928.....	307,255	11,639	3.8	77,457	253	25.21	229,798	11,386	4.95
1929.....	279,678	12,479	4.46	69,203	189	24.74	210,475	12,290	5.84
1930.....	241,700	11,526	4.77	50,661	299	20.96	191,039	11,227	5.88
1931.....	97,139	5,692	5.86	61,882	319	63.70	35,257	5,373	15.24
1932.....	35,576	2,755	7.74	103,295	452	290.35	-67,719	2,303	—
1933.....	23,068	2,372	10.28	80,081	384	347.15	-57,013	1,988	—
1934.....	29,470	4,134	14.03	39,771	319	134.96	-10,301	3,815	—
1935.....	34,956	4,837	13.84	38,834	330	111.09	—	3,878	—
1936.....	36,329	6,252	17.21	35,817	308	98.59	512	5,944	—
1937.....	50,244	11,352	22.59	26,736	232	53.21	23,508	11,120	47.30
1938.....	67,895	19,736	29.07	25,210	255	37.13	42,685	19,481	45.64
1939.....	82,998	43,450	52.35	26,651	176	32.11	56,347	43,274	76.80
1940.....	70,756	36,945	52.21	21,461	150	30.33	49,295	36,795	74.64
1941.....	51,776	23,737	45.85	17,115	186	33.06	34,661	23,551	67.95
1942.....	28,781	10,608	36.86	7,363	117	25.58	21,418	10,491	48.98
1943.....	23,725	4,705	19.83	5,107	88	21.53	18,618	4,617	24.80
Total....	13,051,959	1,252,847	9.60	4,504,704	57,207	34.51	8,547,255	1,195,640	13.99

<sup>1</sup> The figures in this table are based on official I&NS sources. Since the I&NS ceased keeping data on "Hebrew" immigrants after 1943, it has not been possible to extend this table beyond that year. However, estimates of Jewish immigration have been made for 1946 and 1947 from non-official sources (see Table 14). Figures for 1944 and 1945 were not available at the time of writing.

## WESTERN EUROPE

It has not been possible to prepare an adequate country-by-country table of European Jewish migration.

The table below gives only the number of Jewish immigrants assisted to resettle in Europe as a whole by HIAS and JDC during 1947 and the first half of 1948.<sup>1</sup>

TABLE 18

JEWISH RESETTLEMENT WITHIN EUROPE, JAN., 1947-JUNE, 1948  
(CHIEFLY TO WESTERN EUROPE)

	JDC	HIAS	Total
1947 .....	4,929	4,210	9,139
First half of 1948 .....	1,785	656	2,441
TOTAL .....	6,714	4,866	11,580 <sup>2</sup>

<sup>1</sup> From a table of the Institute of Overseas Studies, Council of Jewish Federations and Welfare Funds, prepared on the basis of HIAS and JDC reports.

<sup>2</sup> From July 1, 1947 to June 30, 1948, according to PCIRO, a total of 205,000 refugees and DPs were resettled in Western Europe (Prep. Com. No. 145, Press Release No. 507, August 24, 1948).

The major country of Jewish immigration within Europe after the end of the war was France. During 1946, some 10,000 Jews filtered into the country from the American zone in Germany and Austria, and from Poland. Several hundreds more, including about 500 children from Poland, reached France during the last month of the year and in the first two months of 1947. Beginning with March, 1947, the influx grew and reached a height of from 1,500 to 2,000 monthly

<sup>1</sup> Substantial general immigration to the various Western European countries took place during the period under review. However, Jewish immigration to these countries for the purpose of permanent resettlement was small. A large part of the intra-European migration, particularly to France-Italy, was a transit movement to overseas countries. Unfortunately, it is difficult to tell from the statistics of the voluntary Jewish migration agencies, HIAS and JDC, what part of the migrants were permanent settlers and what part were in transit, either officially or unofficially, to overseas countries. In addition, it is likely that many more Jews migrated into the various Western European countries without availing themselves of the services of these agencies.

in the latter part of the year.<sup>1</sup> It fell off once more in the first half of 1948. In sum, it is estimated that between 15,000 and 25,000 Jews immigrated to France during 1947 and between 5,000 and 10,000 in the first half of 1948.<sup>2</sup> Some of these immigrants undoubtedly stayed in France only long enough to find means of migrating to Palestine or some other overseas country. How large a part this was could not be estimated at the time of writing. A guess as to those who remain for permanent resettlement would be 10,000 to 20,000 in 1947, and 4,000 to 9,000 in the first half of 1948.<sup>3</sup>

Few Jews entered Belgium during 1947 and the early months of 1948. Most of the Jewish refugees in Belgium, estimated at about 6,000, had entered during the war. Some 15,000 refugees were registered with the Belgian Jewish Welfare agencies in the early part of 1946. However, several thousands of these refugees were reported to have left for Palestine during 1946 and afterwards.<sup>4</sup> Part of the remainder were awaiting opportunities to migrate overseas. No information was available at the time of writing on the number of Jewish immigrants in 1947. This number was probably small. From January through July, 1948, 896 Jews were reported to have entered and 228 to have left.<sup>5</sup>

Five hundred youths were admitted to Holland under a special scheme arranged with the government by local Jewish organizations.<sup>6</sup> Some 400 Jews entered Holland during 1947 under a government-sponsored scheme for bringing over 8,000 skilled DP workers. This

<sup>1</sup> *JDC Review*, May 23, 1947; *JTA*, March 1, 1948.

<sup>2</sup> Estimate of Institute of Overseas Studies, CJFWJ, September 2, 1948, contained in an inter-office study.

<sup>3</sup> During the period under review, France admitted hundreds of thousands of non-Jewish immigrants, a large part being Italian laborers. During the first year of PCIRO operations, from July 1, 1947 to June 30, 1948, it admitted 16,216 refugees and DPs, falling considerably short of the target of 40,000 fixed for it by the PCIRO.

<sup>4</sup> *JDC Review*, May 23, 1947. In the period July 1, 1947 to June 30, 1948, Belgium received 19,147 general refugees and DPs (chiefly miners), thus falling considerably short of the quota of 58,000 assigned it by PCIRO for the period.

<sup>5</sup> See article on Belgium, p. 325. Of the 896 entrants, 278 came from Rumania, 177 from Czechoslovakia, 152 from Germany and 130 from Poland. JDC reported a waiting list for emigration from Belgium of 3,172 and HIAS a waiting list of 4,019.

<sup>6</sup> *Bulletin of South African ORT-OZE*, January, 1948. The total number of refugees and DPs admitted under the Netherlands agreement with PCIRO from July, 1947 to June 30, 1948 was 3,488. The quota assigned to Holland by PCIRO for this period had been 7,000.

immigration was offset by an even larger emigration of Jews during the same period. Holland-HIAS reported 532 Jewish emigrants, 459 of whom went to the United States. (Holland-HIAS report, Jan., 1948.)

Norway had 1,500 Jews when it was first invaded by the Nazis in 1940. Of these, some 800 were deported and exterminated; 700 were smuggled into Sweden and survived. After the liberation, the latter returned to Norway. In the fall of 1946, the Norwegian government was approached with a project for resettling 400 Jews from the DP camps in Germany and from Poland. Subsequently, the plan was changed and it was decided to bring all 600 from Germany. A special Norwegian mission, assisted by JDC and UNRRA, visited the DP camps and selected about 400 Jews of various occupational skills. The remaining 200 were to be selected subsequently.<sup>7</sup>

During 1947-48, numbers of Jews were able to enter Sweden as transmigrants, as relatives of Swedish residents, and as skilled workers. The government had established a transit quota of 400 for Jews, which was liberally interpreted to permit the persons concerned to remain in the country until such time as they were able to migrate elsewhere. Under this arrangement, some 280 persons had arrived during 1947-48, of whom only about 25 had been able to continue their travels overseas. Nearly 1,000 Jews (including families) were admitted to the country as skilled laborers during the autumn of 1947 and spring of 1948. These came especially from the DP camps and from Poland. A small number of Jews were admitted as relatives of Swedish residents.<sup>8</sup>

During the same period, a considerable Jewish emigration from Sweden also took place, especially of the Jews rescued from the German concentration camps towards the close of the war (who comprised approximately 1,000 men and 6,000 women).<sup>9</sup> During

<sup>7</sup> *JDC Review*, July 18, 1948.

<sup>8</sup> PCIRO reported the admission to Sweden of 1,943 refugees and DPs between July 1, 1947 and June 30, 1948. In addition, Sweden had signed bilateral agreements with various European countries for the admission of workers of various skills, about 2,100 from Italy, about 650 families from Hungary, etc. (*International Labor Review*, January-February, 1948).

<sup>9</sup> Shortly before the close of the war a large number of Jews of various nationalities—Eastern European as well as French and Dutch—had been rescued from German concentration camps and brought to Sweden. Almost all of the French and Dutch Jews were repatriated after the close of the war, or emigrated to overseas countries. Several thousands of the others still remained in the country at the time of writing.



1947, the Swedish Jewish community, with the co-operation of HIAS and JDC, assisted 1,339 Jews in emigrating (459 to the United States, 182 to France—ultimately headed for Palestine—61 directly to Palestine, 59 to Australia, 46 to England, etc.). During the first half of 1948, those assisted to emigrate numbered approximately 630 (213 to the United States, 118 to Palestine, etc.).<sup>10</sup>

Some 4,000 immigrants, many of whom were Jews, arrived in England during 1947 under a Distressed Relatives scheme. Some 33,000 DPs were brought over, chiefly from the British zone of Germany, under a voluntary labor scheme. Among these, there were reportedly no Jews. However, an undetermined number of Jews from other parts of Europe were granted permits to settle and to engage in certain assigned occupations. Part of these were Jewish female refugees, coming chiefly from Sweden, who entered as domestics. (Many of the latter, finding the occupation distasteful, returned to their country of origin.)

In addition, a considerable number of Jewish children were admitted. Likewise, late in 1946 and early in 1947, some 700 Polish Jewish soldiers were admitted (with their families) along with contingents of the Anders' Polish army that had been stationed in Italy.<sup>11</sup> (Report for 1947 of HIAS office in England.)

One hundred refugee orphans from Eastern Europe were resettled in Ireland after the war, under the auspices of the Rabbi's Emergency Relief Council.<sup>12</sup>

## BRITISH COMMONWEALTH COUNTRIES

### *Australia*

According to the Australian Department of Information, 31,950 permanent immigrants arrived in the country in 1947, of whom 22,997 were British, 794 American, 1,500 Polish and 1,400 Greek.<sup>13</sup>

<sup>10</sup> For a more detailed account of Swedish Jewish migration, see article on Sweden, p. 320.

<sup>11</sup> JDC reported the entry of 227 Jews for the period January to May, 1948. The United Kingdom received more non-Jewish refugees and DPs than any other country. The PCIRO reported 69,788 for the period July 1, 1947 to June 30, 1948, mostly from the British zone of occupation.

<sup>12</sup> *JTA* May 10, 1948.

<sup>13</sup> Under its arrangement with PCIRO, Australia was to receive 8,800 refugees and DPs during the operational year July 1, 1947 to June 30, 1948. By March 31, 1948, it had received 3,600.

During the first six months of 1948, according to a statement of the Minister of Immigration, Arthur A. Calwell, 27,441 new settlers had arrived, chiefly British.<sup>1</sup> Of the immigrants who arrived between July 1, 1947 and June 30, 1948, 5,632 were refugees and DPs.

Of the Jews admitted to Australia after the end of World War II, most entered under the government's liberally interpreted close relatives scheme. More recently, a number of non-relatives were admitted, on the basis of guarantees provided by the Federation of Australian Jewish Welfare Societies. None were reported to have entered under the "group" resettlement arrangement with PCIRO.

According to figures presented by Minister Calwell to the Australian House of Representatives in March, 1947, as of that month, 2,023 Jews had been admitted to the country since the end of World War II, of whom 1,115 came from Europe, 781 from Shanghai and 37 from Manila. The Australian Jewish Welfare Society reported that for the year beginning May 1, 1947 and ending April 30, 1948, it had recorded the entry of 1,416 Jews by boat and 102 by air. Thus, the number of Jewish immigrants from the end of World War II to April 30, 1948, probably totaled a little over 3,540.<sup>2</sup> Of this total, approximately 2,600 came from Europe, 900 from Shanghai and 40 from Manila.<sup>3</sup>

### *Canada*

The major source of Canadian immigration after World War II, as in previous years, was the United Kingdom. This is indicated in Table 18, giving immigration figures for 1946, 1947 and the first half of 1948. The category "Other Races" in this table covers chiefly immigrations from the Eastern European countries, including Jews ("Hebrews") originating in those countries. The official statistics of the Immigration Branch of the government include the special classification "Hebrews" only for Jews of Central and Eastern European origin, but not for British or other Jews who immigrated into the country.

<sup>1</sup> *Australian News Summary*, August 9, 1948.

<sup>2</sup> There is a gap in these estimates for immigration during March-April 1947.

<sup>3</sup> To these figures should probably be added a small number of Jewish immigrants who entered without the assistance of any of the Jewish welfare agencies, and who do not therefore figure in their records.

TABLE 19

IMMIGRATION TO CANADA, JAN., 1946-JUNE, 1948<sup>1</sup>

	1946	1947	Jan.-June, 1948
United Kingdom.....	48,190	35,839	21,468
Ireland.....	3,218	2,908	2,003
United States.....	11,469	9,440	3,580
Northern-and-Western-European Races.....	5,633	5,482	8,319
Other Races <sup>2</sup> .....	3,209	10,458	21,908
Hebrews (included in "Other Races").....	1,517	1,866	4,026
Total.....	71,719	64,127	21,908

<sup>1</sup> Based on report of Statistical Unit, Immigration Branch, Department of Mines and Resources; Statement for Calendar Year 1947 and for Jan. 1-June 30, 1948.

<sup>2</sup> Poles—565 (1946), 2,610 (1947), 4,846 (first half of 1948); Ruthenians—114 (1946), 2,044 (1947), 4,075 (first half of 1948); Lithuanians—19 (1946), 1,273 (1947), 1,916 (first half of 1948); Greeks, Letts, Russians, etc.

Of the total immigrants admitted during 1947 and the first half of 1948, 30,785 were displaced persons. Immigrants who arrived in group movements in response to requests of Canadian industrial concerns totaled 18,717, including farmers, woodworkers, textile operatives, domestic servants and workers for the garment, railroad, construction, mining and foundry industries.<sup>1</sup>

TABLE 14 indicates that of the 3,209 immigrants of "Other Races" in 1946, 1,517 were Jews; of the 10,458 in 1947, 1,866 were Jews, and of the 21,908 in the first half of 1948, 4,026 were Jews. Thus, exclusive of the Jews of British or other origin who may have entered the country, the number of Jewish immigrants from Central and Eastern Europe totaled 7,409 for the two and one-half year period.<sup>2</sup>

<sup>1</sup> *The Christian Science Monitor*, September 7, 1948.

<sup>2</sup> Figures for Jewish immigration in earlier years were: 1944 (238), 1945 (93), and 1946 (1,345). (*Congress Bulletin*, Canadian Jewish Congress, Montreal, October 7, 1948, p. 6.)

Hundreds of the Jewish immigrants were admitted under an industrial scheme sponsored by the government in co-operation with the garment industry, the garment workers unions, the Canadian Jewish Congress and the Jewish Immigrants' Aid Society of Canada. A parallel project for furriers was under way. Smaller numbers of Jews were admitted as woodworkers, teachers and domestics. In addition, as of July 1948, 700 Jewish orphans were admitted under an agreement arrived at several years earlier with the government by the Canadian Jewish Congress, providing for the admission of 1,000 Jewish orphans.<sup>3</sup> The rest of the Jewish arrivals were close relatives of Canadian residents.

TABLE 20

SUMMARY OF JEWISH IMMIGRATION TO CANADA, 1901-1946<sup>1</sup>

Year	Total	Jews <sup>2</sup>	Per Cent Jews to To- tal	Year	Total	Jews <sup>2</sup>	Per Cent Jews to To- tal
1901	49,149	2,765	5.6	1925	111,362	4,459	4.0
1902	67,379	1,015	1.5	1926	96,064	4,014	4.18
1903	128,364	2,066	1.6	1927	143,991	4,863	3.38
1904	130,331	3,727	2.8	1928	151,597	4,766	3.14
1905	146,266	7,715	5.2	1929	167,722	3,848	2.29
1906	189,064	7,127	3.8	1930	163,288	4,164	2.55
1907	124,667	6,584	5.2	1931	88,223	3,421	3.88
1908	262,469	7,712	2.9	1932	25,752	649	2.52
1909	146,908	1,636	1.1	1933	19,782	772	3.90
1910	208,794	3,182	1.5	1934	13,903	943	6.06
1911	311,084	5,146	1.6	1935	12,136	624	5.14
1912	354,237	5,322	1.5	1936	11,103	880	7.93
1913	402,432	7,387	1.8	1937	12,023	619	5.15
1914	384,878	11,252	2.9	1938	15,645	584	3.73
1915	144,789	3,107	2.1	1939	17,128	890	5.20
1916	48,537	65	.1	1940	16,205	1,623	10.02
1917	75,374	136	.1	1941	11,496	626	5.45
1918	79,074	32	0.4	1942	8,865	388	4.38
1919	57,702	22	0.04	1943	7,445	270	3.63
1920	117,336	116	.09	1944	9,040	238	2.63
1921	148,477	2,763	1.9	1945	15,306	93	.6
1922	89,999	8,404	9.3	<sup>3</sup> 1946	71,719	1,517	2.11
1923	72,887	2,793	3.8	<sup>3</sup> 1947	64,127	1,866	2.90
1924	148,560	4,255	2.8				
Total					6,142,679	136,446	2.20

<sup>1</sup> For fiscal year ending March 31.

<sup>2</sup> The figures for the Jews entering Canada during 1901-1925 are exclusive of those who entered via the United States.

<sup>3</sup> Based on report of Statistical Unit, Immigration Branch, Department of Mines and Resources; Statement for Calendar Year, 1947, and for Jan. 1-June 30, 1948.

<sup>3</sup> As of July, 1948, 700 Jewish orphans had been admitted.

### *South Africa*

Most of the immigration to the Union of South Africa since the end of World War II came from the United Kingdom. Very few Jews, and these mostly relatives, were admitted during these years. Altogether 75 Jews were admitted in 1945 and 303 in 1946. No precise information was available for the period 1947-48, but the figures were certainly not more than a few hundred.<sup>1</sup> For the first three months of 1948, JDC and HIAS combined reported the immigration of only 140 Jews.<sup>2</sup>

### *Latin America*

Several of the countries of Latin America reported substantial immigration during 1947 and the first half of 1948. In the case of most of them this was chiefly Italian and Spanish immigration. In addition, PCIRO arranged with the various countries for the immigration of a total of about 23,200 DP's during its first year of operations (July 1, 1947--June 30, 1948). By the end of the year this goal had actually been exceeded, six countries (Argentina, Venezuela, Brazil, Paraguay, Chile and Peru) having received a total of 26,967, and the remaining countries having received fewer than 1,000 each.

The number of Jews assisted in immigration during 1947, most of whom came as close relatives, approximated 6,546, HIAS reporting 4,049 and JDC 2,497.<sup>3</sup> For the first six months of 1948, HIAS reported 3,458 and JDC 2,808—a total of 6,266.

<sup>1</sup> Letter, dated August 24, 1948, from S. Melamed, Welfare Officer, South African Jewish Board of Deputies, Johannesburg, Union of South Africa.

<sup>2</sup> JDC Paris Statistical Report for March 1948; Quarterly Statistical Report of HIAS European Headquarters, Paris, April 27, 1948.

<sup>3</sup> These totals are lower than those given in the summary tables for 1947 (see p. 727) which are based on the estimates in JDC European Headquarters, Statistical Report, December 1947, and a HIAS inter-office computation, March 1948. The latter give 3,450 for JDC and 4,391 for HIAS, a total of 7,481. The lower figures are used in this section because they correspond to the country by country estimates in the table that follows. No corresponding table was available for the higher figures. In any event, the discrepancy is only 935.

The following table gives the number of immigrants recorded by HIAS and JDC during 1947, by country, not counting transmigrants:

TABLE 21  
JEWISH IMMIGRATION TO LATIN AMERICA,  
ASSISTED BY JDC AND HIAS, 1947<sup>1</sup>

Country	JDC <sup>2</sup>	HIAS <sup>3</sup>	Total
Argentina <sup>4</sup> . . . . .	40	86	126
Bolivia . . . . .	359	—	359
Brazil <sup>5</sup> . . . . .	380	193	573
Chile <sup>6</sup> . . . . .	210	729	939
Colombia <sup>7</sup> . . . . .	43	301	344
Costa Rica . . . . .	20	—	20
Cuba . . . . .	45	190	235
Dominican Republic . . . . .	34	—	34
Ecuador <sup>8</sup> . . . . .	53	258	311
Mexico <sup>9</sup> . . . . .	7	14	21
Panama . . . . .	27	—	27
Paraguay <sup>10</sup> . . . . .	546	197	743
Peru <sup>11</sup> . . . . .	19	90	109
Uruguay . . . . .	530	598	1,128
Venezuela <sup>12</sup> . . . . .	172	551	723
Other countries . . . . .	12	842	854
	<hr/> 2,497	<hr/> 4,049	<hr/> 6,546

<sup>1</sup> It should be noted that there were probably numbers of immigrants who entered Latin America without using the services of either HIAS or JDC, and who are therefore not covered by their estimates. On the other hand, there may have been a small amount of overlapping in the estimates of both agencies, some immigrants figuring in the records of both. It should also be noted that some of the immigrants brought to certain countries, especially Paraguay and Uruguay, after a short stay found their way into others, such as Argentina and Brazil. The latter development is not reflected in the statistics.

<sup>2</sup> The JDC figures are based on a table prepared by the Buenos Aires office of JDC, dated January 30, 1948.

<sup>3</sup> The HIAS figures are based on a table prepared in the New York office of HIAS from reports submitted by the various field offices. (date is omitted, but is probably early 1948). The "others" category for the HIAS column covers Bolivia, Costa Rica, Dominican Republic, Haiti, Honduras, Nicaragua, Panama, Guatemala, Trinidad.

<sup>4</sup> The 126 Jewish immigrants recorded for Argentina should be contrasted with the overall admission during 1947 of 39,114 immigrants, of whom 64 per cent were Italians and 18 per cent Spaniards, and the rest chiefly Poles and Yugoslavs. (*Migration Bulletin* No. 9, April 30, 1948, and No. 10, June 7, 1948, published by Migration Unit, Department of Social Affairs, United Nations; *JTA*, January 27, March 20, June 29, and July 26, 1948.) Argentina's immigration program called for the admission during 1948 of 100,000 Italians, under a special treaty with Italy. Under its arrangement with PCIRO, Argentina received during July 1, 1947-June 30, 1948, 12,163 DPs, none of whom were reported to be Jews. During the period Jan.-June, 1948, it re-

ceived 63,482 immigrants all told (*Noticias*, Aug. 17, 1948). Despite occasional official assurances to the contrary the Argentine government clearly discriminated against Jewish immigrants during the period under review.

<sup>5</sup> In the Spring of 1947, Brazil signed an agreement with the Inter-governmental Committee on Refugees to admit 5,000 DPs. Part of these, among whom there were no Jews, were admitted in the course of the year. These DPs rebelled against the conditions under which they were to labor in the interior regions to which they were transported, causing the government to put a temporary stop to immigration. Early in 1948, Brazil signed a new agreement with PCIRO providing for the admission of DP workers, accompanied by families, in successive groups of 5,000. From July 1, 1947 to June 30, 1948, actually only 3,491 DPs all told were admitted. It was an open secret that the Brazilian selection missions in Europe were operating under instructions to ignore applications from Jews. Except for a few farmers and technicians, who had first to be certified by a special Brazilian commission in Europe, most Jews who were admitted were first degree relatives. Apart from those who entered in 1947, several hundred more Jews entered during 1948. JDC reported 282 entrants for the first five months of 1948. The total general immigration in 1947 was 49,681, of whom 26,800 entered on a temporary basis. The immigrants came from the following countries: Portugal, 9,982; United States, 7,608; Italy, 4,663; Argentina, 4,637; France, 1,829; England, 1,713; Poland, 2,844; Spain, 1,282; Uruguay, 1,896; and "stateless," 2,466. (*New York Times*, September 28, 1948.)

<sup>6</sup> Most of the 939 Jews admitted by Chile during 1947, as well as several hundred more during the first half of 1948 (JDC reported 163 Jewish entrants during the first five months of 1948) were close relatives of residents. Virtually no Jews were among the 1,473 DPs who arrived under the agreement with PCIRO which provided for the admission of 2,000 skilled workers and their families. Twenty-eight Jews (8 families) were reported to have been present among the 432 DPs admitted under this agreement in the summer of 1948. No Jews were expected among the 820 DPs scheduled to arrive shortly thereafter. (Letter dated July 9, 1948 from JDC Chilean committee to JDC Paris office.)

<sup>7</sup> Colombia, which had indicated its willingness to PCIRO to admit 2,000 DPs, had as of the early part of 1948 issued only 300 visas to that effect. The 344 Jews admitted in 1947 were chiefly relatives of residents. Very few additional Jews were admitted during the first half of 1948. JDC reported 61 during the first three months of the year.

<sup>8</sup> The conditions of Jewish immigration to Ecuador were comparatively favorable during most of 1947.

From January to October 1947, 1,242 visas were granted to Jews, but only 311 Jews actually arrived during the year. Forty-three Jewish entrants were reported by JDC for the first three months of 1948.

<sup>9</sup> Mexico admitted very few immigrants of any kind in 1947. This record was in the spirit of the principle contained in its new Population Law of January 1, 1948, which explained the nation's aim as increase of population through *natural* increase. (*Bulletin of Pan American Union*, March 1948.)

<sup>10</sup> Two thousand eight hundred and ninety-two DP immigrants were received by Paraguay during the period, July 1, 1947—June 30, 1948. Paraguay was one of the chief countries in Latin America which granted visas to Jewish immigrants in 1947. JDC Paris reported in June, 1948, 2,141 visa authorizations in the hands of Jews. Eight hundred and two Jewish entrants were reported by JDC for the first five months of 1948. However, because of the special climatic, cultural and economic conditions that prevail in Paraguay, most Jews immigrated with the intent of moving out as soon as possible to other countries.

<sup>11</sup> Peruvian government signed an agreement with PCIRO for the admission of an unspecified number of refugees and DPs. Reports indicated its intention to admit from 5,000 to 8,000 per year. However, Peruvian immigration authorities were reported to be operating under instructions to turn down Jewish applications. Only 18 Jewish entrants were reported by JDC during the first three months of 1948.

<sup>12</sup> Venezuela, operating under a ten-year government-sponsored immigration program, was reported to have admitted 35,000 Europeans during 1947 and the early part of 1948, including 5,666 DPs admitted between July 1, 1947 and June 30, 1948 under its agreement with PCIRO. JDC reported 155 Jewish entrants during the first five months of 1948.



TABLE 22

## JEWISH IMMIGRATION TO BRAZIL, URUGUAY, AND ARGENTINA

Year	Number of Jewish Immigrants		
	Brazil	Uruguay	Argentina
1901-1924.....	—	—	133,461
1925.....	2,624	—	6,920
1926.....	3,901	—	7,534
1927.....	4,167	771	5,584
1928.....	3,193	1,500	6,812
1929.....	5,610	2,400	5,986
1930.....	3,558	1,600	7,805
1931.....	1,985	1,250	3,692
1932.....	2,049	1,083	2,755
1933.....	3,317	411	1,962
1934.....	3,794	500	2,215
1935.....	1,758	776	3,159
1936.....	3,418	1,262	4,261
1937.....	2,003	1,530	4,178
1938.....	530	3,115	1,050
1939.....	4,601	2,170	4,300
1940.....	2,416	373	1,850
1941.....	1,500	639	2,200
1942.....	108	138	1,318
1943.....	11	17	524
1944.....	—	—	384
1945.....	50	—	728
1946.....	450	100	295
1947 <sup>1</sup> .....	573	1,128	128
Total 1901-1947...	51,966	21,663	209,161

<sup>1</sup> The figures for this year represent the immigrants recorded as serviced by HIAS and JDC. They do not include those immigrants, in some countries substantial, who entered these countries independent of the agencies.

FAR EASTERN EMIGRATION<sup>1</sup>

At the end of World War II, there were reported to have been about 15,000 Jewish refugees in Shanghai and other Chinese cities. Between March 1, 1946 and February 29, 1948, 8,348 of them were able to emigrate to other countries.

The countries of origin of the 8,348 were: Germany—4,776; Austria—2,134; Poland—897; Czechoslovakia—137; Other Countries—404.

<sup>1</sup> Based on report of Charles Jordan, JDC representative in Far East, dated March 15, 1948.

The following were the chief countries of immigration.

TABLE 23

## CHIEF COUNTRIES OF FAR EASTERN IMMIGRATION

Country	No.	Country	No.	Country	No
United States....	4,778	Canada.....	101	Uruguay.....	75
Australia.....	908	Chile.....	96	Ecuador.....	63
Bolivia.....	135	Santo Domingo..	93	Paraguay.....	50
England.....	134	Palestine.....	81	Sweden.....	35

In addition, 1,527 returned to their countries of origin: 514 to Germany (out of a total of 4,776 Germans who emigrated), and 957 to Austria (out of a total of 2,134 Austrians who emigrated).

## JEWISH STUDENTS IN AMERICAN UNIVERSITIES

### REPORT OF THE B'NAI B'RITH SURVEY<sup>1</sup>

THE B'NAI B'RITH Vocational Service Bureau has published the report of its 1946 Decennial Census of Jewish College Students under the title, *Two Hundred Thousand Jewish Collegians*. This enumeration of college enrollments in the United States and Canada resulted in a 94 per cent return—from 1,534 out of 1,633 schools contacted. It accounted for a total of 2,140,331 students, of whom 192,476 or 9.0 per cent were Jewish. Since this survey covered all but 6 per cent of institutions of higher learning, the actual total enrollment for 1946 was estimated to be 2,250,000, of whom over 200,000 were estimated to be Jewish.

In 1935, B'nai B'rith, through its Hillel Research Bureau, carried out a similar census of college students. The present report gives a more current picture of general and Jewish enrollments and appraises the changes that have taken place during the eleven-year interval.

The report is of some value in studying the practices of colleges and universities relating to the admission of Jewish students. Conclusions or inferences drawn from these data must be supported by additional facts. It is difficult to measure the extent to which several factors combined to produce a marked upward or downward trend in Jewish enrollments. While many schools have biased admissions practices, there are some schools that do not attract Jewish students. On the other hand, some schools located in areas heavily populated with Jews have a substantial Jewish enrollment, even though admissions practices may not be wholly democratic.

<sup>1</sup> This summary was prepared for the *American Jewish Year Book* by Robert Shosteck, Director of Research of the B'nai B'rith Vocational Service Bureau. The tables which follow the summary are reproduced with permission of the Bureau from its report, entitled *Two Hundred Thousand Jewish Collegians*, published in 1948.—ED.

One of the interesting findings of the survey is that fifty schools enroll 77 per cent of all Jewish college students in the United States and Canada. Although 21.5 per cent of all students were enrolled in schools with a registration of 1,000 or less, only 6.1 per cent of Jewish students were in these small schools. No Jewish students were reported in 426 schools. This figure does not include Negro and theological schools.

The proportion of Jewish students enrolled in men's schools dropped from 10.2 per cent in 1935 to 4.6 per cent in 1946. The proportion in women's colleges fell from 11.8 to 8.4 per cent. On the other hand, the proportion of Jewish students in co-ed schools climbed from 7.2 to 9.4 per cent.

It is believed that these changes are partly due to increased discrimination against Jewish students by the "exclusive" men's and women's colleges. This is evident from the fact that the proportion of all students in these schools has not dropped as drastically as that of the Jewish students.

Jewish applicants to professional schools appeared to have more difficulty getting admitted than did non-Jewish applicants. While 9 per cent of all college students in 1946 were Jewish, only 7 per cent of enrollments in professional schools and departments were Jewish. In 1935, Jewish students represented 8.8 per cent of the total enrollment in professional schools and departments, as well as in colleges and universities as a whole. The report points to many specific factors, including discriminatory admission practices, which may have contributed to this decline.

The percentage of Jewish students in medicine declined from 15.9 to 12.7 in 67 out of 89 medical schools that reported both in 1935 and 1946. Dentistry showed a startling change in the Jewish contingent. The percentage of Jewish students dropped from 28.2 to 18.9 in 31 out of 45 dental schools which reported in both census years. Reports from 38 out of 72 schools of pharmacy supplying data in both years indicate a drop in the percentage of Jewish students from 24.5 in 1935 to 15.1 in 1946.

The proportion of Jewish students fell from 11.1 to 1.8 per cent in 7 out of 13 schools of veterinary medicine reporting in both censuses. In 77 out of 160 law schools reporting in both censuses, the Jewish proportion slipped from 25.8 to 11.1 per cent. Sixty-two out of 181 engineering schools reporting in both censuses showed the proportion of Jewish students to have declined from 6.5 to 5.6 per cent.

TABLE 1  
DISTRIBUTION OF ENROLLMENT BY TYPES OF INSTITUTIONS,  
BY AREAS AND STATES, 1946

Area and State	Universities			Colleges		
	Total	Jewish	Pct.	Total	Jewish	Pct.
NEW YORK CITY.....	127,685	56,478	44.2	52,298	33,316	63.7
NEW ENGLAND.....	69,698	5,846	8.4	39,752	2,669	6.7
Maine.....	3,953	122	—	2,786	179	—
New Hampshire.....	3,646	174	—	3,663	173	—
Vermont.....	2,265	182	—	2,748	90	—
Massachusetts.....	37,120	3,545	—	23,922	1,781	—
Rhode Island.....	7,767	455	—	3,070	188	—
Connecticut.....	14,947	1,368	—	3,563	258	—
MIDDLE ATLANTIC.....	93,983	15,512	16.5	90,358	6,910	7.7
New York (exc. N.Y.C.)..	31,661	4,083	—	28,982	3,511	—
Pennsylvania.....	51,416	9,569	—	49,941	2,456	—
New Jersey.....	10,906	1,860	—	11,435	943	—
EAST N. CENTRAL.....	262,599	17,883	6.8	96,596	2,697	2.8
Ohio.....	88,850	4,724	—	30,113	838	—
Indiana.....	30,854	1,077	—	12,443	51	—
Illinois.....	76,412	6,926	—	19,569	932	—
Michigan.....	41,114	3,593	—	27,799	816	—
Wisconsin.....	25,369	1,563	—	6,672	60	—
WEST N. CENTRAL.....	122,047	4,896	4.0	54,794	277	0.5
Minnesota.....	27,898	1,575	—	12,068	69	—
Iowa.....	24,857	641	—	11,529	80	—
Missouri.....	35,003	2,170	—	7,522	40	—
North Dakota.....	2,684	14	—	3,235	9	—
South Dakota.....	2,055	19	—	3,765	3	—
Nebraska.....	16,154	379	—	4,080	9	—
Kansas.....	13,396	98	—	12,595	67	—
SOUTH ATLANTIC.....	96,096	6,244	6.5	84,517	1,209	1.4
Delaware.....	1,721	123	—	286	0	—
Maryland.....	7,300	809	—	5,710	317	—
District of Columbia.....	27,490	1,753	—	1,536	15	—
Virginia.....	13,599	508	—	11,757	155	—
West Virginia.....	6,598	152	—	10,268	135	—
North Carolina.....	16,460	518	—	16,629	117	—
Georgia.....	4,367	132	—	13,575	107	—
Florida.....	14,394	2,130	—	8,803	204	—
South Carolina.....	4,167	119	—	15,953	159	—

TABLE 1 (continued)

DISTRIBUTION OF ENROLLMENTS BY TYPES OF INSTITUTIONS,  
BY AREAS AND STATES, 1946

Area and State	Universities			Colleges		
	Total	Jewish	Pct.	Total	Jewish	Pct.
E. SOUTH CENTRAL . . . . .	41,340	914	2.2	37,693	145	0.4
Kentucky . . . . .	12,543	336	—	6,538	28	—
Tennessee . . . . .	11,060	236	—	15,391	61	—
Alabama . . . . .	14,914	318	—	8,594	41	—
Mississippi . . . . .	2,823	24	—	7,170	15	—
W. SOUTH CENTRAL . . . . .	88,378	2,227	2.5	60,551	393	0.6
Arkansas . . . . .	4,411	35	—	6,060	7	—
Oklahoma . . . . .	24,774	315	—	4,367	2	—
Louisiana . . . . .	18,843	839	—	11,812	51	—
Texas . . . . .	40,350	1,038	—	38,312	333	—
MOUNTAIN . . . . .	47,714	693	1.5	15,744	93	0.6
Colorado . . . . .	8,151	267	—	6,744	40	—
Wyoming . . . . .	3,021	18	—	—	—	—
Utah . . . . .	17,091	40	—	367	0	—
Montana . . . . .	3,293	14	—	4,189	10	—
Idaho . . . . .	4,979	15	—	1,055	1	—
Nevada . . . . .	1,727	16	—	—	—	—
Arizona . . . . .	4,378	170	—	2,831	40	—
New Mexico . . . . .	5,074	153	—	558	2	—
PACIFIC . . . . .	96,462	5,867	6.1	51,430	617	1.2
Washington . . . . .	15,594	407	—	10,706	22	—
Oregon . . . . .	9,002	167	—	10,083	135	—
California . . . . .	71,866	5,293	—	30,641	460	—
CANADA . . . . .	76,535	3,213	4.2	3,584	337	9.4
U. S. TERRITORIES . . . . .	3,294	6	0.1	419	0	—
Alaska . . . . .	332	6	—	—	—	—
Hawaii . . . . .	2,962	0	—	—	—	—
Puerto Rico . . . . .	—	—	—	419	0	—
TOTAL . . . . .	1,125,831	119,779	10.6	587,736	48,663	8.3

TABLE 2

DISTRIBUTION OF ENROLLMENTS BY TYPES OF INSTITUTIONS,  
BY AREAS AND STATES, 1946

Area and State	Prof. & Tech. Schools			Junior Colleges			Teachers Colleges		
	Total	Jew.	Pct.	Total	Jew.	Pct.	Total	Jew.	Pct.
NEW YORK CITY . . . . .	18,841	6,607	34.9	113	12	10.6	—	—	—
NEW ENGLAND . . . . .	5,132	710	13.8	11,194	990	8.8	9,895	386	3.9
Maine . . . . .	—	—	—	819	36	—	669	5	—
New Hampshire . . . . .	—	—	—	386	15	—	625	4	—
Vermont . . . . .	—	—	—	697	47	—	297	1	—
Massachusetts . . . . .	2,103	284	—	4,433	272	—	3,324	195	—
Rhode Island . . . . .	2,742	411	—	—	—	—	1,360	27	—
Connecticut . . . . .	287	15	—	4,859	620	—	3,620	154	—
MID. ATLANTIC . . . . .	17,388	1,860	10.7	15,823	2,135	13.5	23,054	1,594	6.9
New York (exc. NYC) . . . . .	8,135	461	—	9,000	971	—	7,367	331	—
Pennsylvania . . . . .	8,545	1,350	—	3,152	161	—	10,858	332	—
New Jersey . . . . .	708	49	—	3,671	1,003	—	4,829	931	—
E. N. CENTRAL . . . . .	18,939	2,068	10.9	25,534	2,376	9.3	24,188	323	1.3
Ohio . . . . .	4,467	314	—	1,280	25	—	674	0	—
Indiana . . . . .	2,196	25	—	1,123	85	—	2,266	5	—
Illinois . . . . .	8,283	1,572	—	17,677	2,094	—	4,838	84	—
Michigan . . . . .	3,370	156	—	5,025	171	—	7,314	144	—
Wisconsin . . . . .	623	1	—	429	1	—	9,096	90	—
W. N. CENTRAL . . . . .	2,197	84	3.8	21,753	262	1.2	21,469	71	0.3
Minnesota . . . . .	570	26	—	3,447	49	—	4,590	17	—
Iowa . . . . .	108	11	—	3,266	8	—	2,477	8	—
Missouri . . . . .	989	43	—	7,926	194	—	6,144	35	—
North Dakota . . . . .	—	—	—	1,175	3	—	1,626	1	—
South Dakota . . . . .	530	4	—	222	0	—	1,271	5	—
Nebraska . . . . .	—	—	—	1,091	0	—	2,287	0	—
Kansas . . . . .	—	—	—	4,626	8	—	3,074	5	—
SOUTH ATLANTIC . . . . .	11,932	502	4.2	21,016	393	1.9	12,922	281	2.2
Delaware . . . . .	—	—	—	150	13	—	—	—	—
Maryland . . . . .	2,734	103	—	1,593	188	—	1,293	36	—
District of Columbia . . . . .	1,519	166	—	740	23	—	1,132	219	—
Virginia . . . . .	1,063	13	—	3,456	47	—	2,074	18	—
West Virginia . . . . .	—	—	—	904	8	—	3,688	6	—
North Carolina . . . . .	—	—	—	6,042	14	—	4,131	2	—
South Carolina . . . . .	213	13	—	1,485	1	—	—	—	—
Georgia . . . . .	6,403	207	—	4,921	68	—	604	0	—
Florida . . . . .	—	—	—	1,725	31	—	—	—	—



TABLE 2 (continued)

DISTRIBUTION OF ENROLLMENTS BY TYPES OF INSTITUTIONS,  
BY AREAS AND STATES, 1946

Area and State	Prof. & Tech. Schools			Junior Colleges			Teachers Colleges		
	Total	Jew.	Pct.	Total	Jew.	Pct.	Total	Jew.	Pct.
E. S. CENTRAL . . . . .	1,433	153	10.7	13,338	33	0.2	16,708	112	0.7
Kentucky . . . . .	382	25	—	2,106	3	—	6,090	38	—
Tennessee . . . . .	820	99	—	2,933	11	—	4,368	66	—
Alabama . . . . .	156	29	—	1,567	4	—	4,296	4	—
Mississippi . . . . .	75	0	—	6,732	15	—	1,948	4	—
W. S. CENTRAL . . . . .	842	35	4.2	27,861	90	0.3	19,161	17	0.1
Arkansas . . . . .	—	—	—	3,503	11	—	1,831	0	—
Oklahoma . . . . .	165	0	—	4,041	6	—	4,714	3	—
Louisiana . . . . .	—	—	—	—	—	—	1,468	0	—
Texas . . . . .	677	35	—	20,317	73	—	11,148	14	—
MOUNTAIN . . . . .	1,637	34	2.1	9,142	68	0.7	4,452	31	0.7
Colorado . . . . .	1,040	24	—	2,441	19	—	1,610	25	—
Wyoming . . . . .	—	—	—	403	0	—	—	—	—
Utah . . . . .	—	—	—	2,774	3	—	—	—	—
Montana . . . . .	397	5	—	484	0	—	870	0	—
Idaho . . . . .	—	—	—	1,420	3	—	680	0	—
Nevada . . . . .	—	—	—	—	—	—	—	—	—
Arizona . . . . .	—	—	—	1,424	34	—	—	—	—
New Mexico . . . . .	200	5	—	196	9	—	—	—	—
PACIFIC . . . . .	4,317	345	7.9	59,918	2,404	4.0	4,951	16	0.3
Washington . . . . .	—	—	—	4,884	34	—	3,345	15	—
Oregon . . . . .	196	9	—	1,573	13	—	1,606	1	—
California . . . . .	4,121	336	—	53,461	2,357	—	—	—	—
CANADA . . . . .	1,614	42	2.6	—	—	—	—	—	—
U. S. TERRITORIES . . . . .	—	—	—	—	—	—	—	—	—
Alaska . . . . .	—	—	—	—	—	—	—	—	—
Hawaii . . . . .	—	—	—	—	—	—	—	—	—
Puerto Rico . . . . .	—	—	—	—	—	—	—	—	—
TOTAL . . . . .	84,272	12,440	14.7	205,692	8,763	4.3	136,800	2,831	2.1

TABLE 3

DISTRIBUTION OF TOTAL STUDENTS AND JEWISH STUDENTS  
BY FIELDS OF STUDY, 1946 AND 1935

Field of Study	Per Cent Distribution Total Students		Field of Study	Per Cent Distribution Jewish Students	
	1946	1935		1946	1935
Education.....	26.3	46.1	Business Adm.....	30.3	21.9
Engineering.....	22.7	11.7	Education.....	17.4	16.1
Business Adm.....	20.1	11.7	Engineering.....	16.9	8.9
Law.....	4.3	7.9	Law.....	6.1	22.3
Agriculture.....	4.1	2.4	Medicine.....	5.3	12.2
Medicine.....	3.0	6.8	Music.....	3.3	0.1
Music.....	2.5	0.6	Pharmacy.....	3.2	4.5
Fine Arts.....	2.4	0.7	Fine Arts.....	2.8	1.2
Home Economics...	2.4	0.8	Dentistry.....	2.5	5.8
Theology.....	2.2	3.5	Theology.....	1.9	1.1
Pharmacy.....	1.9	1.7	Optometry.....	1.8	0.3
Nursing.....	1.4	0.5	Government.....	1.3	—
Dentistry.....	1.0	2.0	Journalism.....	1.2	0.3
Architecture.....	0.9	0.3	Social Work.....	1.1	1.9
Journalism.....	0.8	0.3	Agriculture.....	1.1	0.7
Social Work.....	0.7	1.3	Home Economics...	1.0	0.3
Forestry.....	0.7	0.3	Architecture.....	0.6	0.3
Military Science...	0.7	1.3	Nursing.....	0.5	0.1
Optometry.....	0.6	0.1	Military Science...	0.4	0.2
Government.....	0.4	—	Osteopathy.....	0.3	0.5
Veterinary.....	0.4	0.3	Veterinary.....	0.2	0.3
Library Science...	0.2	0.2	Library Science...	0.2	0.1
Therapy.....	0.2	—	Forestry.....	0.1	0.2
Osteopathy.....	0.1	0.5	Therapy.....	0.1	—
Mining.....	—	0.7	Mining.....	—	0.2
Physical Education.	—	0.3	Physical Education.	—	0.5
TOTAL.....	100.0	100.0	TOTAL.....	100.0	100.0

TABLE 4

PERCENTAGES OF JEWISH STUDENTS  
ACCORDING TO FIELDS OF STUDY, 1935—1946  
(exclusive of arts and sciences)

Field	Census Year					Per Cent change in enroll- ment 1935- 1946
	1918 <sup>3</sup>	1935		1946		
	Per Cent Jewish students	Per Cent Jewish students	Per Cent schools reported	Per Cent Jewish students	Per Cent schools reported	
Optometry.....	—	45.1	20	21.1	92	-53
Osteopathy.....	—	9.1	100	20.3	100	123
Government.....	—	—	—	19.5	21	—
Dentistry.....	23.4	26.4	91	17.1	87	-35
Medicine.....	16.4	16.2	95	12.6	85	-22
Pharmacy.....	27.9	22.3	76	12.2	90	-45
Social Work.....	4.2	13.6	53	11.1	74	-18
Business Adm.....	19.2	16.7	64	10.7	82	-36
Journalism.....	7.8	10.4	33	10.4	76	—
Law.....	21.6	25.1	79	10.0	71	-60
Music.....	2.9	2.2	62	9.2	77	318
Fine Arts.....	1.9	15.5	67	8.4	73	-46
Theology <sup>1</sup> .....	—	2.7	91	7.3	—	170
Library Science....	1.8	2.3	56	6.2	53	170
Engineering.....	5.9	6.8	61	5.2	81	-24
Education.....	4.2	3.1	85	4.7	85	52
Therapy.....	—	—	—	4.7	43	—
Architecture.....	9.1	8.5	33	4.4	55	-48
Military Science <sup>2</sup> ..	2.3	1.4	83	4.2	100	200
Veterinary Med....	16.4	11.2	73	3.4	85	-70
Home Economics..	1.6	3.1	22	2.7	85	-13
Nursing.....	—	0.8	31	2.6	59	225
Agriculture.....	2.2	2.4	65	1.9	80	-21
Forestry.....	4.2	4.3	18	1.3	58	-70
Physical Education.	3.1	12.4	71	—	—	—
Mining.....	—	2.1	46	—	—	—
AVERAGE.....	—	8.8	—	6.9	—	-22

<sup>1</sup> Based on estimate of enrollment in accredited Christian theological seminaries, and actual enrollment figures for Jewish seminaries.

<sup>2</sup> Includes only the U. S. government schools.

<sup>3</sup> Based on survey of enrollments in 106 colleges, universities and professional schools, 1918-19. Published in *American Jewish Year Book*, vol. 22; pp. 383-393.

TABLE 1

RECEIPTS OF OVERSEAS AND NATIONAL AGENCIES FROM FEDERATIONS  
AND WELFARE FUNDS AND FROM OTHER SOURCES, 1947

	Federations and Welfare Funds	Other Contributions	Other Income	Total
OVERSEAS				
United Jewish Appeal <sup>a</sup> .....	\$125,000,000	\$ —	\$ —	\$125,000,000
<i>Other Palestine Agencies</i>				
Weizmann Institute.....	27,883	793,693	2,810	824,386
American Friends of the Hebrew University.....	591,517	42,381	137,017	770,915
American Fund for Palestinian Institutions.....	436,819	359,017	—	795,836
American Technion Society.....	9,000	110,000	3,500	122,500
Ezras Torah Fund.....	12,591	159,860	104,709	277,160
Federated Council of Palestine Institutions.....	228,526	9,227	—	237,753
Hadassah, Sr.....	NR <sup>b</sup>	4,457,998	—	4,457,998
Hadassah, Jr.....	NR	93,045	71,759	164,804
National Committee for Labor Palestine.....	369,942	1,607,149	275,048	2,252,139
Pioneer Women.....	NR	769,356	48,862	818,218
Medical School.....	829,369	—	896	830,265
Sub Total.....	\$ 2,505,647	\$ 8,401,726	\$ 644,601	\$ 11,551,974

NR. No report

<sup>a</sup> Estimated pledges as of March 3, 1948. Includes joint appeals in non-federated cities. Constituent agencies of the United Jewish Appeal report income from 1947 and earlier UJA campaigns and from additional sources as follows: JDC \$69,971,970, UPA \$56,578,362; USNA \$9,153,263 — total \$135,703,595.

<sup>b</sup> In 1945, welfare fund contributions were estimated at 6 per cent.

TABLE 1 (continued)

	Federations and Welfare Funds	Other Contributions	Other Income	Total
<i>Other Overseas Agencies</i>				
Agudath Israel Youth Council.....	\$ NR	\$ 568,529	—	\$ 568,529
American Birobidjan.....	NR	293,700	6,300	300,000
American Committee Yemenite Jews..	8,011	17,723	—	25,734
American Federation of Polish Jews...	NR	190,538	—	190,538
American Jewish Conference.....	87,638	29,368	38,594	155,600
Hebrew Immigrant Aid Society.....	564,880	1,542,923	100,727	2,208,530
Jewish Telegraphic Agency.....	143,866	195,858	362,177	701,901
Labor Zionist Committee.....	—	585,363	14,178	599,541
National Council of Jewish Women...	115,305	250,168	20,277	385,750
Rescue Children.....	—	228,804	9,474	238,278
Union of Russian Jews.....	—	21,688	1,312	23,000
Vaad Hatzala.....	224,179	555,018	—	779,197
Sub Total.....	\$ 1,143,879	\$ 4,479,680	\$ 553,039	\$ 6,176,598
Total Overseas.....	\$128,649,526	\$12,881,406	\$1,197,640	\$142,728,572

TABLE 1 (continued)

	Federations and Welfare Funds	Other Contributions	Other Income	Total
<b>NATIONAL</b>				
<i>Civic Protective Agencies</i>				
Joint Defense Appeal.....	\$ 3,833,667 <sup>e</sup>	\$ 444,736 <sup>d</sup>	\$ —	\$ 4,278,403
American Jewish Committee <sup>e</sup> .....	—	—	100,170	100,170
Anti-Defamation League <sup>e</sup> .....	—	—	43,414	43,414
American Jewish Congress and World Jewish Congress.....	622,353 <sup>f</sup>	226,958 <sup>g</sup>	1,102,443 <sup>f</sup>	1,951,754 <sup>h</sup>
Jewish Labor Committee.....	205,206	740,570 <sup>i</sup>	8,905	954,681
Sub Total.....	\$ 4,661,226	\$ 1,412,264	\$ 1,254,932	\$ 7,328,422
<i>Health and Welfare Agencies</i>				
Ex-Patients TB Home.....	\$ 14,354	\$ 144,065	\$ 4,506	\$ 162,925
JCRA (Los Angeles).....	79,404	666,372	117,836	863,612
JCRS <sup>k</sup> .....	49,300	801,555	74,767	925,622
Leo N. Levi Memorial Hospital.....	31,117	151,093 <sup>j</sup>	22,473	204,683
National Desertion Bureau.....	39,499	—	302	39,801
National Home for Jewish Children.....	21,713	241,709	21,871	285,293
National Jewish Hospital.....	87,535	905,186	47,251	1,039,972
Relief Fund — CCAR <sup>k</sup> .....	NR	10,500	3,500	14,000
Relief Fund — Rabbinical Assembly..	360	3,370	—	3,730
Sub Total.....	\$ 323,282	\$ 2,923,850	\$ 292,506	\$ 3,539,638

<sup>e</sup> Includes NYUJA, \$2,435,915.<sup>d</sup> Includes independent Chicago campaign, \$399,969. (Note that for 1948 JDA is to be included by Chicago J. W. F.) Balance of \$44,767 is from unorganized communities.<sup>e</sup> Only non-JDA income shown on this line as JDA income is included under JDA.<sup>f</sup> Includes NYUJA, \$246,207. Additional \$100,000 expected from NYUJA in 1948 for 1947 campaign.<sup>g</sup> Includes independent Chicago campaign in 1947. (Note that for 1948 AJ Congress and WJ Congress are to be included by Chicago J. W. F.)<sup>h</sup> Includes \$733,781 foreign income of WJC and \$317,000 of funds transmitted by WJC for other organizations.<sup>i</sup> Includes independent Chicago Campaign \$46,396. (Note that for 1948 total J. L. C. program is to be included in Chicago J. W. F.)<sup>j</sup> Includes some welfare fund grants among Joint Institutions Appeal income of \$8,910.<sup>k</sup> Estimated.

TABLE 1 (continued)

	Federations and Welfare Funds	Other Contributions	Other Income	Total
<i>Religious Agencies</i>				
Hebrew Theological College.....	\$ 31,312	\$ 162,135	\$ 26,135	\$ 219,582
Hebrew Union College.....	13,706	68,290	200,291	282,287
Union of American Hebrew Congregations.....	31,850	338,360	104,917	475,127
Jewish Institute of Religion.....	14,539	61,234	10,957	86,730
Jewish Theological Seminary.....	79,256	760,541	215,644	1,055,441
Mirrur Yesh. Central Inst.....	17,869	97,298	119,758	234,925
Mizrachi Educ. & Exp. Fund.....	6,972	169,447	—	176,419
Ner Israel Rabbinical College.....	3,150	157,671	6,556	167,377
Chachmey Lublin, Yeshiva.....	3,275	65,199	18,601	87,075
Chaim Berlin Yeshiva.....	7,000	171,525	153,101	331,626
Telshe Yeshiva.....	6,966	128,127	13,354	148,447
United Lubavitcher.....	6,882	338,654	21,590	367,126
Union of Orthodox Jewish Congregations.....	3,993	10,416	35,535	49,944
Torah Vodaath.....	NR	478,645 <sup>1</sup>	127,032	605,677
Yeshiva University.....	65,682	532,395	137,071	735,148
Sub Total.....	\$ 292,452	\$ 3,539,937	\$ 1,190,542	\$ 5,022,931

<sup>1</sup> Includes Welfare Fund Allocations.



TABLE 1 (continued)

	Federations and Welfare Funds	Other Contributions	Other Income	Total
<i>Cultural Agencies</i>				
American Jewish Historical Society . . .	\$ 1,386	\$ 2,445	\$ 190	\$ 4,021
American Zionist Fund . . . . .	121,725	370,420	32,235	524,380
B'nai B'rith NYSA . . . . .	309,310	113,186	206,003	628,499
Conference on Jewish Relations . . . . .	4,456	13,950	2,088	20,494
Dropsie College . . . . .	30,935	21,301	24,295	76,531
Histadruth Ivrit . . . . .	17,418	66,890	94,623	178,931
Jewish Braille Institute . . . . .	4,552	25,565	581	30,698
Jewish Chautauqua Society . . . . .	6,979	74,352	758	82,089
Jewish Teachers Seminary and Peoples University . . . . .	6,041	25,285	43,607	74,933
Menorah Association . . . . .	9,126	32,272	9,731	51,129
National Farm School . . . . .	34,778	14,824	113,426	163,028
Yiddish Scientific Institute . . . . .	57,000	119,000	17,000	193,000
Sub Total . . . . .	\$ 603,706	\$ 879,490	\$ 544,537	\$ 2,027,733

TABLE 1 (continued)

	Federations and Welfare Funds	Other Contributions	Other Income	Total
<i>National Service Agencies</i>				
American Association for Jewish Education.....	\$ 27,704	\$ 50,390	\$ 523	\$ 78,617
Jewish Occupational Council.....	8,125 <sup>m</sup>	3,604	545	12,274
Jewish War Veterans.....	NR	13,268 <sup>n</sup>	111,592	124,860
National Conference Jewish Social Welfare.....	4,707 <sup>o</sup>	1,349	8,646	14,702
Jewish Welfare Board.....	1,198,811 <sup>p</sup>	—	40,124	1,238,935
Synagogue Council.....	5,000	1,525	2,425	8,950
Training Bureau for Jewish Communal Service.....	—	—	—	—
Sub Total.....	\$ 1,244,347	\$ 70,136	\$ 163,855	\$ 1,478,338
Total National.....	\$ 7,125,013	\$ 8,825,677	\$3,446,372	\$ 19,397,062
TOTAL OVERSEAS AND NATIONAL..	\$135,774,539	\$21,707,083	\$4,644,012	\$162,125,634

<sup>m</sup> Includes local vocational agencies.<sup>n</sup> Welfare- fund grants not segregated but included with other contributions.<sup>o</sup> Considered membership dues by NCJSW.<sup>p</sup> Includes NYUJA, \$384,027.

TABLE 2  
ANALYSIS OF ALLOCATIONS BY FEDERATIONS AND WELFARE FUNDS FOR LOCAL AND REGIONAL SERVICES  
IN 1947 AND COMPARISON WITH 1946

	1947	Per cent	1946	Per cent	Increase or Decrease
Estimated Total Allocations (all cities) <sup>a</sup> ...	\$34,000,000 <sup>b</sup>	—	\$28,000,000 <sup>b</sup>	—	—
Total Allocations (74 cities) <sup>c</sup> .....	12,493,829	100.0	9,836,794	100.0	27.0
Classified Allocations					
Hospitals and Health Services.....	3,007,363	24.1	2,374,657	24.1	26.0
Family and Individual Services.....	1,905,145	23.7 <sup>f</sup>	1,683,158	26.1 <sup>f</sup>	15.2
Child Care Services.....	1,054,569		886,928		
Care of the Aged.....	575,466	4.6	518,291	5.3	11.0
Immigration and Refugee Service.....	1,040,313	8.3	428,426	4.4	142.8
Recreational and Cultural.....	2,329,981	18.7	1,785,549	18.2	30.5
Jewish Education.....	1,452,116	11.6	1,234,113	12.5	17.7
Employment, Loans, etc.....	451,915	3.6	394,468	4.0	14.6
Defense and Group Relations.....	473,038	3.8	384,440	3.9	23.0
Other Services <sup>e</sup> .....	203,913	1.6	146,764	1.5	38.9

<sup>a</sup> Approximate estimate for 231 cities on basis of information received from 74 cities.

<sup>b</sup> Includes funds raised by non-sectarian chests, about 20 per cent of total.

<sup>c</sup> Does not include New York but represents most of the large and intermediate cities and a considerable number of small communities.

<sup>d</sup> Includes Soldiers' and Sailors' welfare, community education, pro-Palestine activities and other services.

<sup>e</sup> Percentages are combined for the reason that some agencies combine both family and children's services. These multiple function agencies are included in both of these categories.

TABLE 2 (continued)

	1947	Per cent	1946	Per cent	Increase or Decrease
Total Allocations (10 large cities) <sup>d</sup> . . . . .	\$9,957,552	100.0	\$7,905,010	100.0	26.0
Classified Allocations					
Hospitals and Health Services . . . . .	2,892,445	29.0	2,285,144	28.9	26.6
Family and Individual Services . . . . .	1,445,318	24.9 <sup>f</sup>	1,351,124	27.9 <sup>f</sup>	12.1
Child Care Services . . . . .	1,031,077		857,103		
Care of the Aged . . . . .	435,658	4.4	422,352	5.3	3.2
Immigration and Refugee Service . . . . .	848,067	8.5	344,508	4.4	146.2
Recreational and Cultural . . . . .	1,587,718	16.0	1,265,278	16.1	25.5
Jewish Education . . . . .	816,778	8.2	671,248	8.5	21.7
Employment, Loans, etc. . . . .	405,002	4.0	361,928	4.6	11.9
Defense and Group Relations . . . . .	341,560	3.4	269,904	3.4	26.5
Other Services <sup>g</sup> . . . . .	153,929	1.6	76,421	0.9	101.4

<sup>d</sup> Includes Baltimore, Boston, Chicago, Cleveland, Detroit, Los Angeles, Newark, Pittsburgh, St. Louis and San Francisco.

PART SIX

*Calendars*

## CALENDARS

*By Julius H. Greenstone*

THE JEWISH YEAR consists of 12 months, each month having 29 or 30 days. An intercalated year has 13 months, an additional month, called Adar Sheni (second Adar), being added between Adar and Nisan. Nisan, Sivan, Ab, Tishri, Shebat, and the first Adar (in the intercalated year) always have 30 days; Iyar, Tammuz, Elul, Tebet, Adar (in a simple year, or Adar Sheni in an intercalated year) always have 29 days each. Heshvan and Kislev sometimes both have 30 days, when the year is called "perfect" (*Shelemah*, indicated by letter ש), sometimes both have 29 days each, when the year is called "defective" (*Haserah*, indicated by letter ח), and sometimes Heshvan has 29 days and Kislev 30 days, when the year is called "regular" (*ke-Sidrah*, indicated by the letter כ). Whenever the month has 30 days, the 30th day of the month is the first New Moon day of the following month, which has two New Moon days. When the month has only 29 days, the following month has only one New Moon day.

The year 5709 is called 709 (חש"ט) according to the short system (לפ"ק). It is a perfect common year of 12 months, 50 Sabbaths, 355 days. It begins on Monday, the second day of the week. The first day of Passover falls on Thursday, the fifth day of the week. Therefore, the year's sign is בשד—ב for second, ש for perfect (שלימה) and ה for fifth. It is the ninth year of the 301st lunar cycle of 19 years and the twenty-seventh year of the 204th solar cycle of 28 years since Creation, according to the traditional Jewish reckoning.

# ABRIDGED JEWISH CALENDARS FOR 5709-5710 (1948-50)

Holiday	5709 (1948-49)	5710 (1949-50)
<b>First Day New Year</b> .....	Mon. 1948, Oct. 4	Sat. 1949, Sept. 24
<b>Second Day New Year</b> .....	Tues. Oct. 5	Sun. Sept. 25
<b>Fast of Gedaliah</b> .....	Wed. Oct. 6	Mon. Sept. 26
<b>Day of Atonement</b> .....	Wed. Oct. 13	Mon. Oct. 3
<b>First Day Tabernacles</b> .....	Mon. Oct. 18	Sat. Oct. 8
<b>Second Day Tabernacles</b> .....	Tues. Oct. 19	Sun. Oct. 9
<b>Hoshana Rabba</b> .....	Sun. Oct. 24	Fri. Oct. 14
<b>Eighth Day of Feast</b> .....	Mon. Oct. 25	Sat. Oct. 15
<b>Rejoicing of the Law</b> .....	Tues. Oct. 26	Sun. Oct. 16
<b>New Moon Heshvan, 1st day</b> .....	Tues. Nov. 2	Sun. Oct. 23
<b>New Moon Heshvan, 2nd day</b> .....	Wed. Nov. 3	Mon. Oct. 24
<b>New Moon Kislev, 1st day</b> .....	Thur. Dec. 2	Tues. Nov. 22
<b>New Moon Kislev, 2nd day</b> .....	Fri. Dec. 3	—
<b>First Day Hanukkah</b> .....	Mon. Dec. 27	Fri. Dec. 16
<b>New Moon Tebet, 1st day</b> .....	Sat. 1949, Jan. 1	Wed. Dec. 21
<b>New Moon Tebet, 2nd day</b> .....	Sun. Jan. 2	—
<b>Fast of Tebet</b> .....	Tues. Jan. 11	Fri. Dec. 30
<b>New Moon Shebat</b> .....	Mon. Jan. 31	Thur. 1950, Jan. 19
<b>New Year for Trees</b> .....	Mon. Feb. 14	Thur. Feb. 2
<b>New Moon Adar, 1st day</b> .....	Tues. Mar. 1	Fri. Feb. 17
<b>New Moon Adar, 2nd day</b> .....	Wed. Mar. 2	Sat. Feb. 18
<b>New Moon Adar Sheni, 1st day</b> .....	—	—
<b>New Moon Adar Sheni, 2nd day</b> .....	—	—
<b>Fast of Esther</b> .....	Mon. Mar. 14	Thur. Mar. 2
<b>Purim</b> .....	Tues. Mar. 15	Fri. Mar. 3
<b>Shushan Purim</b> .....	Wed. Mar. 16	Sat. Mar. 4
<b>New Moon Nisan</b> .....	Thur. Mar. 31	Sun. Mar. 19
<b>First Day Passover</b> .....	Thur. Apr. 14	Sun. Apr. 2
<b>Second Day Passover</b> .....	Fri. Apr. 15	Mon. Apr. 3
<b>Seventh Day Passover</b> .....	Wed. Apr. 21	Sat. Apr. 8
<b>Eighth Day Passover</b> .....	Thur. Apr. 22	Sun. Apr. 9
<b>New Moon Iyar, 1st day</b> .....	Fri. Apr. 29	Mon. Apr. 17
<b>New Moon Iyar, 2nd day</b> .....	Sat. Apr. 30	Tues. Apr. 18
<b>Thirty-third Day of the Omer</b> .....	Tues. May 17	Fri. May 5
<b>New Moon Sivan</b> .....	Sun. May 29	Wed. May 17
<b>First Day Feast of Weeks</b> .....	Fri. June 3	Mon. May 22
<b>Second Day Feast of Weeks</b> .....	Sat. June 4	Tues. May 23
<b>New Moon Tammuz, 1st day</b> .....	Mon. June 27	Thur. June 15
<b>New Moon Tammuz, 2nd day</b> .....	Tues. June 28	Fri. June 16
<b>Fast of Tammuz</b> .....	Thur. July 14	Sun. July 2
<b>New Moon Ab</b> .....	Wed. July 27	Sat. July 15
<b>Fast of Ab</b> .....	Thur. Aug. 4	Sun. July 23
<b>New Moon Elul, 1st day</b> .....	Thur. Aug. 25	Sun. Aug. 13
<b>New Moon Elul, 2nd day</b> .....	Fri. Aug. 26	Mon. Aug. 14
<b>Eve of New Year</b> .....	Fri. Sept. 23	Mon. Sept. 11

\*Fast observed on following day.



Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Oct.		Tishri			
4	M	1	New Year א' דראש השנה	{Gen. 21 {Num. 29:1-6	I Sam. 1:1-2:10
5	T	2	New Year ב' דראש השנה	{Gen. 22 {Num. 29:1-6	Jer. 31:2-20
6	W	3	Fast of Gedaliah צום גדליה	Ex. 32:11-14; 34:1-10	{Is. 55:6-56:8 {Seph. none
7	Th	4			{Hos. 14:2-10; Joel 2:15-27
8	F	5			{Seph. Hos. 14:2-10; Micah 7:18-20
9	S	6	וילך, שבת שובה	Deut. 31	
10	S	7			
11	M	8			
12	T	9			
13	W	10	יום כפור Day of Atonement	{Lev. 16 {Num. 29:7-11 {Afternoon: Lev. 18	{Is. 57:14-58:14 {Afternoon: Jonah {Seph. add: Micah 7 18-20
14	Th	11			
15	F	12			
16	S	13	האזינו	Deut. 32	II Sam. 22
17	S	14			
18	M	15	Tabernacles א' דסכות	{Lev. 22:26-23:44 {Num. 29:12-16	Zech. 14
19	T	16	Tabernacles ב' דסכות	{Lev. 22:26-23:44 {Num. 29:12-16	I Kings 8:2-21
20	W	17		{Num. 29:17-25 {Seph. 29:17-22	
21	Th	18		{Num. 29:20-28 {Seph. 29:20-25	
22	F	19	חול המועד	{Num. 29:23-31 {Seph. 29:23-28	
23	S	20		{Ex. 33:12-34:26 {Num. 29:26-31	Ezek. 38:18-39:16
24	S	21	הושענא רבא שמיני עצרת Eighth Day of Feast*	{Num. 29:26-34 {Seph. 29:29-34	I Kings 8:54-66
25	M	22		{Deut. 14:22-16:17 {Num. 29:35-30:1	
26	T	23	שמחת תורה Rejoicing of the Law	{Deut. 33:1-34:12 {Gen. 1:1-2:3	{Josh. 1 {Seph. 1:1-9
27	W	24	אסרו חג	{Num. 29:35-30:1	
28	Th	25			
29	F	26			
30	S	27	בראשית [מב' הח']	Gen. 1:1-6:8	{Is. 42:5-43:10 {Seph. 42:5-11; 61:1 62:5
31	S	28			
Nov.					
1	M	29			
2	T	30	New Moon א' דראש חדש	Num. 28:1-15	

\*The Book of Ecclesiastes is read.

1948, Nov. 3—Dec. 2]

## HESHVAN 30 DAYS

5709 חשוון

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Nov.		Heshv			
3	W	1	New Moon ב' דראש חדש	Num. 28:1-15	
4	Th	2			
5	F	3			
6	S	4	נח	Gen. 6:9-11:32	{Is. 54:1-55:5 {Seph. 54:1-10
7	S	5			
8	M	6			
9	T	7			
10	W	8			
11	Th	9			
12	F	10			
13	S	11	לך לך	Gen. 12:1-17:27	Is. 40:27-41:16
14	S	12			
15	M	13			
16	T	14			
17	W	15			
18	Th	16			
19	F	17			
20	S	18	ו'רא	Gen. 18:1-22:24	{II Kings 4:1-37 {Seph. 4:1-23
21	S	19			
22	M	20			
23	T	21			
24	W	22			
25	Th	23			
26	F	24			
27	S	25	חיי שרה [מב' הח']	Gen. 23:1-25:18	I Kings 1:1-31
28	S	26			
29	M	27			
30	T	28			
Dec.					
1	W	29	יום כפור קטן		
2	Th	30	New Moon א' דראש חדש	Num. 28:1-15	

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Dec.		Kislev			
3	F	1	New Moon ב' דראש חדש	Num. 28:1-15	
4	S	2	חולדת	Gen. 25:19-28:9	Mal. 1:1-2:7
5	S	3			
6	M	4			
7	T	5			
8	W	6			
9	Th	7			
10	F	8			{ Hos. 12:13-14:10 or 11:7-12:12 or 11:7-14:10
11	S	9	ויצא	Gen. 28:10-32:3	{ Seph. 11:7-12:12
12	S	10			
13	M	11			
14	T	12			
15	W	13			
16	Th	14			
17	F	15			{ Hos. 12:13-14:10 or 11:7-12:12 or Obadiah 1:1-21
18	S	16	וישלח	Gen. 32:4-36:43	{ Seph. Obad. 1:1-21
19	S	17			
20	M	18			
21	T	19			
22	W	20			
23	Th	21			
24	F	22			
25	S	23	וישב [מב' הח']	Gen. 37:1-40:23	Amos 2:6-3:8
26	S	24			
27	M	25	{ Hanukkah חנכה Feast of Dedication	{ Num. 7:1-17 Seph. 6:22-7:17 Num. 7:18-29 Seph. 7:18-23 Num. 7:24-35 Seph. 7:24-29 Num. 7:30-41 Seph. 7:30-35 Num. 7:36-47 Seph. 7:36-41	
28	T	26			
29	W	27			
30	Th	28			
31	F	29			
Jan. 1949					
1	S	30	מקץ, א' דראש חדש	{ Gen. 41:1-44:17 Num. 28:9-15 Num. 7:42-53	Zech. 2:14-4:7

1949, Jan. 2—30]

## TEBET 29 DAYS

[טבת 5709]

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Jan		Tebet			
2	S	1	ב' דראש חדש New Moon	Num. 28:1-15; 7:48-53	
3	M	2	Eighth Day of Hanukkah	{Num. 7:54-8:4	
4	T	3			
5	W	4			
6	Th	5			
7	F	6			
8	S	7	ויגש	Gen. 44:18-47:27	Ezek. 37:15-28
9	S	8			
10	M	9			
11	T	10	צום עשרה בטבת Fast of Tebet	Ex. 32:11-14; 34:1-10	{Is. 55:6-56:8 {Seph. none
12	W	11			
13	Th	12			
14	F	13			
15	S	14	ויחי	Gen. 47:28-50:26	I Kings 2:1-12
16	S	15			
17	M	16			
18	T	17			
19	W	18			
20	Th	19			
21	F	20			
22	S	21	שמות	Ex. 1:1-6:1	{Is. 27:6-28:13; 29:22, 23 {Seph. Jer. 1:1-2:3
23	S	22			
24	M	23			
25	T	24			
26	W	25			
27	Th	26			
28	F	27			
29	S	28	וארא [מב' הח']	Ex. 6:2-9:35	Ezek. 28:25-29:21
30	S	29	יום כפור קטן		

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Jan. 31	M	Shebat 1	ראש חדרש New Moon	Num. 28:1-15	
Feb. 1	T	2			
2	W	3			
3	Th	4			
4	F	5			
5	S	6	בא	Ex. 10:1-13:16	Jer. 46:13-28
6	S	7			
7	M	8			
8	T	9			
9	W	10			
10	Th	11			
11	F	12			
12	S	13	בשלח [שבת שירה]	Ex. 13:17-17:16	{Judges 4:4-5:31 {Seph. 5:1-31
13	S	14			
14	M	15	ר"ה לאילנות New Year for Trees		
15	T	16			
16	W	17			
17	Tu	18			
18	F	19			
19	S	20	יתרו	Ex. 18:1-20:26	{Is. 6:1-7:6; 9:5, 6 {Seph. 6:1-13
20	S	21			
21	M	22			
22	T	23			
23	W	24			
24	Th	25			
25	F	26	משפטים, פ' שקלים [ומב' הח']	Ex. 21:1-24:18; 30:11-16	{II Kings 12:1-17 {Seph. 11:17-12:17
26	S	27			
27	S	28			
28	M	29	יום כפור קטן		
Mar. 1	T	30	א' דראש חדרש New Moon	Num. 28: 1-15	

1949, Mar. 2—30]

## ADAR 29 DAYS

[אדר] 5709

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Mar.		Adar			
2	W	1	ב' דראש חדש New Moon	Num. 28:1-15	
3	Th	2			
4	F	3			
5	S	4	תרומה	Ex. 25:1-27:19	I Kings 5:26-6:14
6	S	5			
7	M	6			
8	T	7			
9	W	8			
10	Th	9			
11	F	10			
12	S	11	תצוה, פ' וזכר	{Ex. 27:20-30:10 {Deut. 25:17-19	{I Sam. 15:2-34 {Seph 15:1-34
13	S	12	תענית אסתר Fast of Esther	Ex. 32:11-14; 34:1-10	{Is. 55:6-56:8 {Seph. none
14	M	13	פורים Purim, Feast of Esther*	Ex. 17:8-16	
15	T	14	שושן פורים Shushan Purim		
16	W	15			
17	Th	16			
18	F	17			
19	S	18	כ' תשא, פ' פרה	{Ex. 30:11-34:35 {Num. 19	{Ezek. 36: 16-38 {Seph 36: 16-36
20	S	19			
21	M	20			
22	T	21			
23	W	22			
24	Th	23			
25	F	24	ויקהל, פקודי, פ' החדש (מב' הח')	Ex. 35:1-40:38; 12:1-20	{Ezek. 45:16-46:18 {Seph. 45:18-46:15
26	S	25			
27	S	26			
28	M	27			
29	T	28			
30	W	29			

\*The Book of Esther is read.

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Mar. 31	Th	Nisan 1	New Moon ראש חודש	Num. 28:1-15	
Apr. 1	F	2			
2	S	3	ויקרא	Lev. 1:1-5:26	Is. 43:21-44:23
3	S	4			
4	M	5			
5	T	6			
6	W	7			
7	Th	8			
8	F	9			{Mal. 3:4-24 or II Kings 7:3-20
9	S	10	צו, שבת הגדול	Lev. 6:1-8:36	{Seph. Mal. 3:4-24
10	S	11			
11	M	12			
12	T	13			
13	W	14	תענית בכורים Fast of First-Born		{Josh. 3:5-7; 5:2-6:1; 27
14	Th	15	Passover א' דפסח	{Ex. 12:21-51 Num. 28:16-25	{Seph. 5:2-6:1, 27
15	F	16	Passover ב' דפסח	{Lev. 22:26-23:44 Num. 28:16-25	{II Kings 23:1 (or 4) 9; 21-25
16	S	17	*	{Ex. 33:12-34:26 Num. 28:19-25	{Ezek. 36:37-37:14 Seph. 37:1-14
17	S	18	חול המועד	{Ex. 13:1-16 Num. 28:19-25	
18	M	19		{Ex. 22:24-23:19 Num. 28:19-25	
19	T	20		{Num. 9:1-14 Num. 28:19-25	
20	W	21	Passover ז' דפסח	{Ex. 13:17-15:26 Num. 28:19-25	II Sam. 22
21	Th	22	Passover ח' דפסח	{Deut. 15:19-16:17 Num. 28:19-25	Is. 10:32-12:6
22	F	23	אסרו חג		
23	S	24	שמיני (מב' הח')	Lev. 9:1-11:47	{II Sam. 6:1-7:17 Seph. 6:1-19
24	S	25			
25	M	26			
26	T	27			
27	W	28			
28	Th	29			
29	F	30	א' דראש חודש	Num. 28:1-15	



Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Apr. 30	S	Iyar 1	תוריע מצרע, ב' דראש חדש New Moon	{ Lev. 12:1-15:33 { Num. 28:9-15	Is. 66
May 1	S	2			
2	M	3			
3	T	4			
4	W	5			
5	Th	6			
6	F	7			{ Amos 9:7-15 or Ezek. 22:1-19 (or 10) Seph. Ezek. 20:2 (or 1)-20
7	S	8	אחרי מות, קדשים	Lev. 16:1-20:27	
8	S	9			
9	M	10			
10	T	11			
11	W	12			
12	Th	13			
13	F	14	פסח שני		
14	S	15	אמר	Lev. 21:1-24:23	Ezek. 44:15-31
15	S	16			
16	M	17			
17	T	18	ל"ג בעמר 33d Day of 'Omer		
18	W	19			
19	Th	20			
20	F	21			
21	S	22	בהר, בחקתי	Lev. 25:1-27:34	Jer. 16:19-17:14
22	S	23			
23	M	24			
24	T	25			
25	W	26			
26	Th	27	יום כפור קטן (מוקדם)		
27	F	28			
28	S	29	במדבר (מב' הח')	Num. 1:1-4:20	I Sam. 20:18-42

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
May		Sivan			
29	S	1	New Moon ראש חדש	Num. 28:1-15	
30	M	2			
31	T	3			
June					
1	W	4			
2	Th	5			
3	F	6	א' דשבועות Feast of Weeks	{Ex. 19:1-20:23 Num. 28:26-31	Ezek 1:1-28; 3:12
4	S	7	ב' דשבועות Feast of Weeks*	{Deut. 14:22-16:17 Num. 28:26-31	{Hab. 3:1-19 {Seph. 2:30-3:19
5	S	8			
6	M	9			
7	T	10			
8	W	11			
9	Th	12			
10	F	13			
11	S	14	נשא	Num. 4:21-7:89	Judges 13:2-25
12	S	15			
13	M	16			
14	T	17			
15	W	18			
16	Th	19			
17	F	20			
18	S	21	בהעלתך	Num. 8:1-12:16	Zech. 2:14-4:7
19	S	22			
20	M	23			
21	T	24			
22	W	25			
23	Th	26			
24	F	27			
25	S	28	שלח לך ומב' הח'	Num. 13:1-15:41	Josh. 2
26	S	29			
27	M	30	יום כפור קטן א' דראש חדש New Moon	Num. 28:1-15	

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
June 28	T	Tam. 1	ב' דראש חדש New Moon	Num. 28:1-15	
29	W	2			
30	Th	3			
July 1	F	4			
2	S	5	קרח	Num. 16:1-18:32	I Sam. 11:14-12:22
3	S	6			
4	M	7			
5	T	8			
6	W	9	חקת, בלק	Num. 19:1-22:1	Micah 5:6-6:8
7	Th	10			
8	F	11			
9	S	12			
10	S	13	{ צום שבעה עשר בתמוז Fast of Tammuz	Ex. 32:11-14; 34:1-10	{ Is. 55:6-56:8 Seph. none
11	M	14			
12	T	15			
13	W	16			
14	Th	17	פינחס	Num. 25:10-30:1	Jer. 1:1-2:3
15	F	18			
16	S	19			
17	S	20			
18	M	21	מטות, מסעי [מב' הח']	Num. 30:2-36:13	{ Jer. 2:4-28; 8:4 Seph. 2:4-28; 4:1, 2
19	T	22			
20	W	23			
21	Th	24			
22	F	25	יום כפור קטן		
23	S	26			
24	S	27			
25	M	28			
26	T	29			

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטורות
July		Ab			
27	W	1	New Moon ראש חדש	Num. 28:1-15	
28	Th	2			
29	F	3			
30	S	4	דברים, שבת חזון	Deut. 1:1-3:22	Is. 1:1-27
31	S	5			
Aug.					
1	M	6			
2	T	7			
3	W	8			
4	Th	9	צום תשעה באב Fast of Ab*	{ Deut. 4:25-40 Afternoon: Ex. 32:11-14; 34:1-10	{ Morning: Jer. 8:13-9:23 Afternoon: Is. 55:6-56:8 Seph. Hos. 14:2-10; Micah 7:18-20
5	F	10			
6	S	11	ואתחנן, שבת נחמו	Deut. 3:23-7:11	Is. 40:1-26
7	S	12			
8	M	13			
9	T	14			
10	W	15			
11	Th	16			
12	F	17			
13	S	18	עקב	Deut. 7:12-11:25	Is. 49:14-51:3
14	S	19			
15	M	20			
16	T	21			
17	W	22			
18	Th	23			
19	F	24			
20	S	25	ראה נמב' הח'ל'	Deut. 11:26-16:17	Is. 54:11-55:5
21	S	26			
22	M	27			
23	T	28			
24	W	29	יום כפור קטן		
25	Th	30	א' דראש חדש New Moon	Num. 28:1-15	

\* The Book of Lamentations is read.

1949, Aug. 26—Sept. 23]

## ELUL 29 DAYS

[אלול 5709]

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Aug. 26	F	1	ב' דראש חדרש New Moon* שפטים	Num. 28:1-15	
27	S	2		Deut. 16:18-21:9	Is. 51:12-52:12
28	S	3	כי חצא	Deut. 21:10-25:19	Is. 54:1-10 or 54:1-55:5
29	M	4			
30	T	5			
31	W	6			
Sept. 1	Th	7			
2	F	8			
3	S	9			
4	S	10			
5	M	11			
6	T	12	כי חבא	Deut. 26:1-29:8	Is. 60
7	W	13			
8	Th	14			
9	F	15			
10	S	16			
11	S	17			
12	M	18			
13	T	19			
14	W	20			
15	Th	21	נצבים, וילך משכמים לסליחות Selihot*	Deut. 29:9-31:30	Is. 61:10-63:9
16	F	22			
17	S	23			
18	S	24			
19	M	25			
20	T	26			
21	W	27			
22	Th	28			
23	F	29			

\* The Sephardim say Selihot during the whole month of Elul.

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Sept. 24	S	Tishri 1	א' דראש השנה New Year	{Gen. 21 Num. 29:1-6	I Sam. 1:1-2:10
25	S	2	ב' דראש השנה New Year	{Gen. 22 Num. 29:1-6	Jer. 31:2-20 {Is. 55:6-56:8
26	M	3	זום גדליה Fast of Gedaliah	Ex. 32:11-14; 34:1-10	{Seph. none
27	T	4			
28	W	5			
29	Th	6			
30	F	7			
Oct. 1	S	8	האיני, שבת שובה	Deut. 32	{Hos. 14:2-10; Joel 2:15-17, 27 Seph. Hos. 14:2-10; Micah 7:18-20
2	S	9			
3	M	10	יום כפור Day of Atonement	{Lev. 16 Num. 29:7-11 Afternoon: Lev. 18	{Is. 57:14-58:14 Afternoon- Jonah Seph. add: Micah 7:18-20
4	T	11			
5	W	12			
6	Th	13			
7	F	14			
8	S	15	א' דסכות Tabernacles	{Lev. 22:26-23:44 Num. 29:12-16	Zech. 14
9	S	16	ב' דסכות Tabernacles	{Lev. 22:26-23:44 Num. 29:12-16	I Kings 8:2-21
10	M	17		{Num. 29:17-25	
11	T	18		{Seph. 29:17-23	
12	W	19	חול המועד	{Num. 29:20-28	
13	Th	20		{Seph. 29:20-25	
14	F	21	הושענא רבא שמיני עצרת	{Num. 29:23-31	
15	S	22	Eighth Day of the Feast*	{Seph. 29:23-28 Num. 29:26-31 Seph. 29:26-31 Num. 29:26-34 Seph. 29:29-34 Deut. 14:22-16:17 Num. 29:35-30:1	I Kings 8:54-66 or 9:1
16	S	23	שמחת תורה Rejoicing of the Law	{Deut. 33:1-34:12 Gen. 1:1-2:3	{Josh. 1 Seph. 1:1-9
17	M	24	אסרו חג	{Num. 29:35-30:1	
18	T	25			
19	W	26			
20	Th	27			
21	F	28			
22	S	29	בראשית [מב' הח']	Gen. 1:1-6:8	{I Sam. 20:18-42 Seph. add: Is. 61:10; 62:5
23	S	30	א' דראש חדש New Moon	Num. 28:1-15	

\*The Book of Ecclesiastes is read.

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Oct.		Heshv			
24	M	1	ב' דראש חדש New Moon	Num. 28:1-15	
25	T	2			
26	W	3			
27	Th	4			
28	F	5			
29	S	6	נח	Gen. 6:9-11:32	{Is. 54:1-55:5 {Seph. 54:1-10
30	S	7			
31	M	8			
Nov.					
1	T	9			
2	W	10			
3	Th	11			
4	F	12			
5	S	13	לך לך	Gen. 12:1-17:27	Is. 40:27-41:16
6	S	14			
7	M	15			
8	T	16			
9	W	17			
10	Th	18			
11	F	19			
12	S	20	וירא	Gen. 18:1-22:24	{II Kings 4:1-37 {Seph. 4:1-23
13	S	21			
14	M	22			
15	T	23			
16	W	24			
17	Th	25			
18	F	26			
19	S	27	חיי שרה (מב' הח')	Gen. 23:1-25:18	I Kings 1:1-31
20	S	28			
21	M	29	יום כפור קטן		



Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Nov.		Kislev			
22	T	1	New Moon ראש חודש	Num. 28:1-15	
23	W	2			
24	Th	3			
25	F	4			
26	S	5	תולדת	Gen. 25:19-28:9	Mal. 1:1-2:7
27	S	6			
28	M	7			
29	T	8			
30	W	9			
Dec.					
1	Th	10			
2	F	11			{ Hos. 12:13-14:10 or 11:7-12:12 or 11:7-14:10
3	S	12	ויצא	Gen. 28:10-32:3	{ Seph. 11:7-12:12
4	S	13			
5	M	14			
6	T	15			
7	W	16			
8	Th	17			
9	F	18			{ Hos. 12:13-14:10 or 11:7-12:13 or Obadiah 1:1-21
10	S	19	וישלח	Gen. 32:4-36:43	{ Seph. Obad. 1:1-21
11	S	20			
12	M	21			
13	T	22			
14	W	23			
15	Th	24			
16	F	25	{ Hanukkah חנכה Feast of Dedication	{ Num. 7:1-17 Seph. 6:22-7:17 Gen. 37:1-40:23 Num. 7:18-23	
17	S	26	וישב (מב' הח')		Zech. 2:14-4:7
18	S	27		{ Num. 7:24-35 Seph. 7:24-29 Num. 7:30-41 Seph. 7:30-35 Num. 7:36-47 Seph. 7:36-41	
19	M	28			
20	T	29			

## Jewish Holy Days, Festivals and Fasts

**NEW YEAR** (Rosh ha-Shanah). The ecclesiastical year was reckoned from the month of Nisan; and the first day of the seventh month, Tishri, came to be regarded as the beginning of the civil year. In the Bible the festival is known as "a day of blowing" the shofar, or ram's-horn (Num. 29:1), a rite still universally observed in the synagogues. It is also called "a memorial proclaimed with a blast of horns" (Lev. 23:24). The day acquired a solemn significance and was transformed into a "Day of Judgment," so named in post-Biblical writings. According to an ancient tradition, the first day of Tishri marks the first day of creation, on the anniversary of which mankind is judged by God. The dominance of the idea of judgment gave the day a solemn character, approaching that of the Day of Atonement. Judgment is passed on New Year and the decree is sealed on the Day of Atonement. The blasts of the shofar send a tremor through the congregation. It is a sign of alarm: the destiny of the world is being settled for the coming year. The sounding of the ram's-horn, commanded in the Bible, is interpreted as a reminder of the ram which Abraham sacrificed in place of Isaac. New Year opens the Ten Days of Penitence—a kind of spiritual stock-taking season—which close with the Day of Atonement.

**THE FAST OF GEDALIAH** is observed in commemoration of the assassination of Gedaliah, the Prince, whom Nebuchadnezzar, king of Babylonia, appointed governor over the remnants of the Jews in Judea after the more important elements of the population had been driven into exile in Babylonia in 586 B. C. E. The assassination was supposed to have occurred on the New Year, but the fast was postponed until the day after the holiday (II Kings 25:25; Jer. 41:1, 2).

**SABBATH SHUBAH** is so named because the Haftarah, or reading from the Prophets, on that day (Hos. 14:2-15) begins with the word "Shubah" ("return"), the prophet exhorting the people to return to God and repent of their sins.

**DAY OF ATONEMENT** (Yom ha-Kippurim, or Yom Kippur) is a day of great solemnity, and the most extensively observed holiday. The holiday has no connection with any historic event. In the Bible it is described as "the sabbath of sabbaths" (Lev. 23:32):

a sabbath of eminent sanctity. The day is associated with a strict rite, the fast, which lasts from sunset to sunset. The day is spent in prayer. The services in the synagogue begin in the evening, are resumed in the morning and continue throughout the day. The keynote of the prayers is contrition, confession and regeneration, a tone also manifest in the choice of the prophetic lessons of the day: the first being Isaiah 53 and the second the Book of Jonah. But the Day of Atonement is not only a fast; it is also a high festival.

**TABERNACLES** (Sukkot) is the third of the three pilgrim festivals. It was an agricultural festival, marking the completion of the harvest, and is designated in the Bible as the "Feast of Ingathering" (Ex. 23:16 and 34:22). It is also called the "Feast of Tabernacles"—more exactly of Booths (Lev. 23:34; Deut. 16:13). An historical significance was given to the festival; it came to be celebrated in commemoration of the booths in which the Israelites dwelt during their wandering in the wilderness after they left Egypt (Lev. 23:39). A characteristic feature of the celebration, symbolic of the agricultural character of the festival, is the carrying of the Lulab (palm) and Etrog (citron) by the worshippers who march in procession in the synagogue around the reading desk—in the days of the Temple, around the altar—and intone the Hoshana, "Deliver now" (Ps. 118:25). In both Bible and Liturgy the festival is described as "the season of our rejoicing." A jubilant note runs through the whole celebration.

**GREAT HOSHANA** (Hoshana Rabbah) is the name given to the seventh day of the Sukkot festival. The procession around the reading desk in the synagogue carrying Lulab and Etrog, and reciting the Hoshana, is made in seven circuits. Hence the name, "Great Hoshana."

**EIGHTH DAY OF THE FEAST** (Shemini 'Atzeret) is celebrated as a separate festival, although there is no special ceremony connected with its observance. The day marks the beginning of the rainy season in Palestine. Hence the insertion into the service of the prayer for rain.

**REJOICING OF THE LAW** (Simhat Torah) is really the second day of Shemini 'Atzeret. The day closes the celebration of the Feast of Tabernacles and is associated with the reading of the Law.

marking the completion of the reading of the Pentateuch in the course of the annual cycle. Children and adults join in the ceremonies in a happy mood. Hilarity is the general characteristic of the day.

**NEW MOON** (Rosh Hodesh) was in ancient times an important holiday on which special sacrifices were offered and solemn assemblies were held. Its observance is now confined to some additional prayers and psalms inserted in the synagogue service and the reading from the Torah. On the Sabbath preceding the New Moon, the approaching day or days is announced by the reader and special prayers for well-being during the coming month are recited. When the previous month has thirty days, the thirtieth as well as the first day of the following month is observed as New Moon. The day preceding the New Moon is known as the "Minor Day of Atonement" (Yom Kippur Katan) and is observed by the pious as a semi-fast day.

**FEAST OF DEDICATION** (Hanukkah) is not a Biblical festival. It is an annual eight-day celebration, to be observed in joy and gladness, and was instituted in the year 165 B. C. E. in commemoration of the rededication of the Temple after the successful Maccabean revolt against Antiochus Epiphanes, King of Syria. The historical account of the heroic exploits of Judas Maccabeus and his brothers, and of the incidents which led up to the institution of the festival, are contained in Maccabees, I and II. The chief ceremonial feature of the festival is the kindling of lights in the evenings. Hanukkah is a festival of ideals. It symbolizes the triumph of Judaism over heathenism, with the lights, the symbol of the festival, representing the triumph of light over darkness.

**THE FAST OF TEBET** ('Asarah b'Tebet) commemorates the beginning of the siege of Jerusalem by Nebuchadnezzar, which culminated in the destruction of the Temple in 586 B. C. E. and in the exile of the Jews to Babylonia (II Kings 25:1). Observant Jews fast on this day from sunrise till sunset.

**NEW YEAR FOR TREES** (Hamishah 'Asar bi'Shebat) is the Palestine Arbor Day. It is customary to partake of fruits that grow in Palestine and to distribute such fruits to school children.

PARASHAT SHEKALIM is the name given to the Sabbath preceding the New Moon of Adar (or Adar Sheni in an intercalated year), when the section of the Torah (Ex. 30:11-16) which relates of the poll tax imposed by Moses on all Israelites twenty years of age and over is read in the synagogue.

PARASHAT ZAKOR is the name given to the Sabbath preceding the festival of Purim, so called because of the special section of the Torah (Deut. 25:17-19) which begins with the phrase "Remember what Amalek did unto thee." According to tradition, Haman was a descendant of Amalek, hence the relation of this *Parashah* to the Purim festival.

FAST OF ESTHER is observed in commemoration of the fast instituted by Esther and Mordecai when the Jews of Persia were threatened with extermination through the machinations of Haman.

FEAST OF LOTS (Purim) commemorates the deliverance of the Jews from the wholesale destruction Haman had planned for them. There is no mention of any religious observance in the Book of Esther. Purim is observed as a kind of carnival. It is a festival of merrymaking of charity, and of the interchange of gifts among friends. The Book of Esther is read during the synagogue services.

SHUSHAN PURIM is the name given to the 15th of Adar, the date when the Jews of Shushan, the former capital of Persia, celebrated Purim (Esther 9:18).

PARASHAT PARAH is the name given to the Sabbath preceding the New Moon of Nisan. Only those who were ritually clean could partake in the offering of the paschal lamb on the eve of Passover. In order to warn the people against contact with a dead body which renders them unclean and hence excluded from the performance of the rite, the section dealing with ritual cleanliness and the process of purification (Num. 19), is read in the synagogue.

PARASHAT HA-HODESH is the name given to the Sabbath when the New Moon of Nisan is announced or when it coincides with the New Moon. The name is derived from the section of the Torah (Ex. 12:1-20) describing the laws pertaining to the observances connected with the Passover holiday.

**THE GREAT SABBATH** (Shabbat ha-Gadol) is the name given to the Sabbath immediately preceding Passover. It derives its name probably from the allusion to the "great day of the Lord" (Mal. 3:23) in the Haftarah read on that day.

**FAST OF THE FIRST-BORN** is observed by the first-born males on the day before Passover in commemoration of the deliverance of the first-born of the Israelites in Egypt from the tenth plague, the death of the Egyptian first-born.

**PASSOVER** (Pesah) is the first of the three pilgrim festivals. It was originally an agricultural festival, marking the early barley harvest. Later it became associated with the deliverance from Egypt. In the Bible the feast is also designated as "the Feast of Unleavened Bread" (Lev. 23:6), and throughout the eight days no leavened or fermented food may be consumed. In the liturgy the festival is described as "the season of our freedom." Passover is primarily a festival of the home. On the first two nights of Passover (on the first night only in Palestine and among Reform Jews) a Seder ("service") is held in the intimate circle of the home. Intended to quicken the interest of the young and the uneducated, the Seder consists of blessings, stories and songs, and follows the time-hallowed order of the Passover Haggadah. The rite is symbolic of the ancient meal at which the paschal lamb was served, together with the Matzot and the bitter herbs. The Seder ceremony envelops the home in gentleness.

**THIRTY-THIRD DAY OF 'OMER** (Lag b'Omer) is observed as a semi-holiday. The offering of an 'Omer ("sheaf") of barley on the second day of Passover (Lev. 23:10, 11) marked the beginning of the barley harvest, from which time seven weeks were to be counted until the wheat harvest, commemorated by the Feast of Weeks. This period is known as Sefirah ("counting") or 'Omer Days. Because of the many misfortunes that befell the Jews during those days, they are kept as days of mourning and no festivities are undertaken. However, on the thirty-third day, according to tradition, a plague that raged among the followers of R. Akiba ceased, and the day is kept as a semi-holiday.

**FEAST OF WEEKS, OR PENTECOST** (Shabuot) is the second pilgrim festival. It was celebrated as an agricultural festival, marking the end of the barley harvest and the beginning of the wheat

harvest, and celebrated also as the festival of First Fruits (Num. 28:26). This harvest festival was taken to be the time when the Ten Commandments were given on Sinai, and in the liturgy the festival is described as "the season of the giving of our Law." Both aspects of the festival have come down to us: the synagogues are decked with flowers, and the Ten Commandments are solemnly intoned from the Scroll of the Pentateuch. The festival has no special ceremonial feature. In medieval times, and also later, it was the custom on the Feast of Weeks to initiate young children into the study of the Hebrew language and the Jewish religion. Since the middle of the nineteenth century, the ceremony of confirmation of adolescent boys and girls takes place on this festival in many synagogues.

**FAST OF TAMMUZ** (Shib'eah 'Asar b'Tammuz) commemorates the breach made in the wall of Jerusalem during the siege by the Babylonians in 586 B. C. E. (II Kings, 25:3, 4; Jer. 52:6, 7). It inaugurates the three weeks of mourning, concluding with the 9th day of Ab, during which no festivities are engaged in by observant Jews.

**SHABBAT HAZON** is the name given to the Sabbath preceding the Fast of Ab because the Haftarah on that day is taken from the first chapter of Isaiah which begins with the word "Hazon" ("vision").

**FAST OF AB** (Tishe'ah b'Ab) is observed in commemoration of the destruction of the First Temple by Nebuchadnezzar in 586 B. C. E., and also that of the Second Temple in 70 C. E. by the Romans. It is kept as a fast day from sunset to sunset. The Book of Lamentations is read in the synagogue and elegies (Kinot) are recited during the evening and morning services.

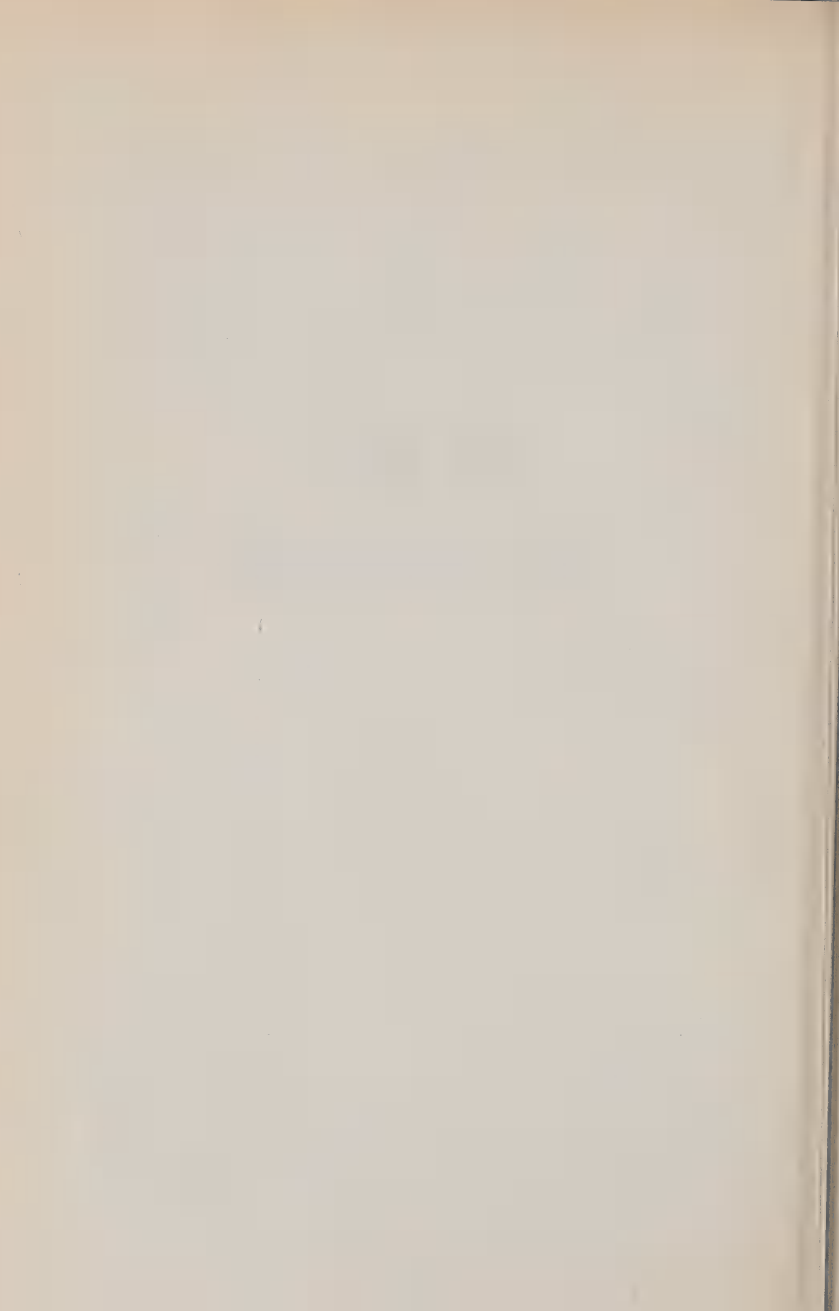
**SHABBAT NAHAMU** is the name given to the Sabbath following the Fast of Ab, because the Haftarah appropriate to that day is taken from Isaiah 40:1-26 which begins with "Nahamu" (Comfort ye).

**SELIHOT** are penitential prayers recited every evening during the month of Elul according to Sephardic rite. The Ashkenazim begin the recitation of these prayers on the Sunday preceding Rosh ha-Shanah or a week earlier, if Rosh ha-Shanah comes on a Monday. They are usually chanted before dawn on each of these days.



PART SEVEN

*Annual Reports*



# THE AMERICAN JEWISH COMMITTEE

## *FORTY-FIRST ANNUAL REPORT*



Offices: 386 Fourth Avenue  
New York 16, N. Y.

Cable Address: "WISHCOM, N. Y."

1948

## OBJECTS OF THE COMMITTEE

The objects of this corporation shall be, to prevent the infraction of the civil and religious rights of Jews, in any part of the world; to render all lawful assistance and to take appropriate remedial action in the event of threatened or actual invasion or restriction of such rights, or of unfavorable discrimination with respect thereto; to secure for Jews equality of economic, social and educational opportunity; to alleviate the consequences of persecution and to afford relief from calamities affecting Jews, wherever they may occur; and to compass these ends to administer any relief fund which shall come into its possession or which may be received by it, in trust or otherwise, for any of the aforesaid objects or for purposes comprehended therein.

—*Extract from the Charter*

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## —EXECUTIVE COMMITTEE REPORT—

*Presented by Jacob Blaustein*

INTRODUCTION. Nineteen forty-six began, and our last Annual Meeting concluded, the fortieth anniversary of the American Jewish Committee. For four decades we had pursued consistently and with a measurable degree of success the aims of our Charter: "to prevent the infraction of the civil and religious rights of Jews, in any part of the world."

We, of course, have no intention of resting on any laurels or subsiding into mere vainglorious reminiscence; and, indeed, the year 1947 did not permit it. The state of the world made our job no easy one; yet there were some things in our favor. We had long reached the conclusion that the eventual fate of the Jew is inextricably interwoven with the fate of true democracy—that both must survive together—or fall together. And for some time now, we have been making that fundamental thesis clear to men of good will everywhere—Christian as well as Jew—and we have gained numerous and powerful allies. We have also established ourselves more firmly in the consciousness of the Jews of America and elsewhere; and we have disseminated a better and truer perspective of our aims, our philosophy and our immediate work.

THE INTERNATIONAL SCENE. With this preamble, your Executive Committee wishes to report specifically upon the work done by the Committee during nineteen forty-seven. Let us first turn our attention to the international scene, always bearing in mind that the international scene and the domestic front are mutually interdependent; and that any concern with Jews *as* Jews must necessarily disregard frontiers completely.

PALESTINE. The major event of this year, and perhaps of many years, was the momentous decision of the United Nations to partition Palestine. We recognize the supreme importance of this political solution of a problem that has so long agitated the world, and we know that far-reaching and decisive consequences will eventually

flow therefrom. It is necessary, therefore, briefly to review the role played by the American Jewish Committee in the reaching of that final decision on Palestine.

**1946 BACKGROUND.** As you are aware, until May 1946 when it was made definitely clear that the British Government would hold fast to its insistence that a solution of the political problem of Palestine was a condition precedent to any relaxation of its current immigration and land purchase policies, the American Jewish Committee urged that controversy over political ultimates be subordinated to the immediate humanitarian necessities of the remnant of European Jewry.

Thereafter, in 1946, as you are also aware, your Committee was informed that certain members of the Jewish Agency were prepared to propose a plan calling for the partition of Palestine into two sections, in one of which there is a Jewish majority of population and in the other an Arab majority. Both sections would enjoy autonomy, including control of immigration; and full democratic rights—civil and religious—would be guaranteed to all inhabitants, Arabs, Jews and Christians.

It was decided by our Committee that such a solution, though far from ideal, would in no way contravene the democratic principles for which the American Jewish Committee has always stood. This Partition Plan is a far departure from the Biltmore Resolution Plan, which would have meant a Jewish state comprising the whole of Palestine, with a Jewish minority ruling the Arab majority. Under the Partition Plan, the Jewish section already has a preponderance of Jewish population and when thought of in terms of a Jewish state, it would be a Jewish state only in the same sense that the United States, with a preponderance of Christian population, might be termed a Christian state.

There appeared no other solution which would assure a haven in Palestine for the displaced Jews, whose numbers were rapidly mounting and whose morale was rapidly falling. Our Executive Committee agreed that, with so many human lives at stake, a quick practical compromise was preferable to continued search for ideal solutions.

**RESOLUTION OF 1947 ANNUAL MEETING.** At our last annual meeting, on January 26, 1947, we adopted a resolution expressing the hope



that the British government would take prompt steps to solve satisfactorily the ultimate problem of government in Palestine and demanding that in the meantime it abrogate the White Paper and fulfill its Mandatory obligation "to facilitate Jewish immigration into Palestine."

**BRITAIN REFERS PROBLEM TO UNITED NATIONS.** The British government continued to turn a deaf ear to all pleas. This obduracy provoked violent reactions in Palestine, and that troubled land was thrown into a state of turmoil. As conditions grew more exacerbated, the British government on April 2, 1947, placed the problem into the hands of the United Nations Assembly. The Assembly accepted the responsibility and on May 15 set up a United Nations Special Committee on Palestine (UNSCOP). Thereupon the American Jewish Committee asked leave to appear before this Committee and submit argument and a brief.

**BRIEF SUBMITTED TO UNSCOP.** On June 1, Judge Joseph M. Proskauer, your President, and Mr. Jacob Blaustein, Chairman of your Executive Committee, presented a brief to the UNSCOP, as authorized by the Executive Committee on May 11, which affirmed the right of Jews to emigrate to and settle in Palestine as conferred on them by the Balfour Declaration and the Mandate, urged the establishment of a United Nations trusteeship and declared that the British White Paper of 1939 was a "breach of trust" which "must be struck down." The Committee also submitted a carefully worked out program designed to have an ameliorative effect pending determination of a final political solution for Palestine. We recommended, among other things, an immediate grant of 100,000 immigration certificates during 1947 to Jews in the Displaced Persons' camps, a subsequent facilitation of maximum Jewish immigration and a guarantee of Jewish land purchase rights, and the immediate placement of Jews and Arabs in positions of political and economic responsibility as a step toward ultimate complete self-government for Palestine, with full equality for all its citizens.

In the event, however, that an immediate political solution would be considered preferable by the Assembly to a United Nations Trusteeship, we urged, in accordance with the consensus of the Executive Committee at its meeting on September 15, 1946, that Palestine be partitioned along the lines suggested by members of the Jewish Agency in the summer of that year.

**TENSION IN PALESTINE.** While UNSCOP was studying the situation and the various proposals, tension in Palestine mounted to a new high. The extremist Irgun and Stern groups embarked on a campaign of terrorism which led to equally violent reprisals by the British.

**STATEMENT CONDEMNING TERRORISM AND BRITISH PROVOCATION.** In a vigorous statement issued on August 1, 1947, the American Jewish Committee condemned both the terrorist acts perpetrated by this small minority and the British provocation and retaliation against innocent Jews. It pointed out that the deplorable incidents emphasized "the absolute necessity for competent action by the United Nations, for, historically, these acts of violence have their origin in the violation by Great Britain of the Mandate by its issuance of the MacDonald White Paper."

**UNSCOP REPORT.** It was against a background of such events, on August 31, that UNSCOP finally issued its report. It unanimously recommended that the Mandate be ended as soon as possible and independence granted at the earliest practicable date, but split on the type of state to be erected in Palestine. The majority proposed a scheme of partition into an Arab state and a Jewish state, with the city of Jerusalem placed under an international trusteeship. The minority, on the other hand, called for a federal organization with subsidiary Arab and Jewish states which would possess only limited autonomy.

**UNITED STATES FAVORS GENERAL PRINCIPLES OF UNSCOP MAJORITY REPORT.** On September 11 the American Jewish Committee, over the signatures of Judge Proskauer and Mr. Blaustein with the concurrence of the Palestine subcommittee, urged on Secretary of State George C. Marshall that the United States Government "vigorously and speedily endorse the report of the majority group."

On October 11 Ambassador Herschel V. Johnson, on behalf of the United States, took a definite stand in favor of the general principles of the majority report. His position was promptly endorsed, likewise "in principle," by our Executive Committee meeting that same night, which also urged on the United States and other agencies of the United Nations a prompt agreement on detail and "a speedy effectuation of the basic plan approved by the delegation of the United States."

**AJC CONTACTS WITH GOVERNMENT OFFICIALS.** From the time that the Palestine question was first thrown into the General Assembly until the historic vote was taken on November 29, 1947, your Committee was in almost daily communication with the high officials of our Government who, like President Truman, Secretary of State Marshall and his chief aides, including General John H. Hilldring, advisor on Palestine to the American delegation, were charged with formulating American official policy. Relations were uniformly cordial and much was done to clarify a very complex situation. The State Department asked the Committee to help interpret its policy on Palestine to the leadership of the Jewish Agency and to Jews generally, and explain to them the strategy of the United States Government. In other words, the Committee was asked to ensure that, at an exceedingly delicate stage of the negotiations, nothing should be done to upset the apple-cart.

**WORKING RELATION WITH JEWISH AGENCY.** The Committee assumed this responsibility, and established a very close working relation with the Jewish Agency during the proceedings in the Assembly. It was agreed that the Agency was to take no major steps without prior consultation with the American Jewish Committee and certain other non-Zionist organizations. The Committee succeeded to some extent in modifying certain extreme attitudes, and in turn was of material assistance in reinforcing the Agency's point of view with our Government.

**UNITED NATIONS ASSEMBLY ADOPTS PLAN OF PARTITION.** It is indeed difficult, within the confines of this Report, to give an adequate picture of the incessant day-by-day activities in this connection, the wealth of dramatic incidents involved and the piling up of crisis on crisis. Suffice it to say that, in spite of the violent opposition of the Arab bloc and obscure forces in the background, the plan of partition as finally developed was passed in the United Nations General Assembly on November 29, 1947, by a vote of thirty-three to thirteen.

**PARTITION TO BE EFFECTIVE OCTOBER 1, 1948.** October 1, 1948 is the day designated for partition to go into effect, and the only state in the world in which a majority of the population are Jews will be added to the family of nations.

**BRITISH ANNOUNCEMENT OF WITHDRAWAL.** Meanwhile, the British have announced their intention to withdraw prior to May 1, 1948,

and there are forebodings as to what will happen in the interregnum. Even now, with British troops still on hand, acts of violence initiated by the Arabs are taking a shocking toll of human lives, and the United Nations has been appealed to for positive action to enforce its decision and safeguard lives.

**PARTITION POSES NEW PROBLEMS FOR AJC.** The work of the American Jewish Committee of course is not finished with respect to Palestine. We must see to it, among other things, that partition is carried out in accordance with the terms of the solemn agreement entered into by the United Nations, and that both the United Nations and the American Government will properly implement that agreement. We must also concern ourselves with the problems of possible future international loans to the infant state in Palestine and the possible necessity for the establishment of an international police force to insure a peaceful enforcement of the settlement. Further, the pending partition will pose grave problems within the Jewish community, which must be resolved, and the roles of the Jewish Agency and Zionist organizations both in America and abroad will have to be clearly defined. And, not least important, we must labor to establish a complete separation in the eyes of the world between the sovereign state of Palestine and the Jewish communities of other countries, in which Jews at present are, and intend to remain, loyal and faithful citizens free of any dual allegiance.

**POSSIBLE REVISION OF AJC STATEMENT OF VIEWS.** The current Statement of Views of the American Jewish Committee, adopted at its Annual Meeting in January, 1943, charted a sound course of action for the Committee for service to Jewry. Revisions, however, may now be desirable in order to bring our Statement of Views up to date in the light of the change in Palestine. Envisaging that possibility, the Steering Committee has appointed a committee to consider the question. This committee is composed of Alan M. Stroock, Chairman; Louis Caplan, Chairman of our Pittsburgh Chapter; Herbert B. Ehrmann, National Vice-President and Chairman of our Boston Chapter; Irving M. Engel, Chairman of our New York Chapter; Judge Phillip Forman, General Edward S. Greenbaum, Chairman of our new Domestic Affairs Committee; David Sher; and Judge Proskauer and Mr. Blaustein, ex officio. This matter is to be discussed further at the session tomorrow afternoon, at which Mr. Stroock will preside.

EUROPEAN SITUATION. In Europe, the situation this past year has been far from heartening. Many thousands of Jews are still in DP camps, still awaiting the day when they shall once again be given the opportunity to live in peace and dignity. Restitution and compensation for Nazi-looted property are still in the beginning stages. The Austrian and German peace treaties are seemingly as far from completion as ever; while all reports indicate a rising tide of anti-Semitism in Central Europe.

AJC WORK IN EUROPE INTENSIFIED. Realizing the gravity of the situation and the dependence of the decimated and impoverished Jewish communities abroad upon American Jewry—made so clear to us when we attended the London Conference of Jewish Organizations, which we co-sponsored in 1946, and during subsequent visits by Dr. Slawson and others—we have greatly intensified our European operations. The program, under the guidance of the Foreign Affairs Committee, with Judge Phillip Forman as its chairman, has a four-fold objective: (1) aid in formulating policies on restitution and reparations; (2) protection of the civil, political and religious rights of Jews; (3) combatting of anti-Semitism in Europe through the Jewish communities themselves; (4) enrichment of Jewish cultural life on a communal basis. What is important and novel in this program is the shift in emphasis from mediation on behalf of the Jews of Europe to an intimate cooperation with the Jewish communities themselves in the achievement of their rights.

HEADQUARTERS OFFICE ESTABLISHED IN PARIS. To make possible a dynamic, on-the-spot program, Mr. Joel D. Wolfsohn, formerly with the United States Department of the Interior, was appointed director of these European operations. A headquarters office in Paris was established, in addition to the one already in existence in London. Dr. John Slawson, Executive Vice-President of the Committee, together with members of the staff, visited Europe during the summer to plan reconstructive aid through the new office.

Both Dr. Slawson and Mr. David Bernstein, who returned on June 30 last from a seven-month mission of investigation in our behalf, have reported to the Committee that the spirit of Hitler is not dead, and warned of disastrous consequences to the displaced Jews unless international action in their behalf is undertaken immediately.

AJC DEMANDS TRUSTEE BODY. The Committee, at its last Annual Meeting, insisted on the creation of a trustee body, representing

Jewish organizations of the world, to prosecute claims for and administer heirless and unclaimed property of Jews in Germany and Austria for the benefit of surviving Jews, and asked for immediate and full restitution of all property rights of Nazi victims in former Axis countries.

**JOINT PROPOSALS FOR AUSTRIAN AND GERMAN PEACE TREATIES.** Since these objectives, as well as those involving human rights, could best be effectuated through proper provisions in the proposed German and Austrian peace treaties, the Committee concentrated especially on this phase of the situation. In order to bring the full weight of world Jewry to bear upon those responsible for the drafting of these treaties, Judge Proskauer and Mr. Blaustein addressed an appeal to nine other representative Jewish organizations in this country and abroad to join us in common action, just as we had worked together at the Paris Peace Conference with respect to the former Axis-satellite countries. A working committee was set up, as a result of this appeal, to draft the necessary clauses. These followed in essentials those clauses which the Committee had submitted on February 19, 1947, to Acting Secretary of State Acheson and Assistant Secretary Hildring through Mr. Blaustein and Dr. Slawson. Included in these were guarantees of human rights and provision for restitution of and reparations for Nazi-looted property. The peace treaties themselves, however, are at present in a state of stalemate. As you know, the last meeting of the Council of Foreign Ministers in London adjourned on December 15 without taking any action.

**JEWISH RESTITUTION COMMISSION.** All along we had urged on the American Military Government in Germany the necessity of coming to an agreement with the other occupying governments of the four zones on the question of restitution. After many delays such an attempt was in fact made; but no agreement could be reached. Whereupon, as requested by the Committee and the other co-operating organizations, General Lucius D. Clay announced on November 10, 1947, the enactment of restitution legislation for the American zone alone. Under this statute a Jewish Restitution Commission has been established for the purpose of claiming and administering Jewish heirless, unclaimed and communal property in the affected zone. The American Jewish Committee, represented by Messrs. Blaustein, Forman and Herman A. Gray, is a member of the Commission. This action by General Clay is a substantial step



forward on the road to that full measure of restitution and reparation for which we have been fighting. It is our hope that this action will set an example for the other zones.

**SPIRIT OF HITLER NOT DEAD IN GERMANY.** Germany, in spite of total defeat, in spite of two years of occupation by the armed forces of the conquerors, has done little to mend its ways. All competent observers agree, in the words of a resolution of the Executive Committee at its meeting on October 11 and 12, 1947, that "little progress has been made in eradicating Nazi ideology among the German people, and that, specifically, racism and anti-Semitism are rife among them."

**CALL FOR GERMAN RE-EDUCATION.** Since such stubborn and resistant attitudes pose a serious future threat to the peace of the world as well as to the Jews, the Executive Committee adopted a resolution on October 11 urging our Government to conduct a major campaign of German re-education to eliminate these foci of hate and anti-democratic feeling, and has offered the full support and resources of the American Jewish Committee toward that end. Our offer has been accepted and members of our staff are now consulting with the Army and a group of social scientists to formulate a program of effective re-education. Carefully selected pro-democratic materials have been furnished to the Army for translation, adaptation and wide-scale use in Germany. Increasing attention is also being paid to the real danger of the inoculation of American troops with the Nazi brand of anti-Semitism.

**INTERNATIONAL ANTI-SEMITISM.** But anti-Semitism is not restricted to Germany alone. Even democratic Sweden has its anti-Semite and would-be Fuehrer—one Einar Aberg—whose vicious pamphlets and propaganda are being mailed all over the world. But protests from the American Jewish Committee and a visit by our European representative, Mr. David Bernstein, to the Swedish Ministry of Justice, have caused criminal charges to be filed against Aberg.

**ENGLISH ANTI-SEMITISM.** Far more important, however, and creating the greatest concern, is the present situation in England. There is no question that anti-Semitism is alarmingly on the increase in that traditional seat of all human liberties. What is even more alarming is the general permeation of that anti-Semitism through widespread sections of English society hitherto singularly immune to that deadly disease. Many reasons may be adduced for this significant reversal



of sentiment—postwar letdown, disrupted economy, terrorism in Palestine—the fact nevertheless remains and must be taken into account.

**INTERNATIONAL CONFERENCE OF CHRISTIANS AND JEWS.** A promising step forward in fighting anti-Semitism on a world-wide scale was taken in Switzerland last August when sixty delegates of Christian and Jewish organizations from the United States, Australia and European countries met to formulate plans for an International Conference of Christians and Jews. Dr. Samuel H. Flowerman, of our staff, represented the Committee at the meeting. The conference unanimously agreed on the necessity for a permanent organization and on a proposal to revise Christian religious teaching, particularly the story of the crucifixion, in such a manner as to reduce the danger of implanting anti-Semitism in the minds of the young.

**AJC SPONSORS UJECO.** In order to restore as much as possible and at the same time to deepen and enrich the cultural life of the Jews in Europe, we have sponsored and helped organize the United Jewish Educational and Cultural Organization, composed of representatives of the various European Jewish communities. UJECO was set in operation last summer in Paris and has already commenced large-scale activities for providing and training Jewish teachers, establishing courses and providing educational materials to the devastated Jewish communities all over Europe.

**DP SITUATION NOT IMPROVED.** The situation of the Jews in the Displaced Persons camps in Europe has certainly not improved. More than two and a half years after their liberation from Nazi domination, over two hundred thousand are still huddled together in restricted areas under inadequate living conditions, rootless, with their future still in doubt. The American Jewish Committee has worked unceasingly to solve this problem once and for all.

**EFFORTS TOWARD IMMIGRATION TO PALESTINE, UNITED STATES AND ELSEWHERE.** In doing so, it has followed two lines of approach: (1) by reiterating its demand that the gates of Palestine be opened to all Jews who wish to go there, to the limits of its actual absorptive capacity; (2) by pressing for the opening of the doors of other countries, especially the United States, to DP immigration.

**UNITED STATES.** It is to Palestine, according to most qualified observers, that the eyes of a very large proportion of Jewish DPs are

turned. Yet thousands among them continue to hope for asylum elsewhere, preferably in the United States. Your Committee, therefore, while assiduously exploring possibilities of entry into various countries, continued through 1947 the concentrated effort begun the year before to effect a liberalization of American immigration laws to meet the DP emergency. Inasmuch as the Christians in that category far outnumber the Jews, our efforts in this direction have been carefully coordinated with those of other groups and individuals representing the Catholic and Protestant faiths.

NATIONAL CITIZENS COMMITTEE ON DISPLACED PERSONS. Together with the National Citizens Committee on Displaced Persons, in the organization of which, late in 1946, we played a significant part, we were able to appeal both to the humanitarian instincts and the self-interest of the American public. Realizing at the outset that the country, for the most part, was apathetic, if not hostile, to the entry of DPs, the National Citizens Committee launched a many-pronged drive to educate the American people and mobilize their representatives in both Houses of Congress. Aided by the press, radio and films, and with the active cooperation of affiliated local Citizens Committees and scores of national organizations, a truly stupendous job of public enlightenment has been achieved.

STRATTON BILL. But public enlightenment alone was not enough, and the Citizens Committee and its supporters throughout the land exerted direct influence on members of Congress. On April 1, 1947, Congressman Stratton introduced the bill which bears his name in the House of Representatives. Just before the summer recess, an inferior measure, from our point of view, though still holding out hope for a substantial number of DPs, was put into the Senatorial hopper by nine Senators of both political parties.

SUPPORT OF BILL BY OTHER GROUPS. Meanwhile, extensive hearings have been held on the Stratton Bill. Your Honorary Vice-President, Governor Herbert H. Lehman, representing the united Jewish community of America, was one of an impressive array of witnesses appearing for the bill. Notable by their presence were the spokesmen for the two giant labor organizations, the AFL and the CIO, who, without abandoning their traditional stand against immigration, nevertheless were willing to waive it on behalf of the DPs. In fact, the only important opposition at the hearings came from the two largest veterans' organizations. But even this was eventually broken

down. In a dramatic reversal of its former position, the American Legion, at its national convention in October, announced its qualified support for DP legislation. The Veterans of Foreign Wars, hitherto similarly opposed, has withdrawn active opposition and evinced a willingness to consider the problem afresh.

**AJC CONTRIBUTIONS.** To these developments, as indeed to the entire program of the Citizens Committee, the American Jewish Committee has made invaluable contributions. Some of our members are on the important policymaking sub-committee of the Citizens Committee, and the chairman of our own Immigration Committee, Mr. Irving Engel, is the chairman of that sub-committee. In many cities our chapters have done yeoman work at the grass-roots level. Some of our ablest staff members have contributed their skills to the total picture, notably Mr. George Hexter. With unremitting energy we are striving to bring the whole matter to what we hope will be a successful conclusion within the next few months.

Our support of DP legislation is a perfect illustration of the point that the Committee's manifold activities cannot be contained in separate, airtight compartments. Here was a large-scale domestic operation undertaken for the sake of our fellow Jews abroad. And similarly incapable of precise compartmentation is the context of our work with the various subdivisions of the United Nations.

**AJC ACTIVITIES WITH UNITED NATIONS.** During the past year, we have persevered in the implementation of the human rights provisions of the United Nations Charter. On March 29, 1947, the Consultative Council of Jewish Organizations, consisting of the American Jewish Committee, the Alliance Israelite Universelle of France and the Anglo-Jewish Association of Great Britain, was formally accepted for consultant status by the United Nations Economic and Social Council. Thus officially welcomed, the Consultative Council decided to allocate among its constituent members specific subjects on the agenda of the United Nations body. The American Jewish Committee assumed primary responsibility for work on the subjects of genocide and—naturally, in view of the role played at the San Francisco Conference by your President and the Chairman of the Executive Committee—of human rights.

**GENOCIDE.** Genocide, as you know, is the intentional destruction of a group of human beings on religious, racial, political or any other grounds. The concept of genocide as a punishable crime was first

formulated by Professor Raphael Lemkin, well-known authority on international law. Both the concept and its criminal status were proposed by the Consultative Council for adoption by the United Nations.

**PROPOSALS RELATIVE TO HUMAN RIGHTS.** The Council has also been extremely active in urging on the Commission on Human Rights a series of proposals covering facilitation of immigration and various specific guarantees for the free exercise of religious worship and practices.

**COMMISSION ON HUMAN RIGHTS ADOPTS "DECLARATION OF RIGHTS."** On December 16, 1947, the Commission, meeting at Geneva, adopted a draft "Declaration of Rights" which incorporated many of our proposals, especially one which called on governments to ease immigration controls in the interest of stateless persons. Mr. Milton Winn, of our Foreign Affairs Committee, was one of the representatives of the Consultative Council at Geneva. This was the first time in history that an international body had not only formulated a declaration of human rights but had earnestly discussed the means of its implementation.

**DOMESTIC SCENE.** Let us now turn to the domestic scene and the work designed to strengthen and protect the position of American Jews. Every so often it is essential to restudy and re-evaluate what we are doing and to determine if we are on the right track and what, if anything, can be done to improve it.

**DOMESTIC AFFAIRS COMMITTEE.** In respect to committees in the domestic area, the Steering Committee was guided by the recommendations of an ad hoc committee, headed by Gen. Edward S. Greenbaum, which had made a searching analysis of our entire program of domestic defense. The Steering Committee was unwilling to permit this ad hoc committee to disband. Instead, it created a permanent Domestic Affairs Committee, which operates under the rotating chairmanship of Gen. Greenbaum and Messrs. Carl J. Austrian, Harold K. Guinzburg and Walter Mendelsohn. This committee supervises, directs and correlates all those committees and departments of the American Jewish Committee which relate to the domestic scene by way of defense. Already the cooperation and efficiency engendered by this new grouping have become plainly visible.

**SHIFTS OF EMPHASIS BY LEGAL AND INVESTIGATIVE DEPARTMENT—NAME CHANGED.** The past year has witnessed a definite shift in emphasis on the part of our Legal and Investigative Department. While continuing to investigate subversive activities and organized manifestations of anti-Semitism with the same thoroughness and intensity as before, the Department is now devoting more and more attention to legal, legislative and social action. To conform with these new directions, its name has been changed to the Legal and Civic Affairs Committee and it has been placed under the chairmanship of Ben Herzberg.

**DECLINE OF OVERT, ORGANIZED ANTI-SEMITISM IN UNITED STATES.** Due primarily to economic conditions unfavorable to agitators, but also in part to the growing acceptance by the Jewish community of the strategy originated by the American Jewish Committee for handling rabble-rousers, overt, organized anti-Semitism in the United States continues to decline.

**CONTINUED VIGILANCE.** Our Legal Department maintains its constant watch on existing and new anti-Semitic organizations with the vigilance and skill developed during the years of Nazi infiltration. That the Department's work during that period gained appreciative recognition in official Government circles is evidenced by the award on October 15 last of the U.S. Army Certificate of Merit to our counsel, Mr. George Mintzer, for meritorious aid in exposing Nazi and other subversive activities during the war.

**DANGER OF LATENT ANTI-SEMITISM.** Yet the mere subsidence of *organized* anti-Semitism in this country must not lull us into a false sense of security. A disturbingly large proportion of our fellow Americans is latently anti-Semitic, as polls and common knowledge bring sharply to our attention, and we must continue to exercise vigilance and all our skills to keep this prejudice from flaring up dangerously when and if the current economic situation changes.

**CIVIC AFFAIRS.** In the area of civic affairs our operations have been greatly extended during the past year. Mr. Herzberg testified on June 13 before a subcommittee of the U.S. Senate in support of a Federal Fair Employment Practices Bill. Through our New York State chapters and our staff we have continued to press for elimination of discrimination in higher education in this key state. Our efforts were concentrated in two fields: support of Fair Educational Practices

legislation, and a State University. A bill to outlaw discriminatory admissions practices in private colleges failed last year to reach the floor of the Legislature because of injudicious strategy over which we had no control. But this year, determined that such a fiasco must not be repeated, we took a hand and succeeded in obtaining agreement on the part of the educational institutions and community agencies concerned on the principles of a measure which we confidently expect to be enacted into law at the current sessions.

NEW YORK STATE UNIVERSITY. Governor Lehman was our spokesman before Governor Dewey's Temporary Commission on the Need for a State University and urged that the State of New York create not merely a group of junior colleges, but a central senior institution complete with graduate and professional schools.

COLLEGE ADMISSION ON NATIONAL LEVEL. On the national level, a group of our representatives, including Mr. James Marshall, Governor Lehman, Judge Charles E. Wyzanski and Mr. David Sher, have secured the promise of leaders of the Association of American College and University Presidents to submit recommendations on college admissions to their organization at its next meeting.

RESTRICTIVE COVENANTS. We have also intervened, either alone or with other organizations, *amicus curiae*, in hearings before the U.S. Supreme Court and the Appellate Division of the New York court in suits contesting the enforceability of restrictive covenants on real estate.

BROAD MANDATE RELATIVE TO LEGISLATIVE AND JUDICIAL SITUATIONS. The mandate for all these activities had been given by our Executive Committee in May, 1946, when it declared that we should take appropriate action in legislative and judicial situations involving either the rights of Jews alone, or of Jews along with other minority groups. In a momentous extension of this policy, our Executive Committee, meeting in Chicago on October 12 last, formally recognized that there "is the closest relation between the protection of the civil rights of all citizens and the protection of the civil rights of the members of particular groups" and that it is therefore "proper for the American Jewish Committee to join with other groups in the protection of the civil rights of the members of all groups irrespective of race, religion, color or national origin." In another resolution adopted at the same meeting, the Executive Committee approved support of Federal anti-lynching legislation.



REPORT OF PRESIDENT TRUMAN'S COMMITTEE ON CIVIL RIGHTS. These policy determinations were made prior to publication of one of the important public documents of our times—the Report of President Truman's Committee on Civil Rights. We had been asked by the Committee to assist in its deliberations several months before, and on May 1, Dr. Slawson presented to it a series of far-reaching proposals for the affirmation and safeguarding of civil rights, and the combatting of group dissensions and racial and religious discriminations.

AJC RECOMMENDATIONS. The specific recommendations, presented in oral testimony and in three prepared memoranda, called for (1) expansion of the Civil Rights Section of the Department of Justice; (2) enactment of a Federal anti-poll tax bill; (3) enactment of a Federal anti-lynching bill; (4) enactment of the pending Ives-Norton bill to curb discrimination in employment; (5) Federal and State legislation barring discrimination because of race, creed or color in educational institutions which receive public funds; (6) enactment of State civil rights, fair employment and fair educational practices bills; (7) State legislation outlawing restrictive real estate covenants; (8) a Civil Rights Act for the District of Columbia; (9) a permanent Federal Commission on Civil Rights to serve in an advisory capacity to the President and other Government officials; and (10) a Government education program to promote civil rights and combat prejudice through the various Federal agencies.

ALL RECOMMENDATIONS EMBODIED IN REPORT. All of these recommendations were embodied in the Report of the President's Committee issued October 29, 1947. Your President immediately issued a statement hailing it as "a major contribution to the strengthening of American unity and the preservation of democratic rights."

REPORT OF PRESIDENT'S COMMISSION ON HIGHER EDUCATION. Hard on the heels of the Report on Civil Rights, and devoted to consideration of a particular segment of the larger field, came the almost equally significant Report of President Truman's Commission on Higher Education, issued on December 15 last. The vigor of its findings and its plain-spoken declaration that "the time has come to make public education at all levels equally accessible to all, without regard to race, creed, sex or national origin," evoked an immediate statement from your President praising the entire Report as "a courageous and forthright appraisal of some of the weaknesses in



higher education." Empowered by the directives already given by our Executive Committee, we propose to exert our every effort toward the realization of the noble aims contained in both these Reports.

**RELIGION IN PUBLIC SCHOOLS.** During the past year, the concern long felt in the Jewish community over the encroachment of religion in the public schools came to a peak. This knotty problem has been extensively discussed not only in our own Committee, but in the National Community Relations Advisory Council, the coordinating group for national and local Jewish defense agencies, and jointly between that organization and the Synagogue Council of America. Initial consideration was confined to one phase of the problem: the released time plan whereby children, with the consent of their parents are excused from public school classes to receive religious instruction from teachers of their own faiths outside the school.

It can be contended that such an arrangement, carefully administered, need not be unacceptable to the Jewish community. Indeed, in New York City, the Jewish group actively participates in released time. Experience has shown, however, that all too often the plan is modified in a number of objectionable ways, in some cases leading to actual religious instruction in the public school classrooms on public school time.

**EXECUTIVE COMMITTEE JUSTIFIES OBJECTIONS TO RELEASED TIME.** Your Executive Committee on May 11, 1947, therefore adopted a resolution: that the "utilization in any manner of the time, facilities, personnel, or funds of the public school system for purposes of religious instruction should not be permitted. We therefore believe that Jewish communities are justified in objecting to released-time or dismissed-time programs."

**VASHTI MCCOLLUM CASE.** Moreover, it joined with the other constituents of the National Community Relations Advisory Council on an *amicus curiae* brief submitted to the United States Supreme Court on an appeal heard December 8 from the Vashti McCollum case which originated in Champaign, Illinois. In this brief, a strong plea was made to the Court to ban religious instruction in public-school classrooms.

**OTHER PROBLEMS IN RELIGIOUS AREAS.** Other specific problems in this area involve such matters as Bible reading in the schools, recitation of the Lord's Prayer, Christmas celebrations, public aid to

sectarian schools, etc. These subjects, having been earlier considered by our Interfaith and Administration Committees, were intensively debated yesterday by a panel of our members from various parts of the country, and its views will be laid before you.

In this matter of the relations of church and schools we must keep in mind the invaluable cooperation extended to us by our Christian friends in the elimination of anti-Jewish prejudice. Among the most fruitful forms of this cooperation have been studies of Christian Sunday School lesson materials.

**IMPROVEMENT OF RELIGIOUS TEXTS.** The Division of Religious Education of Drew University has completed a new study of such materials in use in Protestant schools, which can be expected to lead to the elimination of objectionable items. Considerable progress has been made along similar lines with respect to Catholic teaching materials. Effective use is being made of the Religious Press Committee, a syndicated religious news service which distributes appropriate material to the religious press of over fifty denominations.

**DEPARTMENT OF PUBLIC INFORMATION AND EDUCATION.** The Department of Public Information and Education continues its essential work of presenting a positive picture of the Jew to American Christians and combatting old misconceptions and "stereotypes."

**MASS APPROACH FULLY UTILIZED.** The "mass" approach through the radio, press, magazines, pulp and comic books, motion pictures and similar media is utilized in every possible manner and from every possible angle. Editors of all sorts, radio commentators and program directors continue to cooperate generously in the preparation and dissemination of material suggested by us. We ourselves sponsored during 1947 several outstanding radio network programs: for Passover, a dramatization starring Raymond Massey, accompanied by a talk by former Governor Lehman, and for the Day of Atonement two programs, one featuring an address by Rabbi Joshua Loth Liebman, the other a dramatization of the founding of Touro Synagogue.

**DEDICATION OF TOURO SYNAGOGUE.** The dedication of the Touro Synagogue of Newport, Rhode Island, as a national shrine was made the subject of an intensive campaign that embraced every field of communication.

**FREEDOM TRAIN.** So too was the Freedom Train with its precious freight of great libertarian documents now touring the country.

**PUBLICIZING REPORT OF PRESIDENT'S COMMITTEE ON CIVIL RIGHTS.** An even more elaborate program is now in process for disseminating the text and recommendations of the Report of the President's Committee on Civil Rights. This technique of tying in our efforts with contemporaneous events of general public interest and concentrating the resources of all departments in a major campaign based on those events is proving more and more effective.

**PROBLEMS REGARDING MOTION PICTURE MEDIUM.** The foregoing activities, of the volume of which it is difficult to give you an adequate idea, have proceeded along lines successfully evolved in earlier years. In only one medium for reaching the public—namely, the all-important medium of the motion picture—have we felt that the machinery for conveying our themes was still lacking. This concern was shared by the National Community Relations Advisory Council, which sent a committee, on which we were represented by Mr. David Sher, to Los Angeles to work out with the Jewish Community Relations Council there a constructive understanding. An early solution of this problem is anticipated, which will insure the elimination of objectionable material in films, and even more important, the production of scripts establishing a positive image of the Jew.

**FILMS FOR USE IN SCHOOLS, CHURCH GROUPS, ETC.** Meanwhile, we have been giving increased attention to the educational, 16-millimeter film, designed for use among church groups, schools, labor unions, youth organizations and for general public showing. The American Jewish Committee, in conjunction with the National Social Welfare Assembly, comprising all of the major youth organizations in the country, sponsored and produced a film entitled "Make Way for Youth."

**"CLASS" APPROACH ALSO ESSENTIAL.** We turn now to a consideration of the so-called "class" approach which, addressed to the particular interests of specified segments of the American people, has been stressed more and more as a means of breaking down prejudices and enlisting the support of powerful groups.

**YOUTH GROUPS.** One example of such "class" approach is our work with youth organizations and our membership in the National Social

Welfare Assembly, whereby we became associated with the policy determinations of its twenty constituent youth agencies. Such, too, is our interfaith work, which has been described earlier in this report.

COOPERATION WITH VETERANS' ORGANIZATIONS. We have also cooperated actively with the major veterans' organizations in the country, and in particular in connection with their current stand on the problems of immigration and the DPs, of which you have already been informed.

NATIONAL LABOR SERVICE. Our National Labor Service has been in constant communication with organized labor, placing cartoons, comic strips, editorials and articles in the labor press, and making our material available to union members. As a part of our policy of evolving with labor leaders themselves a program for fighting discrimination, we organized a conference on the proper techniques to be employed, which was attended by more than fifty top-ranking labor educators.

BUSINESS AND INDUSTRY. After the preliminary stages had been laid in 1946, a new Division under the chairmanship of Mr. Benjamin J. Bittenwieser was established in 1947, whose activities thus far have been directed toward laying the essential foundation for the formation of an independent, non-sectarian businessmen's organization for combatting group tensions and encouraging pro-democratic ideals and practices in the field of business and industry. Such an organization has already advanced beyond the blueprint stage and the search for an outstanding non-Jewish leader to head it is now under way.

NATIONAL INSTITUTE OF SOCIAL RELATIONS. The National Institute of Social Relations, under the presidency of Mr. Frank Weil, is carrying out its group discussion program in six key cities, in which adult groups discuss frankly and objectively vital questions of contemporary importance. The Institute furnishes informative background material and trained discussion leaders. In addition, its materials are being used by other local and national organizations on a wide scale. When this project was sponsored by us a few years ago, it was contemplated that it would attract support from many groups and individuals of all creeds and walks of life. It is believed that time is now approaching.

COMMUNITY SERVICE DEPARTMENT. The Community Service Department, with a lay committee under the chairmanship of Mr. Jerome J. Rothschild, continues its highly essential function of conveying our views and materials with the same efficiency as heretofore.

"QUARANTINE" TREATMENT. In particular, during 1947, it successfully developed and propagated to the organized local Jewish communities a new technique for dealing with rabble-rousers, known as the "quarantine" treatment, which consists in enveloping the heralded descent of a rabble-rouser upon a given community with the oblivion of silence. The method has been endorsed by the National Community Relations Council. As a result rabble-rousing meetings, such as those of Gerald L. K. Smith, lacking the stimulation of vociferous opposition and consequent publicity, have generally languished.

SCIENTIFIC RESEARCH DEPARTMENT. The Department of Scientific Research is concluding a series of long-range investigations in the field of anti-Semitism, the results of which are expected to be published within the course of the year. It is hoped that some important conclusions will be arrived at on the psychological make-up of the individual anti-Semite and the nature of anti-Semitism itself. This Department also enables us to evaluate and improve our techniques and materials by subjecting them to scientific tests. It has evolved an improved and more intensive method of poll-taking to determine the extent of anti-Semitism, and is at present conducting such polls in selected communities.

CHAPTER PROGRAM. Our Chapter program, under the Communities Activities Committee (Mr. Joseph Willen, Chairman), has proceeded at an accelerated pace during the past year, with the number of chapters increasing to thirty-three and our total membership to over 9,000. But more important than mere numbers is the general sense of a growing momentum, an intensification of feeling that this is now truly a national movement involving the participation of American Jewish Committee members throughout the country.

ACTIVE PARTICIPATION BY MEMBERS THROUGHOUT COUNTRY. On an increasing scale, the chapters are participating in the practical programs of the Committee—immigration, civil and economic rights of Jews, Jewish cultural life and prejudice on the local level—and in policy determinations like the recent question as to whether the American Jewish Committee should join the proposed permanent

American Jewish Conference. The role of the chapters was highlighted at the meeting of the national Executive Committee held in Chicago on October 11 and 12 last, at which their spokesmen made most important contributions to the deliberations.

FIRST EXECUTIVE COMMITTEE MEETING OUT OF NEW YORK. The October 11-12, 1947, Executive Committee meeting in Chicago was the first in the entire 41-year history of the American Jewish Committee held outside of New York. This innovation was in keeping with our ever-growing realization that, for the American Jewish Committee to be most effective, it must have active participation in its work and in the setting of its policies by its Executive Committee members living in all parts of the country.

"COMMENTARY". In the field of cultural activities *Commentary* has made a niche for itself in the contemporary Jewish scene and has won critical praise from Jews and Christians alike. More and more it is becoming recognized as a legitimate mold of leadership opinion. Mr. Ralph E. Samuel is chairman of the Publication Committee.

"COMMITTEE REPORTER". The *Committee Reporter*, too, with a current circulation of over 41,000, helps shape and clarify Jewish public opinion on the important issues of the day, and keeps our membership and others regularly informed of our activities.

"AMERICAN JEWISH YEAR BOOK". Our Library of Jewish Information brought to completion Volume 49 of the *American Jewish Year Book*, representing forty years of editing. This volume has been revised and expanded along new lines. It contains scholarly, yet readable, articles on major problems confronting the American Jewish community today; sketches of the lives of great American Jews; detailed, authoritative reporting of events affecting Jews the world over, and handy reference features.

LIBRARY OF JEWISH INFORMATION. The Library, under a lay committee headed by Professor Salo W. Baron, has also sponsored a series of conferences for the purpose of collecting statistical and sociological data on the Jews in America.

RELATIONS WITH OTHER JEWISH ORGANIZATIONS. We continue to cooperate in fund-raising with the Anti-Defamation League through the Joint Defense Appeal, a two-year renewal, effective March 1, 1948, having recently been entered into.



**JOINT DEFENSE APPEAL.** Its Coordinating Committee meets regularly to devise ways and means to coordinate, and to eliminate unnecessary duplication in the programs of the two agencies in the educational defense field. Messrs. Donald Oberdorfer, Gustave M. Berne and Albert H. Lieberman, among other of our members, have been devoting much time and effort to JDA. JDA must have the support of the entire Jewish community, for upon the success or failure of JDA campaigns depends the wherewithal for the success or failure of our efforts to protect the position of the Jew here and over the world.

**AMERICAN JEWISH CONFERENCE.** Now as to the American Jewish Conference. As you know, it was originally set up as a temporary non-functioning organization. As you are also aware, it is now proposing to become a permanent, overall and partially functioning organization.

Very careful consideration was given by your Committee to the invitation of the American Jewish Conference to join with it in this permanent organization which, among other things, "in the field of international affairs shall act for American Jewry in all representations before the United States Government and its departments, inter-governmental agencies and the United Nations."

Mr. Blaustein and Dr. Slawson had a long meeting with Mr. Louis Lipsky and some of his colleagues during which their plan and its corollaries were fully explored. Your Steering Committee reviewed the plan at three of its meetings. Your Administrative Committee reviewed it and the Executive Committee at its October 11-12, 1947, meeting passed the following resolution unanimously: "The American Jewish Committee declines the invitation to join in the plan recommended by the American Jewish Conference."

You are familiar with the background of the previous relationship between the American Jewish Committee and the American Jewish Conference. You know how the Conference "arranged" the election of its delegates in advance, so as to be assured of an overwhelming maximum political Zionist control. You know how the Conference violated the conditions on which our Committee went into that Conference. It definitely was to be a conference in fact for true consideration of various views, not an Assembly for imposed decisions.

You know how the Conference imposed the extreme maximum, political Biltmore Resolution regarding Palestine which, after due consideration, resulted in the American Jewish Committee's with-



drawing from the American Jewish Conference. You will agree that that withdrawal at that time from the Conference was a highly desirable step from the standpoint not only of the American Jewish Committee but of world Jewry.

Since then—and particularly during the past two years—it has been possible for the American Jewish Committee—where no sacrifice of principle was involved—to join with the American Jewish Conference and other organizations in some unity of action, but as separate, unrelated organizations acting within the areas of their agreement. Examples of this were the joint proposals at the Paris Peace Conference on the Peace Treaties with the former Axis-satellite countries; the joint proposals recently formulated in connection with the treaties with Germany and Austria; and certain phases of the Palestine question.

But quite apart from our previous unpleasant experience with the Conference in 1943, we approached the present proposal objectively and considered it from the standpoint of American and world Jewry as a whole, and not from just that of the American Jewish Committee as an organization.

The unanimous vote of the Executive Committee that the American Jewish Committee not join the Conference was in response to an insistent demand springing from many of our local chapters. The reasons are set forth in Judge Proskauer's November 29, 1947, letter to Mr. Lipsky.

There was a decided difference of opinion among the Executive Committee as to whether we should just decline to join or go out and publicly oppose the project. At the request of Judge Proskauer and Mr. Blaustein, among others, it was understood that the vote carried no mandate to your officers to do the latter at that time, although they were given discretion as to any additional procedures and the timing thereof. This is a matter which undoubtedly will be further discussed at later sessions of this Annual Meeting.

NCRAC. We have greatly contributed through lay and staff participation to the steady growth in achievement and cooperative endeavor of the National Community Relations Advisory Council. In this organization the fact is being clearly demonstrated that Jewish groups can cooperate and work together when the aims and powers of the correlating organizations are specifically limited to common areas of agreement, and a spirit of cordial good will prevails.

**CRITICISMS.** And now that we have reviewed the record of what might be termed accomplishments, we should touch briefly on the ill-founded and questionably motivated criticisms that now and then are leveled at the JDA agencies, including the American Jewish Committee.

We do not refer—and of course do not object—to legitimate, constructive criticism. We want that. Nor do we mean to infer that we are perfect and that there is no room for improvement. Of course, there is room for improvement—just as there is room for improvement in all organizations.

But we refer to the kind of criticism—abusive and venomous—of self-seeking critics that obviously can have as its objective only the desire to destroy. There was a time when our work was attacked on ideological grounds—the Zionist versus anti-Zionist controversy. We proved to our critics that ideology as such had nothing to do with the job we had on hand, i.e., the job of defending our civil rights.

Then we were attacked for our programs. Some said we did not know what we were doing—we just copied from the advertising people. We proved to those critics that we do know how to use the instruments of science, and how constantly to appraise ourselves as we busily go on in the work of securing our rights.

And now we are attacked for our costs. Here, as in other phases and in other organizations, there is room for improvement, but we do budget with care, and our budgeting procedures are becoming more and more effective and increasingly rigorous.

Something should be stated here which, it is hoped, will not be misunderstood. We must be economical and do our best to squeeze one hundred cents of good out of every dollar expended. We must constantly check expenditures and evaluate our work. But let us remember that we are dealing with a dangerous phenomenon 2,000 years old. This is serious business. If we fail, the outlook is pitch dark. Therefore, while insisting on the most rigorous economies possible, let us bear in mind that, after all, the most expendable item we have in our gigantic and momentous undertaking is money. You will recall that term “expendable” from the Army—where they often had to sacrifice something important for something more critical.

**CONCLUSION.** We need hardly say anything in behalf of Dr. Slawson and the others of our professional group and the consecrated and devoted work they are doing. They are a loyal, intelligent, hard-working group of fine men and women.

At the same time, your Executive Committee wishes to express deep appreciation to the members of the Administrative Committee, under the chairmanship of Mr. David Sher, the Steering Committee, our Chapters, and the members of other lay committees which are required to carry on our vast task. They give so much of themselves to its successful execution.

And now we have ended the record of the highlights of our 1947 activities. A new year has dawned, and with it come new tasks, new responsibilities. The future of the world is clouded with uncertainty, but the American Jewish Committee in its 41 years of valiant service to Jewry has never believed in a defeatist philosophy. We will go on to fight for freedom, dignity and equal rights. Democracy without these is a mere hollow sham. Nineteen forty-eight beckons, and we go to meet it with assurance and renewed vigor.



REPORT  
OF THE  
SIXTIETH YEAR  
OF  
THE JEWISH PUBLICATION  
SOCIETY OF AMERICA  
1947





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## THE SIXTIETH ANNUAL MEETING OF THE JEWISH PUBLICATION SOCIETY OF AMERICA

The Sixtieth Annual Meeting of The Jewish Publication Society of America was held at The Dropsie College, Philadelphia, on Sunday afternoon, November 7, 1948. The meeting was preceded by a joint meeting of the Board of Trustees and the Publication Committee. The President, Mr. J. Solis-Cohen, Jr., called the meeting to order at 4:30 P.M. and introduced the Rev. Dr. David Philipson, of Cincinnati, Ohio, a member of the Publication Committee since 1888, who delivered the opening prayer.

The President appointed a Nominating Committee consisting of Mr. Al Paul Lefton, Chairman, Mr. Howard A. Wolf, Mr. Lester Hano, and Mr. Frank J. Rubenstein.

The President then read his annual report which was accepted and ordered printed in full in the Year Book, volume 50. (See pp. 847-54.) The report of the Treasurer, Mr. Lester Hano, was distributed and was accepted and ordered printed in the Year Book, volume 50. (See pp. 856-57.)

The President then called on Dr. Solomon Grayzel, Editor of The Society, to present a memorial resolution on the death of Dr. Solomon Solis-Cohen, one of the founders of The Society. These resolutions were adopted by a rising vote and ordered printed in the Year Book, volume 50. (See pp. 858-59.)

The President called on Mr. Al Paul Lefton, Chairman of the Nominating Committee.

### REPORT OF THE NOMINATING COMMITTEE

The Nominating Committee takes pleasure in presenting this report. The Constitution calls for fifteen Honorary Vice-Presidents. We recommend the re-election of the following:

SAMUEL BRONFMAN, Montreal  
REV. DR. HENRY COHEN, Galveston  
FRANK GOLDMAN, Lowell

MRS. SAMUEL W. HALPRIN, New York  
 MRS. BARNETT E. KOPELMAN, New York  
 JAMES MARSHALL, New York  
 HON. JOSEPH M. PROSKAUER, New York  
 DR. A. S. W. ROSENBACH, Philadelphia  
 MRS. LOUIS A. ROSETT, New Rochelle  
 HON. MURRAY SEASONGOOD, Cincinnati  
 MICHAEL A. STAVITSKY, Newark  
 FRANK L. WEIL, New York  
 MRS. JOSEPH M. WELT, Detroit  
 REV. DR. STEPHEN S. WISE, New York

Dr. Robert Gordis, having been elected President of the Synagogue Council of America, is being nominated to replace Rabbi William F. Rosenblum, his predecessor.

The terms of the following seven Trustees have expired, and we recommend their re-election for a three year term:

PHILIP W. AMRAM, Washington  
 BERNARD L. FRANKEL, Philadelphia  
 AL PAUL LEFTON, Philadelphia  
 WILLIAM S. LOUCHHEIM, Beverly Hills  
 SIDNEY NEUMANN, Philadelphia  
 EDWARD A. NORMAN, New York  
 FRANK J. RUBENSTEIN, Baltimore

The Nominating Committee recommends the re-election of Mr. J. Solis-Cohen, Jr., for President for his sixteenth year, and Justice Horace Stern for Vice-President for his thirty-seventh term.

Respectfully submitted,  
 AL PAUL LEFTON, *Chairman*  
 HOWARD A. WOLF  
 LESTER HANO  
 FRANK J. RUBENSTEIN

The report of the Nominating Committee was unanimously adopted.

Respectfully submitted,  
 MAURICE JACOBS,  
*Secretary*

At the meeting of the Board of Trustees, called immediately after the Annual Meeting, the following officers were unanimously elected for the year 1948: Lester Hano, Treasurer, for his third term; Maurice Jacobs, Executive Vice-President, for his thirteenth term; Dr. Solomon Grayzel, Editor, for his tenth term.

Respectfully submitted,

MAURICE JACOBS,

*Secretary*

## THE ANNUAL REPORT OF THE PRESIDENT FOR THE YEAR 1947

TO THE OFFICERS AND MEMBERS OF THE JEWISH PUBLICATION  
SOCIETY OF AMERICA

In order not to conflict with the fund raising activities of the Allied Jewish Appeal, your officers postponed the usual annual spring meeting of this Society to the fall. This is the reason it is held at this late date.

The Society has now completed its 60th year, distributing during 1947 over 150,000 books, about one-third to our nearly 12,000 members and the balance of 95,000 by sales.

**NECROLOGY:** Since my last report, death has taken from our midst members of our Board of Trustees, Publication Committee, authors and one of the co-founders of this Society. Professor Aron Freimann, co-author of *History of the Jews in Frankfort* passed away June 7th, 1948; Dr. Joshua Loth Liebman, member of the Publication Committee since June 1944, on June 9th, 1948; Mr. Fred W. Butzel, member of the Board of Trustees since 1938, on May 20th, 1948; Mr. Henry Monsky, Honorary Vice-President since 1940, on May 2nd, 1947; the Honorable Abram I. Elkus, who was an officer of The Society since 1918, on October 15th, 1947; and Dr. Solomon Solis-Cohen on July 12th, 1948. My uncle was one of the founders of The Society and a valued member of the Publication Committee for many years. He also translated the *Selected Poems of Moses Ibn Ezra* for the Schiff Library of Jewish Classics. Appropriate resolutions on the loss of these distinguished members of our "Official Family" will be printed in the *American Jewish Year Book*.

**NEW MEMBERS OF THE OFFICIAL FAMILY:** In order to properly coordinate our activities with our national Jewish organizations, some years ago we elected as Honorary Vice-Presidents the heads of such societies and since our last meeting the following additional persons were elected:

Rabbi William F. Rosenblum, President of the Synagogue Council of America, Mr. Michael A. Stavitsky, President of the American Association for Jewish Education, replacing Mr. Mark Eisner, and Mrs. Samuel W. Halprin, President of Hadassah, to replace Mrs. Moses Epstein. Mr. Frank L. Newburger, whose grandfather was the first President of The Society and Mr. Sidney Neumann, who made possible *Pathways Through The Bible*, were elected to serve on the Board of Trustees. To the Publication Committee, we have added Mr. Judah Shapiro, Associate Director of the B'nai B'rith Hillel Foundations, and Dr. Nelson Glueck, President of the Hebrew Union College.

**TREASURER'S REPORT:** I call to your attention the report of the Treasurer, Mr. Lester Hano, who has completed his second year in this capacity. Our officers are concerned because The Society has operated at a loss for the third successive year. All publishers have had substantial rising costs since the removal of Government restrictions. We have increased the prices at our Press, we have raised the prices of individual books, but we have maintained the same membership rates, hoping that an increase in the number of memberships would compensate for the increased costs. We have reached the point where we can no longer absorb these losses without completely ruining The Society's fiscal position, and your Board of Trustees has instituted for 1949 a new membership plan. Unfortunately, your Society has never been adequately financed and we must have capital funds to carry a proper inventory and pay off our debts.

**THE SOCIETY'S BUILDING:** Last year, I reported to you on the purchase of our own building. We can now realize that the acquisition of the building at 222 N. 15th Street was perhaps the best investment ever made by us. Not alone has the value of the property increased considerably but we find that we can operate much more efficiently. I am hoping that early in 1949 the Press will have moved into the new building. The cost of moving the Press will be about \$20,000 and to raise this sum is another of the financial problems which face The Society.

**PUBLICITY:** Year after year, the Anglo-Jewish press, the Yiddish press and the Hebrew press have given us many lines of free advertising which we receive in the form of book reviews, editorials, and



feature stories. Handicapped as we are by the lack of an advertising appropriation since we put all of our funds into books, we must depend more and more on our newspaper and magazine friends to keep our name before the public. I can again report a banner year from this standpoint and desire to express again our appreciation for this publicity.

**JEWISH BOOK MONTH AND RELIGIOUS BOOK WEEK:** Your Society continues to play an important part in the celebration of Jewish Book Month and Religious Book Week. Dr. Solomon Grayzel, our Editor, serves as the President of the Jewish Book Council of America, which is sponsored by the National Jewish Welfare Board. Dr. Mortimer J. Cohen, a member of our Publication Committee, is the Editor of *In Jewish Bookland*, an excellent medium for promoting books of Jewish interest. Your Executive Vice-President is a member of the Executive Committee and Chairman of the Publication Committee. The Jewish Book Council has been a valuable ally in circulating information about Jewish books, and through the annual celebration of Jewish Book Month, has made the American Jewish community more Jewish book-conscious.

The National Conference of Christians and Jews, the sponsor of Religious Book Week, continues to call attention to religious books of all faiths. Among the books of Jewish interest selected for 1947 were the following books published by us: *The History of the Jews of Italy*; *The Life of Judah Touro*; *Pathways Through the Bible*; *The River Jordan*; *The Son of the Lost Son*; *The Spirit Returneth*; among the current books, and in their list of Classics are: Graetz' *History of the Jews*; *History of the Jews in Russia and Poland*; *The Legends of the Jews*; *Memoirs of My People*; *Selected Essays by Ahad Ha'am*. Out of 16 classics selected, 6 of the titles were published by us. In the list of children's books, the following were selected: *Little New Angel*; *The Aleph-Bet Story Book*. The Society continues to have its full share of recommendations.

**PUBLICATION DISTRIBUTION:** Your administration constantly explores every avenue of distribution of our books. The net result has been a larger distribution of books during 1947 than ever before in our history. We distributed 152,695 books, of which 94,658 were on sale. The *Bible* and Graetz' *History* are still "best sellers" but *Pathways Through the Bible* and Grayzel's *A History of The Jews* are rapidly joining these two titles as The Society's most saleable books.

A publisher takes great pride in noting the number of his titles which had to be reprinted because of popular demand. During 1947, we reprinted the following nineteen volumes, a total of 113,250 copies: -

	Copies	
<i>Bibles—Large</i>	27,000	— 21st printing
<i>Bibles—small</i>	10,000	— 21st printing
<i>The Aleph-Bet Story Book</i>	10,000	— 2nd printing
<i>What the Moon Brought</i>	10,000	— 5th printing
<i>The Breakfast of the Birds</i>	5,000	— 5th printing
<i>Wonder Tales of Bible Days</i>	2,800	— 3rd printing
<i>Harvest in the Desert</i>	3,000	— 4th printing
<i>Pathways Through the Bible</i>	10,800	— 3rd printing
<i>Sabbath: The Day of Delight</i>	3,800	— 3rd printing
<i>Hanukkah: The Feast of Lights</i>	2,000	— 4th printing
<i>The Legends of the Jews, I</i>	2,000	— 9th printing
<i>The Legends of the Jews, III</i>	2,000	— 3rd printing
<i>The Legends of the Jews, IV</i>	1,500	— 5th printing
<i>The Legends of the Jews, V</i>	2,000	— 6th printing
<i>Stories and Pictures</i>	2,800	— 4th printing
<i>A History of the Marranos</i>	2,000	— 3rd printing
<i>The Rise of the Jewish Community of New York</i>	1,800	— 2nd printing
<i>A History of the Jewish People, Margolis and Marx</i>	5,000	— 8th printing
<i>A History of the Jews—Grayzel</i>	9,750	— 3rd printing

**PUBLICATION PROGRAM:** Last year I reported on all the books of the 1946 program with the exception of Grayzel's *A History of the Jews* which although listed for 1946, was not finished before the middle of 1947. The printing, a total of 12,000 copies, were distributed in 1947, and it was necessary for us to go back to press with another printing of 10,000 copies.

The 1947 books were very well received. *Blessed Is The Match* by Marie Syrkin had a first printing of 8,000 copies for The Society, 3,500 copies for the Hillel Foundations, and 4,500 copies, in two printings, for the trade publisher, Alfred A. Knopf. *In My Father's Pastures*, by Soma Morgenstern, translated from the German by Ludwig Lewisohn, had a first printing of 6,000 copies, and the book is going to press very shortly for a second printing. Volume 49 of the *American Jewish Year Book*, which was distributed in December.

had a first printing of 4,700 copies and because of extra orders, a second printing of 2,200 copies was necessary. This is the first time in many years that we found it necessary to reprint the *Year Book*. The American Jewish Committee, which is the co-publisher of this book, prepared the manuscript and aided in the financing, and conducted a very active mail campaign which was partly responsible for the second printing. *American Overture* by Abram Vossen Goodman had a first printing of 6,000 copies and was very well received. The Book-of-the-Month Club recommended Grayzel's *A History of The Jews*, *Blessed Is The Match*, *American Overture*, *In My Father's Pastures*, and *The House of Nasi — Doña Gracia*. This recommendation by the Book-of-the-Month Club is helpful in bringing our books to sources which we ordinarily cannot reach. *Essays In Jewish Biography* by Alexander Marx and *The House of Nasi — Doña Gracia* by Cecil Roth were not completed in time for distribution in 1947, but were distributed in the early part of 1948. The former had a printing of 6,000 copies, and the latter 5,000 copies.

PUBLICATION PLANS FOR 1948: Ten years ago, your officers felt that to commemorate the 50th Anniversary of the founding of The Society, it was necessary to print an extra number of books. At that time, The Society had been printing three books per year. 1938 was highlighted by the printing of 8 books. It was a banner year for The Society. Your administration felt that a 60th Anniversary was also worthy of a special program, and in spite of the fact that our finances were limited, we voted to publish ten titles as nine book units. The books selected were:

*Mr. Benjamin's Sword* by Robert Abrahams

*The Book of Books* by Solomon Goldman, jointly with Harper & Bros.

*The House of Nasi: The Duke of Naxos* by Cecil Roth

*To Dwell in Safety* by Mark Wischnitzer

*Pilgrims in a New Land* by Lee M. Friedman, jointly with Farrar, Straus & Co.

*The Purim Anthology* by Philip Goodman

*Among the Nations* by Ludwig Lewisohn, jointly with Farrar, Straus & Co.

*Boot Camp* by Henry Berkowitz

*Prince of the Ghetto* by Maurice Samuel, jointly with Alfred A. Knopf, Inc.

*Year Book*, Volume 50.

This is the largest publication program we have ever attempted in our history. A program as large as this needs much more financing than The Society has had in the past, and while we would like to maintain this number of publications, it cannot be done without adequate capital.

**MEMBERSHIP STATISTICS:** At the end of the year, we had a total of 11,880 members as against 10,046 at the end of 1946. 7,623 were Annual Members, 3,959 were Library Members, 275 were Patron Members, and the balance were miscellaneous members. Two new Life Memberships were secured during the year, making a total in the Life Membership Fund of \$16,500.00. 4,057 new members were enrolled in 1947 and 7,812 old members renewed. Out of subscriptions, we find that a certain percentage of our members will drop out at the end of a year, although our percentage of cancellations is approximately one-half of the average book club.

In my report last year, I asked for the co-operation of the rabbis of America in helping us enlarge our membership by making available their congregational lists. We received a splendid response, and the large number of memberships enrolled in 1948 indicates the fine spirit existing between the rabbinate of America and your Society.

**THE PRESS:** Last year, in making my report of the Press, I stated, "it seems that The Society can count on a minimum of \$100,000 worth of business in 1947." The Press went beyond this figure, billing \$127,000 worth of work, of which \$113,000 was for customers and \$14,000 for The Society. This is the largest peace-time business in The Society's history and speaks well for the future of the Press. More and more customers are coming to us with their work, and as this report is being read to you, The Society has a backlog of over \$100,000 worth of contracts on hand. This large amount of business was completed in our old, cramped quarters, the move to the new building not having been consummated. When the Press facilities are expanded in our own building, we will be able to take on more work and build the volume and the prestige of the Press still higher.

During the year of 1947, we filled the following contracts at the Press:

Four issues of the *Journal of Biblical Literature*; four issues of the *Jewish Quarterly Review*; two issues of the *Westminster Theological Journal*; *Year Book 56* for the Central Conference of American Rabbis; thirty thousand songsters for the Jewish Education Committee of

New York; *The Festival Prayer Book* for the Union of Sephardic Congregations; Scharfstein's *Hebrew Self-Taught* (two printings), for the Zionist Organization of America; a reprint of the *Daily and Sabbath Prayer Book* for the Union of Sephardic Congregations; a reprint of the *Pool Hagaddah*; Agus' *Rabbi Meir of Rothenburg*, in two volumes; the *Year Book* and several booklets for the National Interfraternity Council; a Hebrew booklet for the Mizrahi Council for Jewish Education; Lisitsky's book of poetry '*Adam 'al 'Adamo*th for the Histadruth Ivrit of America; *Proceedings X* for the Rabbinical Assembly of America; *Reshit Binah* by Fish; *Bible Commentary* in Yiddish by Yehoash; a reprint of *Elements of Hebrew* for the Jewish Education Committee of New York; a new text book in Russian; *Jewish Book Annual 6* for the Jewish Book Council of America; a doctorate thesis in Greek; a reprint of *K' Ton Ton* for the Women's League of America; Rabinowitz' *History of the YMHA* for the National Jewish Welfare Board; *Hebrew Union College Annual XX*; Lieberman's *Hilkhoth Ha-Yerushalmi* for the Jewish Theological Seminary of America (considered to be the most beautiful Hebrew book ever printed in America); *Publications 37* for the American Jewish Historical Society; *Proceedings XVI* for the American Academy for Jewish Research; several pamphlets in Serbian; the *Pentateuch* in Ragoli for the American Bible Society; several reprints of pamphlets for the United Synagogue of America; and a long list of miscellaneous smaller contracts.

The Press, which was originally created to set the Schiff Classics for The Society, has now become an important part of The Society's work, and, fortunately, is able to stand on its own feet. While we have not been able to increase prices on our books in proportion to cost, we have been able to overcome this handicap at the Press.

**FUTURE PLANS:** Last year, under the heading of "future plans", I mentioned my hope of what the friends of The Society would do to commemorate the 60th Anniversary of our Society. The need for funds which I expressed at that time, a minimum of \$150,000 is still more pressing than it was a year ago. Your Society can never take its true place in American Jewish communal life until it is adequately financed with sufficient working capital on hand to operate properly. Working from hand to mouth is inefficient and hardly fair to those in charge of maintaining The Society. Similar organizations of our type are subsidized by their religious organizations. Everyone concedes the great value of The Society, but

nothing substantial has been done by the Jewish community of America to insure its financial future.

The Jews of America are raising millions for overseas relief, millions for Palestine, and we must raise a small part of a million for an organization like ours which is doing positive anti-defamation work. No communal institution is expected to stand on its own feet. Our schools, our hospitals, our recreational organizations are subsidized by the community and it is extremely difficult for an organization like The Society to carry on without a subsidy. All I can do is state the problem to you and depend on the friends of The Society to answer our call for help so that we will not be forced to cut back on the number of books to be published each year and put away our plans for the Hebrew-English Bible and the new Graetz's *History of the Jews*.

APPRECIATION: I would like to take this opportunity to thank our staff at the office and the Press for their co-operation even beyond the line of duty in carrying on the work of The Society. Dr. Maurice Jacobs, Executive Vice-President, was given singular honors during the year which in a measure reflected his activities in our Society. I particularly refer to the doctorate degree received from the Hebrew Union College. Dr. Solomon Grayzel, our Editor, also received an honorary degree from the Jewish Theological Seminary of America in appreciation of his work in Jewish history and literature.

Mr. David Skaraton, our Superintendent of the Press, has turned out a tremendous amount of work during the year in a manner pleasing to our customers. The steady growth in membership and decrease in number of resignations indicates that our Field Staff, headed by Mrs. Pearl Foster Roseman and Sidney Marcus are covering their assignments efficiently. To the Chairman and members of the Publication Committee, the trustees and officers of The Society and our solicitors I desire to express my personal appreciation of their co-operation and assistance in formulating the policies and publishing program of The Society.

The importance of supplying to the American Jewish public books of Jewish content in English, of interest not only to the scholar and layman but also for children and adolescents, is greater than ever. Given the proper financial support, The Society will continue to go forward for years to come.

Respectfully submitted,

J. SOLIS-COHEN, JR.

President

November 7, 1948



## MEMBERSHIP AS OF SEPTEMBER 1, 1948

	Life	Sustaining	Friend	Patron	Contributing	Library	Annual
Alabama.....	2	—	2	1	—	30	49
Arizona.....	—	—	—	1	—	7	31
California.....	3	—	1	6	7	154	295
Colorado.....	1	—	—	—	—	12	69
Connecticut.....	—	—	—	—	6	64	212
Delaware.....	—	—	—	2	—	12	52
District of Columbia.....	—	1	—	—	1	47	114
Florida.....	1	—	—	1	1	37	75
Georgia.....	—	—	—	—	3	23	64
Illinois.....	1	—	—	7	14	198	705
Indiana.....	—	—	—	2	8	41	56
Iowa.....	—	—	—	2	3	11	54
Kentucky.....	—	—	—	2	—	5	44
Louisiana.....	1	—	—	—	3	13	33
Maine.....	1	—	—	—	1	22	43
Maryland.....	1	—	—	13	7	89	210
Massachusetts.....	3	2	1	15	14	180	531
Michigan.....	1	—	—	1	4	70	173
Minnesota.....	—	—	1	—	1	30	72
Missouri.....	1	—	1	—	3	55	161
Nebraska.....	—	—	1	1	1	11	26
New Hampshire.....	—	—	—	1	1	9	22
New Jersey.....	3	1	2	6	8	274	704
New York.....	18	5	22	237	93	2,690	4,032
North Carolina.....	—	—	—	1	2	18	90
Ohio.....	5	—	—	6	3	106	335
Oklahoma.....	—	—	—	—	1	14	19
Oregon.....	—	—	—	1	—	9	22
Pennsylvania.....	20	2	3	34	22	421	1,456
Rhode Island.....	—	—	—	2	—	16	41
South Carolina.....	—	—	—	—	—	13	41
Tennessee.....	—	—	—	1	—	16	28
Texas.....	—	1	—	4	4	43	78
Vermont.....	—	—	—	2	—	5	26
Virginia.....	—	—	1	1	3	27	124
Washington.....	—	—	—	—	—	14	31
West Virginia.....	—	—	2	1	—	15	31
Wisconsin.....	—	1	—	1	1	17	44
Other States & Territories.....	—	—	—	3	2	21 <sup>1</sup>	74 <sup>2</sup>
Argentina.....	—	—	—	1	—	7	29
Australia.....	—	—	—	—	—	12	22
Canada.....	2	—	2	1	3	98	226
Great Britain.....	3	—	—	5	—	220	233
Palestine.....	—	—	—	—	—	14	33
South Africa.....	1	—	—	2	3	166	203
Other Countries.....	—	—	—	1	2	44 <sup>3</sup>	38 <sup>4</sup>
	68	13	39	365	225	5,400	11,051

TOTAL MEMBERSHIP.....17,161

<sup>1</sup> Arkansas 2, Kansas 6, Mississippi 5, New Mexico 2, North Dakota 1, Utah 2, Wyoming 2, Puerto Rico 1, Virgin Islands 1.<sup>2</sup> Arkansas 10, Kansas 10, Mississippi 15, Montana 3, Nevada 4, New Mexico 11, North Dakota 5, South Dakota 2, Utah 10, Wyoming 2, Hawaii 1, Virgin Islands 1.<sup>3</sup> Brazil 11, B. W. I. 1, Egypt 8, Eire 5, Greece 1, India 4, Italy 1, Mexico 2, N. W. I. 1, Panama 1, Phillipine Islands 2, Portugal 1, Sweden 1, Switzerland 1, Turkey 2, Venezuela 2.<sup>4</sup> Brazil 3, Chile 1, Cuba 1, Egypt 1, Eire 3, Guatemala 1, Holland 4, India 5, Iraq 1, Italy 1, Mexico 3, N. W. I. 1, Panama 1, Phillipine Islands 2, South Sea 1, Spain 1, Switzerland 1, Turkey 6, Venezuela 1.



## TREASURER'S REPORT

## COMBINED BALANCE SHEET

<i>Assets</i>	<i>Dec. 31, 1947</i>	<i>Dec. 31, 1946</i>
Cash . . . . .	\$ 3,289.45	\$ 3,073.85
Accounts Receivable . . . . .	44,515.66	25,036.21
Inventories . . . . .	94,202.18	106,554.79
Loan to Funds . . . . .	4,859.78	—
Building . . . . .	57,405.86	57,338.86
Plates, Copyrights, Plant and Equipment . . . . .	2.00	2.00
Prepaid Publications Cost . . . . .	5,365.34	6,079.27
Prepaid Insurance . . . . .	2,502.14	4,117.54
Due from Employees . . . . .	859.03	2,359.88
	<u>\$213,001.44</u>	<u>\$204,562.40</u>
 <i>Liabilities</i>		
Loan Payable to Bank . . . . .	\$ 24,653.00	\$ 7,000.00
Loans Payable to Funds . . . . .	57,920.49	47,510.62
Accounts Payable . . . . .	34,040.01	31,203.13
Customers' Deposits . . . . .	9,216.96	6,763.85
Accrued Expenses . . . . .	3,279.99	2,279.99
Mortgage Payable . . . . .	31,500.00	35,000.00
Reserve for Hebrew-English Bible . . . . .	15,000.00	15,000.00
Reserves for Uncompleted Contracts . . . . .	20,594.53	18,397.19
Reserve for New Equipment . . . . .	9,860.31	17,091.37
Surplus . . . . .	6,936.15	23,907.89
	<u>\$213,001.44</u>	<u>\$204,562.40</u>

## STATEMENT OF FUNDS

Principal and accumulated income of Funds.....	—	\$ 61,094.13
Invested as follows:		
Cash.....	\$ 362.32	—
Investments, at cost.....	500.00	—
Inventory of Loeb Fund Publications....	1,206.94	—
Inventory of Classics Fund Pub.....	5,964.16	—
Loans to The Society.....	57,920.49	—
	<u>\$ 65,953.91</u>	
Less, Loan by the Society to the Classics Fund.....	4,859.78	<u>\$ 61,094.13</u>

CONDENSED COMBINED PROFIT AND  
LOSS STATEMENT

	<i>Year Ended</i>	
	<i>Dec. 31, 1947</i>	<i>Dec. 31, 1946</i>
Income:		
Dues.....	\$ 86,760.12	\$ 75,256.69
Contributions from Welfare Funds.....	2,286.90	3,386.75
Donations.....	1,805.73	798.43
Sales, Hebrew Press.....	112,838.93	97,788.20
Sales, Jewish Publication Society.....	131,160.95	98,768.44
Interest.....	1,264.17	2,865.12
Miscellaneous.....	3,447.19	4,657.51
	<u>\$339,563.99</u>	<u>\$283,521.14</u>
Expenses and Publication Costs.....	350,655.35	294,241.76
Loss to Surplus.....	<u>\$ 11,091.36</u>	<u>\$ 10,720.62</u>
Contributions by Funds for publications.....	<u>\$ 2,503.36</u>	<u>4,730.39</u>
		<u>\$ 5,990.23</u>
Sales of Fund publications in addition to above:		
Classics Fund.....	\$ 2,378.08	1,787.53
Loeb Fund.....	2,528.00	2,562.00
	<u>\$ 4,906.08</u>	<u>\$ 4,349.53</u>

Respectfully submitted

LESTER HANO

Treasurer

## In Memoriam

SOLOMON SOLIS-COHEN, physician, scientist, poet and essayist, outstanding interpreter of Judaism and, by his life and actions, an example of Jewish piety and learning, departed this life on July 12, 1948. He was among the founders of The Jewish Publication Society of America, and joined in issuing the invitation to The Society's organization meeting in 1888. For the ensuing three-score years of his life he remained so devotedly attached to The Society's work that the record of his connection with it reflects every change in its interests and its structure. He served on its Executive Committee from 1888 to 1894. He then joined its Publication Committee whose meetings he regularly graced almost to the end of his life. In 1920 he accepted membership on the Committee for Bible Commentaries, and in 1925 on the Committee for Jewish Classics, of which he later became chairman. So profound was his interest in the publication of Jewish classics that the most recent meeting of this Committee was held at his bedside. Himself a gifted poet, he prepared the English rendition of the *Selected Poems of Moses ibn Ezra*.

His presence was an inspiration to those who worked with him in the councils of The Society. His wisdom and penetrating criticism were always at the disposal of his colleagues. Heir to the scientist-poets of the Golden Age in Spain, he directed his literary judgment towards the goal of bringing about a golden age of Jewish letters in America.

Our appreciation of him is best expressed in the following lines drawn from his own translation of one of Moses ibn Ezra's elegies:

"Alas, the tree has fallen, whose towering boughs  
The trees of Eden envied. Gentle, mild  
As the gazelle, this man; yet in the strife  
Of wits among the wise, his piercing word  
Could put the lions of debate to flight."

In recognition of his self-sacrificing devotion to The Society, in gratitude for the privilege of having worked with him, and in sorrow over his departure, the Officers, the Board of Trustees and the Publication Committee have

RESOLVED that The Jewish Publication Society of America record their grief on the death of Solomon Solis-Cohen and extend to his family their sympathy and condolences, and that this resolution be printed in Volume 50 of the *American Jewish Year Book*.

The memory of the righteous shall be for a blessing.

J. SOLIS-COHEN, Jr., *President*

MAURICE JACOBS, *Secretary*

## In Memoriam

Since we met at our last Annual Meeting, The Jewish Publication Society of America suffered the loss by death of one of its distinguished authors and three members of its "Official Family":

PROFESSOR ARON FREIMANN, the co-author of our *History of the Jews in Frankfort*, who died on June 6, 1948.

DR. JOSHUA LOTH LIEBMAN, a member of our Publication Committee since December 10, 1944, who died on June 9, 1948.

MR. FRED M. BUTZEL, a member of our Board of Trustees from June 7, 1938, who died on May 20, 1948.

JUDGE ABRAM I. ELKUS, a trustee from March 24, 1918 until March 21, 1926, first Vice-President of The Society from March 24, 1918 to March 25, 1923, and an Honorary Vice-President of The Society from March 21, 1926, who died on October 15, 1947.

The Jewish Publication Society of America deeply mourns the loss of this outstanding Jewish author and these members of our "Official Family" who have contributed their writings and labors to our Society and have thus enriched the cultural life of American Jewry. It cherishes their memories. In grateful recognition of their part in the fellowship of Jewish authors and "Official Family" members of our Society, it has been

RESOLVED that The Jewish Publication Society of America extends to the families of this departed author and departed members of our "Official Family" its heartfelt sympathy; that these Resolutions be spread on the Minutes of The Jewish Publication Society; and that they be published in Volume 50 of the *American Jewish Year Book*.

J. SOLIS-COHEN, JR., *President*

MAURICE JACOBS, *Secretary*



## CHARTER

The terms of the charter are as follows:

The name of the corporation is THE JEWISH PUBLICATION SOCIETY OF AMERICA.

The said corporation is formed for the support of a benevolent educational undertaking, namely, for the publication and dissemination of literary, scientific, and religious works, giving instruction in the principles of the Jewish religion and in Jewish history and literature.

The business of said corporation is to be transacted in the city and county of Philadelphia.

The corporation is to exist perpetually.

There is no capital stock, and there are no shares of stock.

The corporation is to be managed by a Board of Trustees consisting of fifteen members, and by the following officers: President, Vice-President, Secretary, and Treasurer, and such other officers as may from time to time be necessary.

## BY-LAWS

## ARTICLE I

*Membership*

SECTION I.—The Society shall be composed of Annual Members, Library Members, Patrons, Friends, Sustaining Members, and Life Members. Any person of the Jewish faith may become a Member by paying annually the sum of five dollars (\$5), or a Library Member by the annual payment of ten dollars (\$10), or a Patron by the annual payment of twenty dollars (\$20), or a Friend by the annual payment of fifty dollars (\$50), or a Sustaining Member by the annual payment of one hundred dollars (\$100), or a Life Member by one payment of two hundred and fifty dollars (\$250).

SEC. II.—Any Jewish Society may become a Member by the annual payment of ten dollars (\$10).

SEC. III.—Any person may become a Subscriber by the annual payment of five dollars (\$5), which entitles him or her to all the publications of The Society to which members are entitled.

## ARTICLE II

*Meetings*

SECTION I.—The annual meeting of The Society shall be held in the month of March, the day of such meeting to be fixed by the Directors at their meeting in the previous January.

SEC. II.—Special meetings may be held at any time at the call of the President, or by a vote of a majority of the Board of Directors, or at the written request of fifty members of The Society.

## ARTICLE III

*Officers and Their Duties*

SECTION I.—There shall be twenty-one Directors, to be elected by The Society by ballot.

At the annual meeting to be held in May, 1908, there shall be elected eleven directors, seven to serve for one year,



two to serve for two years, and two to serve for three years; and at every subsequent annual meeting, seven directors shall be elected for three years.

SEC. II.—Out of the said twenty-one, The Society shall annually elect a President, Vice-President, and Second Vice-President, who shall hold their offices for one year.

SEC. III.—The Society shall also elect fifteen Honorary Vice-Presidents, in the same manner and for the same terms of office as the Directors are chosen.

SEC. IV.—The Board of Directors shall elect a Treasurer, a Secretary, and such other officers as they may from time to time find necessary or expedient for the transaction of The Society's business.

SEC. V.—The Board of Directors shall appoint its own committees, including a Publication Committee, which Committee may consist in whole or in part of members of the Board.

The Publication Committee shall serve for one year.

#### ARTICLE IV

##### *Quorum*

SECTION I.—Forty members of The Society shall constitute a quorum for the transaction of business.

#### ARTICLE V

##### *Vacancies*

SECTION I.—The Board of Directors shall have power to fill all vacancies for unexpired terms.

#### ARTICLE VI

##### *Benefits*

SECTION I.—Every member of The Society shall receive a copy of each of its publications approved by the Board of Directors for distribution among the members.

#### ARTICLE VII

##### *Free Distribution*

SECTION I.—The Board of Directors is authorized to distribute copies of The Society's publications among such

institutions as may be deemed proper, and wherever such distribution may be deemed productive of good for the cause of Israel.

#### ARTICLE VIII

##### *Auxiliaries*

SECTION 1.—Other associations for a similar object may be made auxiliary to this Society, by such names and in such manner as may be directed by the Board of Directors, and shall have the privilege of representation at meetings. Agencies for the sale and distribution of The Society's publications shall be established by the Board of Directors in different sections of the country. The Society shall have the right to establish branches.

#### ARTICLE IX

##### *Finances*

SECTION 1.—Moneys received for life memberships, and donations and bequests for such purpose, together with such other moneys as the Board of Directors may deem proper, shall constitute a permanent fund, but the interest of such fund may be used for the purposes of The Society.

#### ARTICLE X

##### *Amendments*

These By-Laws may be altered or amended by a vote of two-thirds of those entitled to vote at any meeting of The Society; *provided* that thirty days' notice be given by the Board of Directors, by publication, to the members of The Society.

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